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LUCIFER

A Theosophical Magazine,

DESIGNED TO "BRING TO LIGHT THE HIDDEN THINGS OF DARKNESS".

EDITED BY

H. P. BLAVATSKY & A. BESANT.

"THE LIGHT-BEARER IS THE MORNING STAR OR LUCIFER, AND "LUCIFER IS NO PROFANE OR SATANIC TITLE. IT IS THE LATIN LUCIFERUS, THE LIGHT-BRINGER, THE MORNING STAR, EQUIVALENT TO THE GREEK φωσφόρος . . . . . THE NAME OF THE PURE, PALE HERALD OF DAYLIGHT."—YONGE.

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The Editors do not hold themselves responsible for any opinions, whether religious, philosophical or social, expressed in signed articles.

The Cycle Moveth.

"Let the great world spin for ever down the ringing grooves of change."

TENNYSON.

"The goal of yesterday will be the starting-point of to-morrow."

CARLYLE.

THE great mystic of the eighteenth century, the ardent disciple of Jacob Boehme—Louis Claude de Saint Martin—used to say in the last years of his life: "I would have loved to meet more with those who guess at truths, for such alone are living men".

This remark implies that, outside the limited circle of mystics which has existed in every age, people endowed with correct psychic intuition were still fewer at the end of the last century than they are now. These were, indeed, years of complete soul-blindness and spiritual drought. It is during that century that the chaotic darkness and Babylonish confusion with regard to spiritual things, which have ever reigned in brains too crammed with mere scientific learning, had fully asserted their sway over the masses. The lack of soul perception was not confined to the "Forty Immortals" of the French Academy, nor to their less pretentious colleagues of Europe in general, but had infected almost all the classes of Society, settling down as a chronic disease called Scepticism and the denial of all but matter. The messengers sent out periodically in the last quarter of every century westward—ever since the mysteries which alone had the key to the secrets of nature had been crushed out of existence in Europe by heathen and Christian conquerors—had appeared that time in vain. St. Germain and Cagliostro are credited with real phenomenal powers only in fashionable novels, to remain inscribed in encyclopædias—to purblind the better, we suppose, the minds of forthcoming generations—as merely clever charlatans. The only man whose powers and knowledge could have been easily tested by exact science, thus forming a firm link between physics and metaphysics—Friedrich Anton Mesmer—had been hooted from the scientific

arena by the greatest "scholar-ignoramuses" in things spiritual, of Europe. For almost a century, namely from 1770 down to 1870, a heavy spiritual darkness descending on the Western hemisphere, settled, as if it meant to stay, among *cultured* societies.

But an under-current appeared about the middle of our century in America, crossing the Atlantic between 1850 and 1860. Then came in its trail the marvellous medium for physical manifestations, D. D. Home. After he had taken by storm the Tuileries and the Winter Palace, light was no longer allowed to shine under a bushel. Already, some years before his advent, "a change" had come "o'er the spirit of the dream" of almost every civilized community in the two worlds, and a great reactive force was now at work.

What was it? Simply this. Amidst the greatest glow of the self-sufficiency of exact science, and the reckless triumphant crowing of victory over the ruins of the very foundations—as some Darwinists had fondly hoped—of old superstitions and creeds; in the midst of the deadliest calm of wholesale negations, there arose a breeze from a wholly unexpected quarter. At first the significant afflatus was like a hardly perceptible stir, puffs of wind in the rigging of a proud vessel—the ship called "Materialism," whose crew was merrily leading its passengers toward the Maelstrom of annihilation. But very soon the breeze freshened and finally blew a gale. It fell with every hour more ominously on the ears of the iconoclasts, and ended by raging loud enough to be heard by everyone who had ears to hear, eyes to see, and an intellect to discern. It was the inner voice of the masses, their spiritual intuition—that traditional enemy of cold intellectual reasoning, the legitimate progenitor of Materialism—that had awakened from its long cataleptic sleep. And, as a result, all those ideals of the human soul which had been so long trampled under the feet of the would-be conquerors of the world-superstitions, the self-constituted guides of a new humanity—appeared suddenly in the midst of all these raging elements of human thought, and, like Lazarus rising out of his tomb, lifted their voice and demanded loudly recognition.

This was brought on by the invasion of "Spirit" manifestations, when mediumistic phænomena had broken out like an influenza all over Europe. However unsatisfactory their philosophical interpretation, these phænomena being genuine and true as truth itself in their being and their reality, they were undeniable; and being in their very nature beyond denial, they came to be regarded as evident proofs of a life beyond—opening, moreover, a wide range for the admission of every metaphysical possibility. This once the efforts of materialistic science to disprove them availed it nothing. Beliefs such as man's survival after death, and the immortality of Spirit, were no longer to be pooh-poohed as figments of imagination; for, prove once the genuineness of such transcendental phænomena to be beyond the realm of matter, and beyond investigation by means of *physical* science, and—whether these phænomena contain *per se* or not the *proof of immortality*, demonstrating

as they do the existence of invisible and spiritual regions where other forces than those known to exact science are at work—they are shown to lie beyond the realm of materialism. Cross, by one step only, the line of matter and the area of Spirit becomes infinite. Therefore, believers in them were no longer to be brow-beaten by threats of social contumacy and ostracism; this, also, for the simple reason that in the beginning of these manifestations almost the whole of the European higher classes became ardent "Spiritualists". To oppose the strong tidal wave of the cycle there remained at one time but a handful, in comparison with the number of believers, of grumbling and all-denying fogeys.

Thus was once more demonstrated that human life, devoid of all its world-ideals and beliefs—in which the whole of philosophical and cultured antiquity, headed in historical times by Socrates and Plato, by Pythagoras and the Alexandrian Neo-Platonists, believed—becomes deprived of its higher sense and meaning. The world-ideals can never completely die out. Exiled by the fathers, they will be received with opened arms by the children.

Let us recall to mind how all this came to pass.

It was, as said, between the third and fourth quarters of the present century that reaction set in in Europe—as still earlier in the United States. The days of a determined psychic rebellion against the cold dogmatism of science and the still more chilling teachings of the schools of Büchner and Darwin, had come in their pre-ordained and pre-appointed time of cyclic law. Our older readers may easily recollect the suggestive march of events. Let them remember how the wave of mysticism, arrested in its free course during its first twelve or fifteen years in America by public, and especially by religious, prejudices, finally broke through every artificial dam and over-flooded Europe, beginning with France and Russia and ending with England—the slowest of all countries to accept new ideas, though these may bring us truths as old as the world.

Nevertheless, and notwithstanding every opposition, "Spiritualism," as it was soon called, got its rights of citizenship in Great Britain. For several years it reigned undivided. Yet in truth, its phænomena, its psychic and mesmeric manifestations, were but the cyclic pioneers of the revival of prehistoric Theosophy, and the occult Gnosticism of the antediluvian mysteries. These are facts which no intelligent Spiritualist will deny; as, in truth, modern Spiritualism is but an earlier revival of crude Theosophy, and modern Theosophy a *renaissance* of ancient Spiritualism.

Thus, the waters of the great "Spiritual" flood were neither primordial nor pure. When, owing to cyclic law, they had first appeared, manifesting at Rochester, they were left to the mercies and mischievous devices of two little girls to give them a name and an interpretation. Therefore when, breaking the dam, these waters penetrated into Europe, they bore with them scum and dross, flotsam and jetsam, from the old wrecks of hypotheses and hazily outlined aspirations, based upon the dicta of the said little girls.

Yet the eagerness with which "Spiritualism" and its twin-sister Spiritism were received, all their inanities notwithstanding, by almost all the cultured people of Europe, contains a splendid lesson. In this passionate aspiration of the human Soul—this irrepressible flight of the higher elements in man toward their forgotten Gods and the God within him—one heard the voice of the public conscience. It was an undeniable and not to be misunderstood answer of the inner nature of man to the then revelling, gloating Materialism of the age, as an escape from which there was but another form of evil—adherence to the dogmatic, ecclesiastical conventionalism of State religions. It was a loud, passionate protest against both, a drifting towards a middle way between the two extremes—namely, between the enforcement for long centuries of a *personal* God of infinite love and mercy by the diabolical means of sword, fire, and inquisitional tortures; and, on the other hand, the reign, as a natural reaction, of complete denial of such a God, and along with him of an infinite Spirit, a Universal Principle manifesting as immutable LAW. True science had wisely endeavoured to make away along with the mental slavery of mankind, with its orthodox paradoxical God; *pseudo*-science had devised by means of sophistry to do away with every belief save in matter. The haters of the Spirit of the world, denying God in Nature as much as an extra-cosmic Deity, had been preparing for long years to create an artificial, soulless humanity; and it was only just that their Karma should send a host of *pseudo*-"Spirits" or Souls to thwart their efforts. Shall anyone deny that the highest and the best among the representatives of Materialistic science have succumbed to the fascination of the will-o'-the-wisps which looked at first sight as the most palpable proof of *an immortal Soul* in man*—*i.e.*, the alleged *communion between the dead and the living?*† Yet, such as they were, these abnormal manifestations, being in their bulk genuine and spontaneous, carried away and won all those who had in their souls the sacred spark of intuition. Some clung to them because, owing to the death of ideals, of the crumbling of the Gods and faith in every civilised centre, they were dying themselves of spiritual starvation; others because, living amidst sophistical perversion of every noble truth, they preferred even a feeble approximation to truth to no truth whatever.

But, whether they placed belief in and followed "Spiritualism" or not,

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* Let our readers recall the names of the several most eminent men in literature and science who had become openly Spiritualists. We have but to name Professor Hare, Epes Sarjeant, Robert Dale Owen, Judge Edmonds, etc., in America; Professors Butleroff, Wagner, and, greater than they, the late Dr. Pirogoff (see his posthumous "Memoirs", published in *Rooskaya Starina*, 1884-1886), in Russia; Zöllner, in Germany; M. Camille Flammarion, the Astronomer, in France; and last but not least, Messrs. A. Russell Wallace, W. Crookes, Balfour Stewart, etc., etc., in England, followed by a number of scientific stars of the second magnitude.

† We hope that the few friends we have left in the ranks of the Spiritualists may not misunderstand us. We denounce the bogus "spirits" of *séances* held by professional mediums, and deny the possibility of such manifestations of spirits on the physical plane. But we believe thoroughly in Spiritualistic phænomena, and in the intercourse between Spirits or *Egos*—of embodied and disembodied entities; only adding that, since the latter cannot manifest on our plane, it is the Ego of the living man which meets the Ego of the dead personality, by ascending to the Devachanic plane, which may be accomplished in trance, during sleep in dreams, and by other subjective means.

many were those on whom the spiritual and psychic evolution of the cycle wrought an indelible impression; and such ex-materialists could never return again to their iconoclastic ideas. The enormous and ever-growing numbers of mystics at the present time show better than anything else the undeniably occult working of the cycle. Thousands of men and women who belong to no church, sect, or society, who are neither Theosophists nor Spiritualists, are yet virtually members of that Silent Brotherhood the units of which often do not know each other, belonging as they do to nations far and wide apart, yet each of whom carries on his brow the mark of the mysterious Karmic seal—the seal that makes of him or her a member of the Brotherhood of the Elect of Thought. Having failed to satisfy their aspirations in their respective *orthodox* faiths, they have severed themselves from their Churches in soul when not in body, and are devoting the rest of their lives to the worship of loftier and purer ideals than any intellectual speculation can give them. How few, in comparison to their numbers, and how rarely one meets with such, and yet their name is legion, if they only chose to reveal themselves. Under the influence of that same passionate search of "life in spirit" and "life in truth", which compels every earnest Theosophist onward through years of moral obloquy and public ostracism; moved by the same dissatisfaction with the principles of pure conventionality of modern society, and scorn for the still triumphant, fashionable thought, which, appropriating to itself unblushingly the honoured epithets of "scientific" and "foremost," of "pioneer" and "liberal," uses these prerogatives but to domineer over the faint-hearted and selfish—these earnest men and women prefer to tread alone and unaided the narrow and thorny path that lies before him who will neither recognize authorities nor bow before cant. They may leave "Sir Oracles" of modern thought, as well as the Pecksniffs of time-dishonoured and dogma-soiled lay-figures of Church-conventionality, without protest; yet, carrying in the silent shrine of their soul the same grand ideals as all mystics do, they are in truth Theosophists *de facto* if not *de jure*. We meet such in every circle of society, in every class of life. They are found among artists and novelists, in the aristocracy and commerce, among the highest and the richest, as among the lowest and the poorest. Among the most prominent in this century is Count L. Tolstoi, a living example, and one of the signs of the times in this period, of the occult working of the ever moving cycle. Listen to a few lines of the history of the psycho-spiritual evolution of this aristocrat, the greatest writer of modern Russia, by one of the best *feuilletonistes* in St. Petersburg.

. . . . "The most famous of our Russian authors, the "word-painter", a writer of Shakspearean realism, a heathen poet, one who in a certain sense worshipped in his literary productions life for the sake of life, *an sich und für sich*—as the Hegelians used to say—collapses suddenly over his fairy palette, lost in tormenting thought; and forthwith he commences to offer to himself and the world the most abstruse and insoluble problems. . . . The author of the 'Cossacks' and 'Family

Happiness', clad in peasant's garb and bast shoes, starts as a pilgrim on foot in search of divine truth. He goes to the solitary forest *skits** of the *Raskolnikyi*,† visits the monks of the Desert of Optino, passes his time in fasting and prayer. For his *belles lettres* and philosophy he substitutes the Bible and the writings of the Church Fathers; and, as a sequel to 'Anna Karenina' he creates his 'Confessions' and 'Explanations of the New Testament'."

The fact that Count Tolstoi, all his passionate earnestness notwithstanding, did not become an orthodox Christian, nor has succumbed to the wiles of Spiritualism (as his latest satire on mediums and "spirits" proves), prevents him in no way from being a full-fledged mystic. What is the mysterious influence which has suddenly forced him into that weird current without almost any transition period? What unexpected idea or vision led him into that new groove of thought? Who knoweth save himself, or those real "Spirits", who are not likely to gossip it out in a modern séance-room?

And yet Count Tolstoi is by no means a solitary example of the work of that mysterious cycle of psychic and spiritual evolution now in its full activity—a work which, silently and unperceived, will grind to dust the most grand and magnificent structures of materialistic speculations, and reduce to nought in a few days the intellectual work of years. What is that moral and invisible Force? Eastern philosophy alone can explain.

In 1875 the Theosophical Society came into existence. It was ushered into the world with the distinct intention of becoming an ally to, a supplement and a helper of, the Spiritualistic movement—of course, in its higher and more philosophical aspect. It succeeded, however, only in making of the Spiritualists its bitterest enemies, its most untiring persecutors and denunciators. Perchance the chief reason for it may be found in the fact that many of the best and most intellectual of their representatives passed body and soul into the Theosophical Society. Theosophy was, indeed, the only system that gave a philosophical *rationale* of mediumistic phænomena, a logical *raison d'être* for them. Incomplete and unsatisfactory some of its teachings certainly are, which is only owing to the imperfections of the human nature of its exponents, not to any fault in the system itself or its teachings. Based as these are upon philosophies hoary with age, the experience of men and races nearer than we are to the source of things, and the records of sages who have questioned successfully and for numberless generations the Sphinx of Nature, who now holds her lips sealed as to the secrets of life and death—these teachings have to be held certainly as a little more reliable than the dicta of certain "intelligences". Whether the intellect and consciousness of the latter be *induced* and artificial—as we hold—or emanate from a personal source and entity, it matters not. Even the *exoteric* philosophies of the Eastern sages—systems of thought whose grandeur and logic few will deny—agree in

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* *Skit* is a religious hermitage.

† *Raskolnik*, a Dissenter; hitherto persecuted and forbidden sects in Russia.

every fundamental doctrine with our Theosophical teachings. As to those creatures which are called and accepted as "Spirits of the Dead"—because, forsooth, they themselves say so—their true nature is as unknown to the Spiritualists as to their mediums. With the most intellectual of the former the question remains to this day *sub judice*. Nor is it the Theosophists who would differ from them in their higher view of Spirits.

As it is not the object of this article, however, to contrast the two most significant movements of our century, nor to discuss their relative merits or superiority, we say at once that our only aim in bringing them forward is to draw attention to the wonderful progress of late of this occult cycle. While the enormous numbers of adherents to both Theosophy and Spiritualism, within or outside of our respective societies, show that both movements were but the necessary and, so to say, Karmically pre-ordained work of the age, and that each of them was born at its proper hour and fulfilled its proper mission at the right time, there are other and still more significant signs of the times.

A few years ago we predicted in print that after a short cycle of abuse and persecution, many of our enemies would come round, while others would, *en désespoir de cause* follow our example and found mystic Societies. As Egypt in the prophecy of Hermes, Theosophy was accused by "impious foreigners" (in our case, those outside its fold) of adoring monsters and chimæras, and teaching "enigmas incredible to posterity". If our "sacred scribes and hierophants" are not wanderers upon the face of the earth, it was through no fault of good Christian priests and clergymen; and no less than the Egyptians in the early centuries of the new faith and era, had we, from fear of a still worse profanation of sacred things and names, to bury deeper than ever the little of the esoteric knowledge that had been permitted to be given out to the world.

But, during the last three years all this has rapidly changed, and the demand for mystic information became so great, that the Theosophical Publishing Society could not find workers enough to supply the demand. Even the "Secret Doctrine", the most abstruse of our publications—notwithstanding its forbidding price, the conspiracy of silence, and the nasty, contemptuous flings at it by some daily papers—has proved financially a success. See the change. That which Theosophists hardly dared speak about with bated breath for fear of being called lunatics but a few years ago, is now being given out by lecturers, publicly advocated by mystical clergymen. While the orthodox hasten to make away with the old hell and sapphire-paved New Jerusalem, the more liberal accept now under Christian veils and biblical nomenclature our Doctrine of Karma, Reincarnation, and God as an abstract Principle.

Thus the Church is slowly drifting into philosophy and pantheism. Daily, we recognize some of our teachings creeping out as speculations—religious, poetical and even scientific: and these noticed with respect by the same papers which will neither admit their theosophical origin nor abstain

from vilipending the very granary of such mystic ideas—the Theosophical Society. About a year ago a wise criticaster exclaimed in a paper we need not advertise :—

"To show the utterly *unscientific* ideas with which the work (the *Secret Doctrine*) is crammed, it may be sufficient to point out that its author refuses belief in the existence of *inorganic matter* and endows atoms with intelligence."

And to-day we find Edison's conception of matter quoted with approval and sympathy by London magazines from *Harper's*, in which we read :

"I do not believe that matter is inert, acted upon by an outside force. To me it seems that every atom is possessed by a certain amount of primitive intelligence : look at the thousand ways in which atoms of hydrogen combine with those of other elements. . . . . Do you mean to say they do this without intelligence ?" . . . .

Mr. Edison is a Theosophist, though not a very active one. Still, the very fact of his holding a diploma seems to inspire him with Theosophical truths.

"Theosophists believe in reincarnation !" say contemptuously our Christian enemies. "We do not find one word ever said by our Saviour that *could be interpreted against the modern belief in reincarnation* . . . . ." preaches the Rev. Mr. Bullard, thus half opening, and very wisely too, a back door for the day when this Buddhistical and Brahminical "inane belief" will have become general.

Theosophists believe that the earliest races of men were as ethereal as are now their astral doubles, and call them *chhayas* (shadows). And now hear the English poet-laureate singing in his last book, "Demeter, and other Poems"—

The *ghost in man*, the *ghost that once was man*,
But cannot wholly free itself from men,
Are calling to each other through a Dawn,
Stronger than earth has ever seen ; *the veil*
Is rending, and the voices of the day
Are heard across the voices of the Dark.
No sudden heaven, nor sudden hell for man,
. . . . . .
. . . . . .
Œonian evolution, swift or slow,
Through all the spheres—an ever opening height,
An ever lessening earth. . . . .

This looks as if Lord Tennyson had read Theosophical books, or is inspired by the same grand truths as we are.

"Oh !" we hear some sceptics exclaiming, "but these are poetical licences. The writer does not believe a word of it." How do you know this ? But even if it were so, here is one more proof of the cyclic evolution of our Theosophical ideas, which, I hope, will not be dubbed, to match, as "clerical licences". One of the most esteemed and sympathetic of London clergymen, the Rev. G. W. Allen, has just stepped into our Theosophical

The italics are ours.

shoes and followed our good example by founding a "Christo-Theosophical Society". As its double title shows, its platform and programme have to be necessarily more restricted and limited than our own, for in the words of its circular "it is (only) intended to cover ground which that the (original or 'Parent') Society at present does not cover". However much our esteemed friend and co-worker in Theosophy may be mistaken in believing that the teachings of the Theosophical Society do not cover *esoteric* Christianity as they do the esoteric aspect of all other world-religions, yet his new Society is sure to do good work. For, if the name chosen means anything at all, it means that the work and study of the members must of necessity be Theosophical. The above is again proven by what the circular of the "Christo-Theosophical Society" states in the following words:—

> It is believed that at the present day there are many persons who are dissatisfied with the crude and unphilosophic enunciation of Christianity put forward so often in sermons and theological writings. Some of these persons are impelled to give up all faith in Christianity, but many of them do this reluctantly, and would gladly welcome a prêsentation of the old truths which should show them to be in harmony with the conclusions of reason and the testimony of undeniable intuition. There are many others, also, whose only feeling is that the truths of their religion mean so very little to them practically, and have such very little power to influence and ennoble their daily life and character. To such persons the Christo-Theosophical Society makes its appeal, inviting them to join together in a common effort to discover that apprehension of Christian Truth, and to attain that Power, which must be able to satisfy the deep yearnings of the human heart, and give strength for self-mastery and a life lived for others.

This is admirable, and shows plainly its purpose of counteracting the very pernicious influences of exoteric and dogmatic theology, and it is just what we have been trying to do all along. All similarity, however, stops here, as it has nothing to do, as it appears, with *universal* but only sectarian Theosophy. We fear greatly that the "C. T. S."—by inviting

> "To its membership those persons who, while desirous of apprehending ever more and more clearly the mysteries of Divine Truth, *yet wish to retain as the foundation of their philosophy the Christian doctrines of God as the Father of all men, and Christ as His revelation of Himself to mankind*"

—limits thereby "the Mysteries of the Divine Truth" to one single and the youngest of all religions, and *avatars* to but one man. We hope sincerely hat the members of the Christo-Theosophical Society may be able to avoid this Charybdis without falling into Scylla.

There is one more difficulty in our way, and we would humbly ask to have it explained to us. "The Society," states the circular, "is not made up of Teachers and Learners. We are all learners." This, with the hope distinctly expressed a few lines higher, that the members will "gladly welcome a presentation of the old truths . . . . in harmony with the conclusions of reason," etc., leads to a natural query: Which of the "learners" is to present the said truths to the other learners? Then comes the un-

avoidable reasoning that whosoever the "learner" may be, no sooner he will begin his "presentation" than he will become *nolens volens* a "teacher".

But this is, after all, a trifle. We feel too proud and too satisfied with the homage thus paid to Theosophy, and with the sight of a representative of the Anglican clergy following in our track, to find fault with details, or wish anything but good luck to the Christo-Theosophical Association.

Theosophy for the Profane.

THE question "What is Theosophy?" is often addressed to Theosophists, who—for lack of careful study or from general vagueness of mind—find themselves hard bestead to give an answer. The present paper is an attempt to throw into a popular form for non-Theosophists an answer in brief: because brief very imperfect; because popular very elementary; but not, I hope, therefore inaccurate or misleading. While intended for our non-Theosophical readers primarily, it may perhaps also serve some of our Theosophical ones, as suggesting fashions in which a hearing for the truths of our philosophy may be gained.

***

THEOSOPHY, or Divine Wisdom, is a body of doctrine in philosophy, science, and ethics, wrought out by ages of patient and strenuous endeavour, by a brotherhood of students of various nationalities, who used every method—observation, experiment, meditation—to reach the truth, admitting no statement of fact into their records until it had been repeatedly verified by independent observers. This slowly accumulating body of doctrine has been handed down from generation to generation, guarded secretly through ages of persecution when knowledge was regarded as devilry, given out partly in allegory and fable and in this guise forming the basis of world-religions, and now, "breaking the silence of centuries", coming forward to a world filled with the ruins of dead faiths, to be the bond of a Universal Brotherhood, the basis of a nobler ethic, the guide of a loftier Humanity.

In face of modern monotheism the name "*Theo*sophy" is apt to convey an erroneous meaning. It connotes personality, limitation, the extra-natural. In the older days when the name had birth, it was not so. Then the many Gods were the personified aspects of the Kosmos; and when Zeus Pater was the sky, when Brahma, Vishnu, and Siva, typified the collective creative, preservative, and destructive powers of Nature, when the veiled Isis was the mystery of the universe, it was natural enough to call the wisdom culled from Nature the wisdom of "the Gods". That its hiero-

phants did not fall into the blunder of limiting the Infinite, of personifying the Absolute, of circumscribing the Universal and Eternal Life, is obvious to any one who notes the names used to hint at the One Existence. But now that "God" is universally used to denote an extra-cosmic Deity, the word Theosophy misleads the casual enquirer, and it is regrettable that it is so bound up with the history of the "Wisdom-Religion" that change is impossible. "Divine" Wisdom really means only the sublimest wisdom, nature-wisdom, the wisdom which deals with the loftiest subjects attainable to human intelligence, and it is thus that "Theosophy" is translated by Theosophists.

Enquirers are often repelled at the outset by what appears to them the fantastic guise in which Theosophy is presented to them. The long and unfamiliar names frighten them, and they seem to need a new dictionary if they would understand Theosophical literature. The complaint is unreasonable: every science has its own terminology, created by itself to express with accuracy its own conceptions. The botanist, the astronomer, the geologist, needs his own scientific terms; androgynous endogens, multipinnate laminæ, prosenchymatous tissue, and other jawbreaking terms, may appal the timid student; but his more robust brother knows that this initial difficulty is but trifling, and that the trouble spent in mastering the terminology will be repaid a thousandfold by the greater accuracy of the scientific language. And so with Theosophy: English has not yet evolved the niceties of terms corresponding to the ideas that are to be acquired; the Sanscrit, used these thousands of years in subtle metaphysical disquisitions, has moulded the terms on the ideas, and the student must acquire the appropriate terminology in this, as in every other science. To jeer at the Theosophist because he does not call the Kamarupa the body, is as sensible as it would be to deride the geologist because he does not speak of the Archeopteryx as a sparrow.

* * *

It may, without exaggeration, be said, that Theosophy and Materialism stand face to face as mutually destructive theories of the universe, and that one or the other must be accepted by every thoughtful and scientific mind. When we come down to the bed-rock, only these two theories of life-evolution remain, and our election between them must depend on the value of the explanations they severally offer. Theosophy will be best grasped by the western mind if presented in comparison with Materialism, so that its agreements and disagreements therewith may be distinctly apprehended.

It is now many years since Feuerbach laid down the doctrine that only the sensible was the real. Science has been unable to develop along such line, and has embraced the opposite Kantian doctrine that we do not know the thing as it exists, but only as it impresses itself on us. We are organisms in a vast universe, touching it at certain points; our normal conception of the universe depends on the number of those points of

contact—which we call senses—and would change if they changed. Imagine a person whose only active sense was touch, a person whose only active sense was sight, a person whose only active sense was smell, and a person whose only active sense was hearing, all confronted with a rose, and asked to describe it. No. 1 could give its shape and texture, No. 2 its shape and color, No. 3 its scent, while to No. 4 it would have no existence. But each one's "rose" would be wholly different from the "rose" of the others, and none would realise that his neighbour was describing the object he had himself sensated. Only a person with all the four senses could synthesize the descriptions, and realise that each was describing the same object. We only know attributes, and only such attributes as are able to affect us. Those that do not affect us for us do not exist. We see the universe, so to speak, through five different windows, and the composition of the glass affects what we see: all that does not fall within the line of sight from one of these windows is to us non-existent, and that which does fall within it is distorted by the material through which we see it. Realising this, we understand that the universe is not limited by our knowledge of it, but that our perceptive ability limits our knowledge, and the acquiring a new sense would mean the opening to us of a new world. Professor Crookes, F.R.S., has put the matter very well: "Those who assume — as is assumed by some popular writers — that we are now acquainted with all, or nearly all, or even with any assignable proportion, of the forces at work in the universe, show a limitation of conception which ought to be impossible in an age when the widening of the circle of our definite knowledge does but reveal the proportionately widening circle of our blank, absolute, indubitable, ignorance". ("Proceedings of the Society for Psychical Research", Dec. 1889, p. 100.) The universe to us exists *as* perceived, and so the primary thing to us is consciousness, not matter. The primary and supreme certitude is Consciousness, the "I" that thinks; all else is matter of argument, matter of deduction.

Evolution—accepted by the Theosophist as by the Materialist, provided that the word be not narrowed simply to human origin from the anthropoid—implies the development of new powers in progressing races; as some rudimentary organs mark past stages, so do others presage future capabilities, and if man be on the arc of an ascending evolution, we must expect to find in him the germs, perhaps the unfolding buds, of powers hitherto unpossessed. A universe of unknown vastness; a Humanity with unfolding powers: what heights of knowledge, what glories of achievement, open out in endless vistas before the dazzled gaze!

The Building of the Universe.

For the building of the universe Materialism demands but two factors, Matter and Force. These it regards as separable in thought, but unseparated in fact. Matter, it says, exists in different states and in manifold modifications, but they are all reducible to the one conception—

MATTER. Force may act in many ways and assume varied forms, but they are all reducible to the one conception—FORCE. Out of and by this matter in motion the whole universe is builded; homogeneous and spread through space it once existed, circling, moving ever; moulding itself into atoms, aggregating into molecules, building worlds and systems of worlds, until "matter in motion" evolved the visible universe, and that mightiest of forces, the Will and Reason of self-conscious Man. "In Nature there is nothing great but Man; in Man there is nothing great but Mind." And this Mind of Man is the crowning triumph of Force and Matter. Such is the last word of Materialism.

But Theosophy, opposing itself here to Materialism, demands that Mind shall be regarded as a primary factor in the universe, and builds the latter on a trinity instead of a duality of manifested existence. It teaches that Existence is One, but is manifested in three aspects, Purusha, Prakriti, and Mahat; Purusha is Spirit or—in the terminology of Western Science—Force; Prakriti is Matter, and Mahat Mind. Of Purusha-Prakriti is the substance of the visible and invisible universe, Mahat informing all. Purusha is as one pole of the magnet of the manifested, and Prakriti is as the other; all that lies between is dual, and whether the Purusha or the Prakriti aspect is the more apparent depends largely on the observer. Nothing exists which does not partake of both. Thus what seems to us grossest matter might, to other senses than ours, seem translucent or immaterial spirit; while the immaterial to us may be material to others. This the Materialist also would acknowledge, so that the chief question at issue at this point is the existence of the *third* factor Mind, as primary factor instead of as product. To this, as the crux of the dispute, let us address ourselves.

We cannot separate Mind from "Spirit Matter", any more than the scientist can separate Force from Matter; but just as the Force-aspect or the Matter-aspect of a phenomenon can be brought into prominence, the other being thrown into the background, so can the Mind-aspect be rendered most apparent while the remaining duality is put back. If Mind be the product of Force and Matter it should grow with the growth of an organism, attain its zenith when that of the organism is reached, and weaken with its decay: if it be the product of Force and Matter it should be most active when they are in highest activity, and sink into passivity with their repose. If we can show that the first statement is not an accurate representation of the facts, while the second is exactly the reverse of the truth, we shall have gone far towards proving that Mind is a co-equal factor with, not a product of, Force and Matter.

1. *Body and Mind do not grow, mature, exercise their greatest vigor, and decay, together.* The senses are at their keenest in the young child, ere yet the mind can make the fullest use of them; they become less acute as youth passes into maturity and often fail while the mind is most active. The body develops in bulk and vigor up to the age of twenty-five, and is at its

best from five and twenty to five and thirty; after thirty-five it begins to go down hill. The mind, on the contrary, has for its period of greatest activity the years from forty-five to sixty-five; it is then most fertile, most strong, most capable.* Sometimes it persists in vigor when the body is feeble from old age, burning brilliantly in its decaying receptacle. Can those which develop at such different rates be causally related? Can the mind at its strongest be the product of the body as it weakens towards old age?

2. *The periods of activity and passivity of Body and Mind do not coincide.* It is a marked and most significant fact that in order to obtain the fullest activity of the Mind we must render the Body passive, and physical lethargy may be made simultaneous with the most exalted exercise of mental functions. This fact may fitly be studied in three classes of phænomena: (*a*) perception, a mental faculty, exercised apart from the organ of vision, and greatly increased by such separation in range and capacity; (*b*) paralysis of perception, with organ of vision in activity and object presented thereto; (*c*) perception of non-existent object, *i.e.*, exercise of mental faculty when nothing is presented to the organ of vision. The study of one of these classes might wellnigh convince an unprejudiced enquirer; the study of all three must compel belief from the earnest seeker after truth.

(*a*) Under this class come all the phænomena of clairvoyance: the facts here are so numerous and so well-authenticated that he who doubts the possibility of clairvoyance, is, as Schopenhauer said, "not to be called sceptical, but ignorant". A couple of examples may serve as illustrations: Mme. Plantin was dying, and her daughter Mme. Lagandré, a clairvoyante, was thrown into the somnambulic condition: she then described the state of her mother's right lung, heart, stomach, and liver; Mme. Plantin died on the following day, and a post-mortem examination was held on her body, conducted by MM. Cloquet and Pailloux, in the presence of Dr. Drousart, M. Moreau—secretary of the surgical section of the Royal Academy of Medicine, Paris—and Dr. Chapelain. The state of the organs was found to be exactly such as had been described by Mme. Lagandré.† Here it is obvious that the conditions of bodily vision were absent, and only two explanations are possible of the identity of the clairvoyante's description with the facts discovered in the autopsy: either the clairvoyante really saw the internal organs, despite their opaque material envelope, or the well-known and eminent men of science entered into a scandalous conspiracy to deceive the public. Schelling, the German philosopher, gives a case that came under his own observation, in which a clairvoyante began to cry, and explained that "a death of a member of the family had taken place at a distance of 150 leagues. She added that the letter announcing the death was on its way. On awaking, she remembered nothing and was quite bright

* These figures are, of course, all averages.

† See for full references the article "Hypnotism" in the February issue of the *Universal Review*.

and cheerful, but when again hypnotised she again wept over the death. A week later, Schelling found her crying, with a letter beside her on the table, announcing the death, and on asking whether she had previously heard of his illness, she answered that she had heard no such news of him, and that the intelligence was quite unexpected."* In this case we have the exercise of perception by the Mind at a distance unpassable by the bodily organs, annihilating space, as in the previous case opacity of matter was annihilated. Binet and Féré speak of the senses being "quickened to an extraordinary degree" under somnambulism, and in truth not only are the senses quickened but the mental faculties normally connected with them act under conditions in which the bodily senses are useless. The Theosophist contends that this exaltation of the mental functions—which increases in proportion to the passive condition of the body, and is at its highest when the body is lying in a trance, insensible to every external stimulus—is a fair experimental proof of the proposition that Mind is not a product of the physical organism, but is rather an independent entity, normally functioning through the organism, but cramped and confined by it.

(*b*) If a person be hypnotised, and it be suggested to him during the hypnotic trance that a certain person or thing is invisible, the suggestion will persist when the subject is awakened, and the object will be invisible and will remain so under all tests. On one occasion on which I was myself rendered invisible, I was sitting on a chair on the seat of which an envelope was lying: the person who had been hypnotised did not see me, but he saw the envelope on which I was sitting. Experiments of this kind, varied in all kinds of ways, have been performed over and over again at the Salpêtrière by Dr. Charcot and his colleagues, and the total paralysis of perception in connexion with selected objects has been repeatedly demonstrated. Since in all these cases the visual organ is in activity and reports faithfully on all objects *except the forbidden one*, it is clear that the inhibition is of the mental faculty not of the bodily function.

(*c*) Equally significant is perception of an invisible object, the vision of an object created by the will of the operator. "A subject was told there was a portrait on a piece of blank cardboard; when she awoke she saw the portrait, when the cardboard was turned round the portrait was reversed, and when the other side of the cardboard was shown nothing was seen, although these changes of position were made out of sight of the patient. Even more strange is it that such an imaginary portrait is seen magnified or diminished if looked at by the subject through an opera-glass."† "Hallucinations" may thus be produced at pleasure, the perception, dominated by the hypnotiser's will, "seeing the invisible". So independent can the Mind be made of the Body, so complete the divorce between organ and faculty.

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* Ibid. † Ibid.

Of these classes the first is the most helpful in our search after the Mind as an independent entity. Naturally from this study of clairvoyance and clairaudience, of the functioning of the Mind untrammelled by physical limitations, there arises the question: "If the Mind can thus exercise some of its faculties apart from the body, ought it not to be possible to detach it *as an entity* from its enveloping physical organism, and present it palpably separate and independent?" To this question Theosophy answers in the affirmative, alleging that such projection of the intelligent entity can be performed at pleasure by any person willing to undergo the necessary training. Now this is a matter of evidence, not of *a priori* theory, for or against. The sceptic who, without investigation, denies it, is as sensible as the Indian prince who denied that water could assume a form so solid that men could walk on it: water had always been liquid or gaseous, never solid, in his experience, in the experience of all his fellow-countrymen, in the experience of his ancestors; solid water would be anti-natural or supernatural. For Western thinkers as for Indian princes all that is beyond experience should be matter for suspension of judgment; denial of the unknown and refusal to investigate is the mark of the narrow and bigoted intellect. Hundreds of men and women of intelligence and character testify to their own vision of the "Thought-body" of a living person; some can consciously project their own "Thought-bodies", communicate with distant friends while the physical organism lies entranced, seeing and hearing, being seen and heard.

That the average man and woman should need training before they can either project their own intelligences or become sensible of the presence of others, is surely not surprising. If the eyes of the dyer become more sensitive to shades of color than are the eyes of average persons, we recognise that training gives to his sight the added delicacy; and how, save by training, can we expect to render our organisms sufficiently sensitive to respond to those super-ethereal vibrations set up by the "Thought-body", vibrations which we must sense if we are to see it and communicate with it? Years of patient practice are needed to give facility in the ordinary natural sciences; how much rather then when we would study the occult! Yet here, as elsewhere, Nature unfolds her secrets to the unwearied and persistent searcher after truth.

It is in connexion with the physical and mental results of this training that occur the "phænomena" which have raised so much discussion. Increased powers naturally and inevitably follow increased knowledge of nature, and increased development of both body and mind; just as an Edison, with years of study and of training behind him, can work marvels that seem as miracles to the uninstructed, so can a Master of the Occult Sciences—nay, after his measure, even a fairly advanced student—produce phænomena that seem miraculous to the average man, and which, because they seem to him to be *prima facie* miraculous, are promptly denounced by him as frauds. The average man has always a tendency to suspect what is higher than himself, and he more readily accepts the hypothesis of fraud than the hypo-

thesis of superiority. The Theosophist has no difficulty in accepting the reality of the much-attacked phænomena, because he has generally had some slight glimpses, at least, of some of the powers which, at present, normally lie latent in Nature, and he is therefore prepared for their occasional emergence. But he cares far more for the acquiring of the loftier knowledge and of the more radiant purity that are the characteristics of the more highly evolved man, than he does for the mere possession of the accompanying powers. The scientist cares but little for the ability to perform startling experiments: they are his toys, that he plays with for the amusement and instruction of unscientific audiences; what he values is the growing knowledge that he is gaining from his patient study of nature, the accumulated store of experiences that are the wealth of the mind. So also the student of Theosophy looks with comparative indifference on astounding phenomena; while he stretches forth eager hands for those treasures of knowledge and of character that do indeed make man imperial over nature, but whose value lies in their ennobling of the inner life not in the power they give over the outer.

The danger of encouraging superstition is sometimes urged as a reason for meeting all these alleged phenomena with unbelief. I, for one, would never ask anyone to believe them without the fullest investigation. No one has a right to believe without having carefully examined the evidence on which rest the alleged facts. Neither has any one the right to deny their occurrence without investigation. Superstition is far more likely to arise when facts, which many know to have occurred, are met with a blank denial, and in the absence of careful investigation often acquire a greater weight than should really belong to them. Abnormal circumstances looming through the twilight of partial knowledge may appear "miraculous", where the clear light of full investigation would reduce them to their proper proportions. Superstition is never the child of knowledge; it is begotten of ignorance and is fostered by fear.

ANNIE BESANT, F.T.S.

(To be continued.)

THEOSOPHICAL LENDING LIBRARIES.

We have to chronicle the opening of another Theosophical Lending Library. This time it is at Brixton, in charge of Herbert Coryn, Trewergie, Acre Lane, Brixton, S.E.

The Old House in the Canongate.

[Commenced in the November Number.]

DOWN! down! by a corkscrew stair below the flag stone, clean and dry at first, but soon becoming dank and slimy, full of odours of death and loathsome creeping things. Down! down! now the stair became a species of cleft in the solid rock, through the sides of which black waters oozed and glistened on the surface; eyeless, almost formless reptiles tangled in hideous knots; on and on; my consciousness more and more seeming to unite with the phantasm which was drawn by some grisly magnetism into these fearsome places, and the more I became as it were conscious through the phantasm, the more did the living rocks that seemed to prison us grow transparent, and this increased the horror; for though they formed an impermeable prison, which not even the Doppelganger could now pass through, they allowed us to see all the hideous deformities and shapes of corruption and decay, looking like incarnate pestilence and sin and death. The Doppelganger too seemed to be growing more material and tangible, and I thought with horror that my actual corporeal body was giving off its atoms and particles in some strange way to materialize the phantasm; and the strange thought came to me that perhaps my whole mortal frame might thus be sucked down and reunited into a waking life, or say rather a ghastly and horrible death, in this awful place. I was powerless to avert it, and the nightmare dream went on. Through the solid rock and the streaks of sodden clay that filled its interstices, now grown transparent, then seemed floating as it were strange black objects, long and narrow, over each of which a green phosphorescent light gleamed fitfully; my attention, in spite of myself, was rivetted on these, and instantly I knew them for coffins, of great antiquity probably. Among others some bore Spanish names. At this moment I became conscious again, as in a flash, of my material body, away up in that little landing, bloodless and pale, as though dying or dead: it seemed in the very act of falling to the ground. My horror then was realised, and here in this living grave, among these ancient coffins, and unclean and hateful things, I must drag a material existence till death relieved me. And death! what death of the body could touch that Doppelganger, and the strange ghastly consciousness, that made all that came within its perception as terrible as though the body itself were there, but without any power of will to avert it or to turn the attention to any other matter. My consciousness, which hitherto I have spoken of as hovering, now became so sensibly united to the phantasm that I regarded it as being myself, and though its motion was still independent of my will I was conscious of the

weird force which drew it, and which I can only describe as a resolution against the will, a determination to do an act from which consciousness shrank, which all the faculties knew to be evil, to do which there was no temptation or desire, even as though the resolution on which the limbs acted were formed by some exterior will, whose tendencies were all evil. Close by me (I speak now in the person of the Doppelganger) lay a mouldering coffin, once of solid oak and bound and clamped with iron; but age had rusted the iron to mere red dust and the oaken boards looked as though they might crumble at a touch. A will within me which was not mine put forth a hand to rub the angle of the lid: it crumbled, and a renewed horror took me that my dream was growing real; unless I had been here in flesh and blood could the decayed wood have crumbled to my touch? And if here now, why here for countless ages, among the rotting bodies and the evil magnetic phantasms of the long ago dead, to take my place there conscious, alive, material, yet dead and prisoned: it was an awful thought.

The coffin I had touched seemed to quiver or shake; a jagged hole where my fingers had rubbed away the rotten wood seemed to let through a bluish phosphoric light, and it seemed as though something inside were struggling to emerge; then suddenly, as a large rotten piece fell out, a leg bone protruded, green with age, and far within appeared gleaming eyes, blazing with all the concentrated malice and spite of a hundred demons in torment, and above sprang into sudden and vivid prominence the face of the picture in the hall. Then, as it were a voice, the first sensation of sound I had perceived in the awful gloom. "Run! run! or it will catch you." An awful terror seized me that the demon of the terrible eyes would enter in and possess my phantasm which was now myself, and would drive it through torture and madness while sensation was abnormally acute and all will or power to resist was dead or paralysed. I turned and fled—the first act of will that had been possible for me since the sundering of my consciousness. Then succeeded a terrific time, ages upon ages, as it seemed to me, fleeing through endless caverns, through the sea and through the fire, away into the boundless regions of space, pursued by troops of demons eager, as I felt, to possess even that poor fleeting fragment of a body which was left to me, being themselves bodiless and unable therefore to gratify the lusts and passions which tormented them. Suddenly and with a start I felt my consciousness no longer attached to the phantasm. I was again looking on my material body, which fell with a crash at the top of the stair in the little landing. So all the long and complex series of visions I had been through must have taken place within the time of my body fainting and falling to the ground. But where was the Doppelganger? I felt, though I did not know, that it had re-united with the material body, and my conscious self was now looking down on both.

The crash of my fall brought old Peter running up. I watched him at first with a mild curiosity, bathing my forehead and dashing water on my

face and pouring a few drops of whiskey into my mouth ; then a kind of pity seemed to inspire me for that body which after all had served me well, and I first hoped and then resolved that his efforts should be successful; as I consciously tried to assist him, the blood came back to the cheeks, I could feel it surge through heart and brain, the eyes opened, and I looked up at Peter with something of a wild stare.

"Where have I been?" I said.

"Eh! laddie; that's more than I can ken", said Peter. "Ye just fell down in a faint, so soon as ever ye put foot into this little room ; come awa wi' ye noo. Weel I wat ye've been among some of them. I warned ye, ye mind, but ye would na heed me."

"O Peter," I said, "I've been where sure never man was efore, I've been down to the gates of death."

I leant on the old man as we descended the stair. In the hall I paused for a moment to look at the picture ; it had faded into its old dimness, but there was the remains of a wicked gleam in the eyes.

"Peter," I said. "That man or devil is not gone, his wicked soul haunts this place."

"Sorrow o' me kens," replied Peter. "Mony's the time I've seen him, ill fa' his lean wicked face ; but whether he's alive or dead I canna tell. Sair did he plague puir Mistress Dalrymple, but I think she's wen to a place noo where she has the victory over him. Whiles I've seen him come gliding across the hall just as he used wi' the smile on his lips, that he aye had when he had ony special deviltry afoot, and I've seen my leddy stay her foot just there by the seventh step, and take that cross hilted dagger from her bonny breast, and he just cowered and fled, as the Devil always does from the sign of the cross." Here old Peter who in his earnestness had lapsed almost into pure English in a deep and solemn tone, crossed himself devoutly, and opened the door to let me pass out.

The fresh evening air revived and restored me, and passing down Dundas Street to my lodgings, I suddenly heard myself hailed from a window by an old fellow-student. "Come awa' in, mon!" he called. "I've got a book here that will just delight your soul."

"What is it?" I answered, feeling, truth to tell, much more inclined to go home and sleep than to stay up talking books.

"The writings of Fergus Fergusson, the auld Scots Wizard," he replied. "I dug it out of the University Library to day ; they didn't know they had it."

I was up my friend's stair in a twinkling, and seizing the book turned eagerly to the frontispiece. There sure enough were the lineaments so firmly imprinted on my mind as those of Signor Hernandez ; the date was 1670, but a note in the preface stated that it was printed from an MS. of 1430. My acquaintance with the old world lore of Edinburgh, instantly connected the latter date with the presence of a considerable Spanish colony in Edinburgh. Of the book itself I need say nothing here. It was of much

the same character as the writings of Cornelius Agrippa, of Michael Scot, and other old world wizards; and I am bound to say at that time looked to me, who had not the key thereto, like a farrago of nonsense, though here and there a phrase caught my eye which seemed like an exact description of my experience of that afternoon.

Utterly tired out at last, I borrowed the book from my friend, and returned to my lodgings, where I soon fell into a deep and dreamless sleep. Next morning I took the book and the scrap of paper which I had found in the little octagon room, and again called on Mr. Dalrymple, anxious to hear the completion of his story.

As soon as Mr. Dalrymple came into the room I handed him the old book I had borrowed. He opened it with great interest and looked long and attentively at the engraved portrait. "Yes!" he said at last. 1430, a curious likeness; it is strange how these family features are transmitted. Signor Hernandez must have been a direct descendant of that old wizard, if indeed he were not—but no! that would be too impossible. I think Hernandez had some of his powers too. Look here! do you see this figure of a pentacle? well that is exactly the figure I have seen Hernandez trace, and he had it engraved on a brass instrument; but what is that paper you have in your hand?" "A scrap," I replied, "which I found in the little octagon room yesterday afternoon." And I told him something of my experience there.

"Strange! most strange!" he said, "I thought I was abnormally sensitive. You are far more so. Never fail, my young friend, to thank God that your path has been through clean and wholesame ways, and let the experience of this old house be a warning to you, as doubtless it was intended to be, of the dangers which lie close over the threshold of our ordinary five senses. This fragment of a letter was my poor wife's, and written as I think to Hernandez, but how or why written, and how it came to be where you found it, I can only guess. Now light a cigar and sit down, and I will finish my story as briefly as I can. After your second visit to the house you will perhaps follow it more easily.

"I will not weary you with any account of my journey to Seville, nor with any descriptions of that beautiful city, which you know as well as I, probably. Enough to say that I got there in ample time, and spent the intervening days in visiting friends and relatives, of whom I had a few living there at the time. You may guess my state of feverish excitement when the day dawned which my beloved Mercédes had appointed. I betook myself betimes to the Cathedral, but not a vestige of her could I trace, not even the faintest indication of her presence. In fact ever since I left Scotland it seemed as though the magnetic chain were broken, and Mercédes had passed out of my life for ever. I ought to mention that, before I left, my engagement to Edith Challenor had been definitely broken off. Blame me as you will for this, I was the sport of stronger influences

than my own will could control, and could no more help myself than a straw can help being carried on the current. Had it been otherwise, had I strengthened and exercised my own will as I now, too late, know how to do, and used it to carry out the dictates of my conscience, none can say what misery might have been saved. There are few more disastrous things in life than to know the right, and from a weak fluctuating will to be unable to do it.

"The evening was drawing in fast, vespers were just beginning. I knelt in the Cathedral, praying with all my soul that whatever power had guided my steps thus far would enable me to help and rescue my darling from whatever trouble or peril she might be in. All at once a strange flutter came to my heart, a warm glow spread all over me, the well known scent of sandal wood almost overpowered the incense, and instinctively I turned to a dim chapel on the right hand side where only two candles burnt before a small altar of the Mater Dolorosa. There, in the well known amber robe and the black lace mantilla, knelt a figure. I looked intently, all my soul in my eyes, she looked up: it was Mercédes, as I had seen her at Lady Scott's ball, only now it was a crimson covered prayer book in place of the fan.—The great dark eyes were raised one moment in piteous pleading, and seemed to say 'come and help me!'—there was a little rustle of a dress—she was gone—whether? I rushed from the Cathedral. All was dim without in the ill-lighted streets, I ran aimlessly up and down, peering down every alley, but in vain, and now there chanced something which I can only explain on the theory known to the Hebrews as Bath-kol, or an appropriate answer given in some apparently chance way to a query in one's mind. As I went in great agitation past a chemist's shop, the scent of sandal wood floated out—no uncommon thing you will say in a chemist's shop—but it arrested my steps in a moment. A plan of Seville was in the window, and a jagged line of light, thrown from a cracked glass, lay exactly on certain streets, and pointed right out of the map, and on a piece of printed paper beyond I started to see the name Mercédes. It is as you know a common enough Spanish name. This printed paper set forth that a certain face powder was used by a popular actress of that name, but as it was folded and covered by other goods it merely displayed the words in Spanish, 'Straight forward, Mercédes.' It flashed to my mind in a moment, I must take the streets indicated by the line of light, and go straight on beyond the parts shewn in the map in the same direction.

I took it all in as rapidly as possible, and started as fast as I could thread my way along the streets, over the Guadalquiver and out into the suburbs, straight on and on till I came to where the road turned at right angles right and left. I paused a second in doubt; then upon my ear came a sort of strange chant. I listened intently; where had I heard that weird music before? Then my mind recalled the uncanny witchcraft my uncle had practised with my cross-hilted dagger. It was the same chant—so far as I could hear, or as I could remember, it was the same words. I looked straight

ahead. Over a low wall fronting me was a graveyard—an old disused place. I had often heard that the natives would not on any account go there at night, and hardly by day. Some old stories hung about of some terrible butchery of Christians by the Moors perpetrated there—or it might have been the other way, I am not sure—anyhow infidels had been buried there, and some horrible cruelties had profaned it, and unquiet spirits wandered there, so it was said. A strange fright caught my breath for a moment, thinking of those old stories, as I saw what seemed a faint blue light, and heard that weird chant, but calling on the name of Mercédes, and nerving myself to a supreme effort, I went forward to the low wall, and saw a solitary figure waving its arms in strange gesticulations, as though mesmerizing somebody; the chant, which now came clear on my ear, was the same which I had heard my uncle singing. I put my hand on my dagger, to feel if it were still there; the touch of the metal, though it felt like a magnetic shock, gave me fresh vital force and resolve. I bounded over the wall and strode straight to the figure, and with a start I recognised Hernandez; around him, cut on the turf, was a double circle about eighteen feet in diameter; a chafing-dish with live coals was at his feet, on which he had apparently sprinkled some incense, for a fragrant smoke curled upwards; other strange shaped vessels were about, one containing what looked like blood.

"Instantly I felt the same feeling of giddiness which had overcome me in the old house in the Canongate, when I first saw Hernandez; involuntarily I felt drawn towards him and into the magic circle in which he stood, as though invisible hands pushed me, till I stood beside him. As I did so he lowered his hands and ceased the mesmeric passes for a moment; then he held his right hand steadily pointed towards the city with some bright short instrument, rather like a stiletto, in it. 'You have come?' he said quietly. 'It is well; I told you we should meet in Spain. You want your sweetheart; well! she is coming; patience, she comes over fields, and ditches and hedges. I called her from the Cathedral an hour ago. I have need of you both. Be good children and all shall be right.' He spoke placidly, slowly, almost like an automaton, without accentuation, and as though he were afraid the least effort or movement would destroy the stern concentration of will that was on every feature.

"My feelings were horrible to look back upon; for the moment I looked on Hernandez as a dog might look on his master; his strength and his will seemed the only firm things in a world of wavering shadows; the most dreadful fate seemed to be separation from him. I know not by what chance or providence it was that, as I stood besides Hernandez within the magic circle, my hand should fall instinctively on my cross-hilted dagger, and I should draw it out and gaze hard upon it. But as I did so, the thought sprang like lightning to my mind that this man, by some subtle power of evil, had drawn me and was drawing Mercédes within his toils, and as I thought of this his hand quivered—the fixity of will in his face

was crossed by a shade of doubt, and in an instant all became plain to me, and I sprang upon him like a wolf, and wrenching the little steel wand from his hand I flung it far away. With a horrible curse he closed upon me, and for one awful minute we wrestled within the charmed circle; only once did my right hand pass beyond it, and that moment I felt an agony like tongues of flame, and became aware of thousands of presences—spirits, call them what you will, circling round like a rushing mighty wind; and over all one single huge eye. Since then I have learned something of the occult sciences, and the construction of many pentacles has been shown to me, but I have never fathomed exactly the rite which Hernandez was practising there. I may be describing it wrongly, for at that time I knew nothing about the matter, and can only tell you the circumstances as they appeared to me. By a strange intuition I knew that outside of the pentacle were a mob of howling demons, who would probably kill me if I ventured outside, and that no one but Hernandez who had summoned them could dismiss them to their own place. At last I got him in my power—my hand was on his throat. 'Dismiss your foul crew,' I said, 'or by the Devil who will certainly claim your accursed soul, I will send you to him before your time'. How I obtained any power over him I know not—it seems to me now contrary to all the occult laws I know. But the thing was even as I have told you, and I know that my dagger was a powerful charm, and altogether I am convinced that the whole occurrence followed some laws which I have never fathomed. Anyhow Hernandez, almost choked by my fingers on his throat, gasped out some words in either Hebrew or Arabic, and instantly the air grew clear and fresh as on a Spring morning in Scotland, and leaning over the churchyard gate I saw my beloved Mercédes looking wild with terror, wearied to death and travel-stained, but, thank God! *safe*. I flew towards her, and just as she fell almost fainting in my arms, I saw Hernandez gathering up his various implements, departing with a sinister look of hatred which burnt itself into my memory for ever.

J. W. Brodie Innes.

(To be concluded.)

A QUESTION.

What lose my kind
When this fast-ebbing breath shall part?
What bands of love and service bind
This being to the world's sad heart.

The World's Intensity.

WHAT do we mean when we say that matter is made up of atoms? The answers to this question are various, and as variety though charming is perplexing we will accept one, the simplest, and follow it out to the bitter end. Our answer is therefore that an atom is indivisible. And it would appear then that solid matter is made up of indivisible atoms. But it follows from this description of an atom that it is a point of force possessing no dimensions. An atom therefore does not exist as a material form, because then it would be measurable. But we still assert that it *does* exist, for we find that it may do so as a relative quantity of energy, and that as such it has very definite and personal functions to perform.

How then can we arrive at the conception of an atom, which resolves itself into a unit action having neither beginning nor end? As an atom is the ultimate conception of which the mind is capable with reference to existing substance, we must seek in the very commencement of time for its *origine*. We shall then find that its want of finality and effective definiteness is due to the peculiar nature of the matrix from which the original atom, prototype of all other atoms, is born.

The One and only Reality, the All, manifests itself, and in the act gives birth to the First Atom, the archetype of all.

The act of the One non-existent Reality becoming existent is the first non-dimensional point produced. This point of energy, or unit of action, represents the appearance of that mystery which even in its manifestation is veiled by the harsh glitter of its own light. This ultimate atom is the unit energy of manifestation, from which flows the endless current of life whose countless forms fill the heavens and the earths.

But it will be objected that the atom cannot be divided. Nor can the act which is typified by our atom be other than One and complete because by it the All manifests as One.

To divide the subjective atom is impossible; but we may divide its objective effects, its illusive reflexions.

The atom, whether it be the vibratory point of absolute Power as the First Law, or whether it be the point of energy denoting any of the minor laws, exhibits the one common characteristic of a motion, which to the finite mind of man takes the form of a swing from negative to positive existence or, as typified on our plane, from Death to Life.

It represents the movement of the First Cause, which again is the veiled representative of the One Reality, the Great Unconscious One. Thus even in the Beginning the motion of an atom and the form of its movement were two distinct and yet inseparable factors as motion and its Manifestation or

Cause. We say that in this case the cause is identical with manifestation, because the cause of motion manifests as its Form and yet is not the Reality which it pretends to be.

As Infinity may be broken into an infinite series of numbers so the First Atom may be ideally separated into an infinite series of minor atoms which represent the vast stream of vitality, the objective reflection of the One atom which, *nota bene*, has not been really divided, but still remains the One Infinite Cause, as entire and inscrutable at the source of Life as though objective existence had never been. The continuous motion of this vital current, the endless flashing of its reflected powers, imitate in ever diminishing vibrations the first great swing from Non-Being to Being. The backward sweep completes the vibration which is made up of its unit to and fro movement, and establishes and denotes in terms of energy the equality existing between the One active and the One passive, while its continuous vibration attests the continuation of the act by which the Unconscious maintains its consciousness. Thus every atom is the more or less differentiated act of the One Reality or the invisible Truth which, in asserting itself and becoming apparently manifest, does so as a simple movement or act of Power.

This action we must call by another name. We must call it Law. For it is an imperative act generated by the one absolute Truth. The minor repetitions, the reflected copies blurred and condensed with Time, are minor laws or atomic points of non-dimensional energy vibrating with characteristic and imperative power.

Thus each atom is a law: each is a force appreciable only as a relative value, and the material universe appears to be immaterial, at all events as far as our physical notions about density are concerned.

For have we not ideal laws, as atoms, whose physical existence is due to their existing as links in a chain called Co-relation of Forces? And if because a law, since it is imperative, cannot be added to or subtracted from without ceasing to *be* (which, as an ever-present imperative would be impossible) and if, because of this peculiar indivisibility of character we say that the atom is inelastic, does it necessarily follow, as some say, that material expansion and contraction could not take place? If so, then we must allow that a subjective cause necessarily exhibits in itself its objective effects, which would be like saying that subject and object are the same in effect as they are in *origine*. Besides, because a want of elasticity is predicated of it in its abstract purity, that does not necessarily characterise its objective manifestation.

What is the peculiar power of manifestation? In an atom it is the power of Intensity. Each atom in the scale of differentiation is the First One at a different potential. Each differs from the other in the intensity of self-repetition, because the original act of which they are the reflexion was the All manifesting itself, which could only be through the One repeating and thus intensifying itself. Looking around us at the varied forms which

nature exhibits, we realise the *masking* effect which the act of positive life possesses. We see at once that an action completed is objective to the source, and that this objectivity dresses up the underlying cause as something quite other than it really is. In the same way we see how the One Great underlying Mystery, in attempting its Self-manifestation, only succeeded in still further concealing itself. It threw around itself an entombing atom, prototype of life as the intensity of Truth; and prototype of form and substance as the link between life and death, the complete vibration.

Let us define an atom as the embodiment of the unit action of a unit law. Every star cleaving the ether of space, every planet and every sun then become atoms; for each embodies in itself its synthetic law, cause of its Being. Each is the objective form, the amplitude of vibration of a law which synthesises every possible minor law which may become active in the inner workings of its evolutionary progress. Thus the earth becomes an atom. The materialisation of the law which governs the positive existence of the globe manifests in space the Intensity with which it is endowed. Thus the earth becomes the link in the co-relation of forces whose mighty chain in this case is made of planets and other sidereal bodies. For it is the visible exhibition of the relation which it, as an atomic differentiation, bears to the Parent Atom and to the scale of minor atoms or lesser laws. As law in its subjective state is only able to define itself as an ideal ratio, then everything material becomes the objective definition of this ideality, and we are brought back to the oft repeated assertion that matter is but a state of consciousness.

The law, as an imperative action, is a unit of consciousness of the Universe, just as its objective substantiality (not materialisation) is a unit of the physical consciousness of the brain of man as a thought. It is either a synthetic, that is to say, a complex law, or it is a simple law. In either case it possesses the atomic peculiarity of non-subdivision. For what is it that cannot be divided in an atom? It is its imperative action, that which constitutes it itself, and not its material objectivity. As a material atom it becomes an objective expression of itself as a co-relative force which expression will vary with the association of laws amongst which it is to become objective. An atom in its capacity of substance is the definite manifestation of the act of self-repetition made with the characteristic intensity peculiar to that particular law. Substance is the direct objective of law independent of qualifying ratios. Matter is the peculiar earthly character given to the potential of an atom by the immediate relation under which it is forced to become active; this refers to the effect which a synthetic law must have on those it synthesises. The synthetic law of our earth in order to become objective requires the active co-operation of certain definite laws representing its own latent powers. These bear each one its own immutable ratio to the One Law of All, and by this they are individualised. They have other and different relations to the laws with which they are associated in the unit act of bringing into objective existence the

synthetic law representing our globe. Through these they acquire an earthly personality. In other words the definite meaning of the planet's life is expressed by definite ideas written in material letters by the power of minor laws.

The earth is composed of a definite number of elements. From this we argue that the amount of each element represents the intensity with which the elementary laws become objective in order that each one may properly manifest its share in the formation of the earth's physical consciousness.

And the amount of an element found in the earth's composition would then denote the intensity of expression of that one law in the formula of the world's objective life. A *material* atom is not therefore a vibratory law except by implication. It has really no existence, except as an arbitrary unit of computation by which we may apply the rules of mathematics to the calculation of mass, etc.

The mass of, for example, copper in the earth's composition represents by its quantity the intensity of the projection of the law of this element's activity which was required in order that it might explain in the physical plane its significance in the root idea of the planet's future development, its synthetic law. No copper atom exists but only a definite and visible form of the relation which this element's law, as a unit of the earth's consciousness, bears to the other laws necessarily associated with it in order eventually to spell out the synthetic ideal in separate forms of life.

Time, in its three moods of Past, Future, and Present, only exists as the present time for Laws in their subjective state. For these are the direct, though blurred and dwarfed, reflexions of the one ever-present act by which the unconscious maintains consciousness and manifests the Universe. In a subjective universe of Time, Intensity is the fundamental distinction which brings in its train the distinctive qualities of Sound and Colour. While in the objective universe of Space, Distance is the measure of the subjective intensity, and is in fact the only means by which we are able to appreciate objectively innate qualities in Life.

Thus distance and mass are the objective representation of subjective intensity, and because the future and the past are not characteristic of the law, then the fact that the mass of an element is scattered over the globe does not present any difficulty to the mind with reference to the possibility of a law being at the same time in different places. For it is ever present to the World *in* each and all its elementary depositions, no matter how they be separated from one another. If we place before us various bits of copper these will represent only ratios of intensity to the originial intensity of the law to which copper, in its material form, is due. We consider that every element in the earth's composition is in the same simply a deposition of intensity at a certain potential. For the purposes of calculation we may say that any given portion of an element contains so many atoms of this element. By this we should mean that the mass of this given portion is to the total mass in the earth as the total intensity of expression of the law is to this portion

of that total intensity. In this way any portion of a material element bears to another a ratio of pure intensity which we may study objectively under the names of magnetism and electricity. The intensity of each element possesses the distinctive character of the energy of its own law and is visible as relative values of distance, where intensity is measured; and it is visible as finite spaces, or objective forms where the quality of the law is considered. The law as an atom is a point of energy. This is subjective, but, as we have shown in "Psychic Fire", it becomes necessarily and immediately objectively reversed and reflects itself as a physical illusion. This reflexion is the law in its individuality forming the substance of the universe. The material atom is an after and personal growth bred from definite synthetic association. The law repeats itself, vibrates or asserts itself a definite number of times until its relative value in the synthesis has been expressed as intensity. These various depositions of energetic substance are swept up by Ethereal Pressure and condensed.

Thus the material atom is a fiction, whereas the physical, or atom of substance, is not. Still less so is the atom per sex or parent law which, as a unit point of force, has built the objective element. The world becomes in this way a storehouse of various basic energies, all vibrating with an intensity which is anxious to expand itself in evolution, in order that they may complete the explanation of the full idea enbodied in the Earth's synthetic Law.

THOS. WILLIAMS, F.T.S.

TORCH-BEARERS.

DARK is the night; and through its haunted shadows
We blindly grope and stumble—sometimes fall;
No star is near enough to light the darkness,
And priest-lit tapers cast no light at all,
Save such a feeble and delusive glimmer
As night-lights cast upon a sick-room wall.

Yet, each a torch we bear—lit or unlighted—
Burning for self it is a marsh-light's gleam;
Kindled for others 'tis the child of sunlight,
And darkness shrinks through twilight at its beam.
Were each torch duly lit, O world long darkened,
How would you bear the sudden light supreme?

Were each torch lit? See, thou who vaguely dreamest
Of what would be if every torch were lit,
See where thine own smoulders a wasted ember,
Thy torch—for noblest use framed and fit.
Light thine own torch—and hold it to thy brother,
And his will kindle at the flame of it

E. NESBIT.
(In the *Link*.)

Har-dwar; or, The Mysteries of the Himalayas.

IT was the waters of the Ganges that were flowing down in ten thousand streamlets from the stern bosom and sides of the Himalayas, that met in Nilganga, the mighty stream, the purifier of all sins. On the right and left the craggy banks were overhung by majestic lofty trees, whose shadows, mingled with the transparency of clear waters below, could scarcely render invisible the bed of the holy river, spread over by smooth white shingles, each of which went by the name of Shankārā. The lofty peaks of the Himalayas—Gavarishankar or the Kanchanganga, the abode of eternal snow—shone brightly in the midst of cloudy heavens, an awe-inspiring contrast of light and gloom. The Suraja-Kunda—the sacrificial post for sun-worship on a neighbouring mountain peak—the Bhim Gutta, the Devisthana, the Billishankar, all lay on the right and left and in front and behind, amongst the thick overgrowth of forest trees, half covered with their healthy green. The lovely melody of Himalayan birds, wafted by fresh morning breezes, mingled with the musical mumur of the waters, and the light of the new risen sun bringing out in increasing clearness the scenic beauty of distance, charmed the senses of sight and of hearing, beyond all description. The sweetness of forest blossoms diffused in every wave of wind intoxicated the brain. While enjoying almost to forgetfulness this splendour and freshness of nature, I was gently tapped on my shoulder by a soft finger from behind. I turned round, but saw nobody. A look a few yards round, and I was assured that there was nobody. It might be a tap from the little branch that was near my shoulder, waving to and fro amidst morning breezes. I threw my glance towards the clear waters that flowed quietly on beneath the glorious sun. I stood transfixed before this all-pervading brightness and clearness, when a sweet whisper in my ears from behind made me turn round once more. What! nobody here and yet a whisper. It was fancy that created vague external perceptions during mental relaxation. Was it not an articulate whisper? Did it not say, "Gaze above and not below"? Could it be fancy? It must be so. There was nobody nigh. Perhaps it was the sighing of winds producing peculiar whispers while lost in rapid motion, vibrating in the midst of the thick foliage that was above my head. No! it could not be that. Wind never sighed in the morning while a glorious sun was rising above. Was there some one perched on the tree beneath which I stood, that played these freaks? I looked up amidst the maze of branches, but none was there. What could it be? A tap followed by a whisper, to be accounted for by the movement of the branch and whispering of winds. The sun grew brighter and warmer above. How pleasant it would be to bathe in these clear waters of

the holy Ganges. I took off my muslin coat and *faytta* (head garment), and with my *dhoti* wrapped round me I entered the cool refreshing waters of the holy Ganges. What freshness flowed in this pure stream. As I entered the waters, that were nothing more than the melted snows of the Himalayas, I felt that there was nothing cold and chilly about them, melted snow though they were. I plunged my head beneath the surface of the waters and said my *pranayama*—Om Bhŭhŭ . . Bhŭrvāha . . . . Swāhā . . . . . Wonderful sparks flashed in my brain, and refreshed by this mental purification I looked above the waters and cleared away the liquid streaming from my eyelashes. I opened my eyes and looked upon the grand luminary that was shining above in all his radiant glory. Om Tāt Savitŭhŭ Varenyäm. I bowed my head to the holy sun. As I looked up to him my eyes, dazzled by his glorious light, saw everything around me yellow, green, and red. I saw magnificent figures floating in the media that communicated to my vision the presence of that mighty light. The figures drew nearer and nearer, but the nearer they came the less and less definite they grew until they disappeared. One there was among these floating prodigies that approached me, and the nearer it came, unlike the other figures, the more and more definite it grew, assuming all the symmetry of a human being.

What did I see about a couple of feet above the middle of the stream? It looked like my departed father. The figure, tall and slim, with his benevolent expression full of affection for me, was clad in white. It looked at me, stared at me, and I recognised in that glance a meaning look which my father had about him while he was alive. Many a time while living he had, by that look, directed me to the performance of Sandhya ceremony, which I while young used so often to neglect. The meaning of that look was clear to me. I instinctively bent my head down, took the waters of the holy Ganges in the hollow of my palm, and began with Keshavāyanămah and ended with Sa-tât. While engaged in the performance of these mystic ceremonies so well known to Brahmins, my eyes now and then wandered to that awe-inspiring figure and they saw him look more and more contented. My Sandhya over, I looked at him with a degree of confidence, and lo! he smiled. "Father", said I, "do I see thee here? Say, art not thou so much like my father? Thou smilest, and answerest me not. Art thou displeased with me? Oh! speak to me if thou hast any power of speech."

The suspense was terrible, and yet the figure smiled all the while. No answer it gave me, but pointed at the *pindas* (balls of cooked rice) that floated at some distance in the river, borne over the leaves of Butea frondosa. I understood what he meant—he directed me to perform Shradha ceremony.

Immediately I came out of the waters, rolled my coat and *faytta* into a small bundle, and hiding them amongst the branches of a nimb-tree, went towards Harpedi, where I knew my Tirth Guru was sure to be found. The figure all the while followed me with its aerial motion and stopped at a distance from where my Tirth Guru was sitting. I fell at the feet of my Guru and asked him to make me perform Tirth Tarpana and Shradha

ceremony immediately. The Guru nodded assent, took out Darbh Grass from his *zolly* (bag), and twisting a ring of it round my ring finger beckoned me to bathe once more. I did so, and when I came back to him he had everything made ready for the ceremony (sandal-black-Sesamum, white flowers, and balls of cooked rice). I need not enter into the details of all those ceremonies; but the ceremony over, I flung the *pindas* (balls of cooked rice) into the waters of the holy Ganges, but not one fell therein. The figure of my father, surrounded by several more newly-risen inviting faces, some of them not quite unfamiliar to me, eagerly stretched forth their hands to clutch the rice balls, and each throwing a look of contentment at me vanished, the figure of my father last, well satisfied. So in the end the figures disappeared.

How marvellous! how exactly it tallied with the description in Gurud-purana. I went back to the nimb-tree (Melia Azedirachta), took out the bundle of my clothes, and putting them on went to Dharamsala. My mind was very greatly agitated by the events that had passed before me during the last few hours, and I questioned myself: "Is it possible for the dead to appear in the symmetry of life? Was it not the creation of my fancy that raised up figures whose memory was not yet quite lost to me? If they were not visible existences—nay realities, how could the *pindas* disappear, and not one fall into the waters to satisfy the hungry fishes? Was there an after life in which the preservation of the very symmetry of figure was possible, though nothing entering into the composition of a living organic life was found therein? Who could solve this mystery?"

The problems of birth, life, death, pre- and post-existence, spiritual identity of the visible and the invisible, relationship of Maya to Brahma (creator as subject and object), Nivraty and Pravrati (desire in relation to passivity and activity), Man and Dash-Indrya (mind and sense organs), swarmed to my half-distracted mind like so many wild hornets, and lost among the rising intensity of curious things which each suggested, forgetfulness seized upon me and I walked on like a somnambulist. When I awoke from this temporary forgetfulness, I found I had lost my way to Dharamsala, and had walked into the midst of jungles, how far I knew not. Not to be able to find my way back was certain death in these thickets of the Himalayas, where hissing snakes or prowling tigers, wolves, or even elephants were sure, one or the other, to make their appearance before a little time passed. I looked up and saw that the sun was just above my head, even though not a single hot beam could penetrate the thick canopy of branches and creepers that completely protected me from above.

I was extremely hungry, having had no food since morning while engaged in Shradha ceremony. It was midday. I was in the midst of a thick jungle beset with every danger of wild beasts and poisonous reptiles, way lost, and none to direct me. Wearied and exhausted as I was, I climbed up a tamarind-tree and perched myself upon a branch which met its fellow at an acute angle, and offered me a convenient seat. I sat there, expecting

every moment to see something usually seen in the Himalayan jungles. No sound was heard but the cawing of the rooks in the branches of a neighbouring tree. Lo! there shoots forth a *nag-sap* (cobra serpent), followed by a mangoose. It runs, it hisses, it doubles to the right and left, the mangoose all the while following its prey with all the activity and effort of a hunting animal. The cobra shoots forth at a furious rate, partly released from the destroying paws of the mangoose, and, what horror! it runs forward towards the tree upon which I am perched and shoots up the stem at its aerial speed. How terrible! it darts towards the branch on which I sit, and a moment more would have made me feel its sharp sting; but when the grim monster was within almost an inch of me, I instinctively loosed hold of the branch, and fell to the ground. A severe fall it was, not less than from a height of ten feet, my elbow bruised amidst the branches, both my knees half broken, and severely wounded against pointed stones; but this was no escape.

A wild-cat jumps somewhere from behind over the mangoose that was making vain attempts to climb the tree, and the serpent, thus free from hunter's pursuit, crawls down the stem. What a horror it was! I could scarcely get up and run, my lower limbs helpless, myself half stunned by a heavy fall.

The monster moves its slimy tongue like grim death and approaches me. O Prabhu! (Lord), death amidst the Himalayan jungles? The cobra doubles round me, gloating over my helpless condition, and then, with its usual alacrity, twines round my arm, shoulder, and neck, its tongue over my head. If I ever desired to know what death was like, all my curiosity was completely gratified. The monster constricted his coils round my neck more and more, and half choked me. I fainted. Was it to die—to bid adieu to the glorious sun?

U. L. Desai, F.T.S., F.L.M.

(To be continued.)

HOLD FAST!

Endurance is the crowning quality,
And patience all the passion of great hearts;
These are their stay, and when the leaden world
Sets its hard face against their fateful thought,
And brute strength, like a scornful conqueror,
Clangs his huge mace down in the other scale,
The inspired soul but flings his patience in,
And slowly that outweighs the ponderous globe—
One faith against a whole earth's unbelief,
One soul against the flesh of all mankind.

J. Russell Lowell.

Numbers, their Occult Power and Mystic Virtues.

PART IV.—ON THE HIGHER NUMBERS.

Upon the Number Eleven.

THIS seems to have been the type of a number with an evil reputation among all peoples. The Kabbalists contrasted it with the perfection of the Decad, and just as the Sephirotic number is the form of all good things, so eleven is the essence of all that is sinful, harmful, and imperfect; with the Ten Sephiroth they contrasted the Eleven Averse Sephiroth, symbols of destruction, violence, defeat, and death. On the oldest Tarot cards, the rump called the Tower struck by Lightning, number XVI, shows the Ten divine Sephiroth on one side, and the Eleven Averse Sephiroth on the other side.

John Heydon says that by it we know the bodies of Devils and their nature; the Jews understand by it Lilith, Adam's first wife, a she-devil, dangerous to women in confinements; hence they wrote on the walls:—ADM ChVH ChVO LILIT, that is, "Adam, Eve, out of doors Lilith".

Jesus, in Matt. xii, 43, plainly allows the doctrine that evil spirits may haunt fields, which Grotius says the Jews think, and their words Demon and Field are similar, being ShDIM (fields), and ShDIM (evil deities); the Siddim are mentioned in Psalm cvi, 37.

It is called the "Number of Sins" and the "Penitent," because it exceeds the number of the Commandments, and is less than twelve, which is the number of Grace and Perfection. But sometimes even eleven receives a favour from God, as in the case of the man who was called in the eleventh hour to the vineyard, who yet received the same pay as the others.

On Twelve.

This number has a perfect and notable character, and was highly esteemed by most nations of antiquity. Almost all the twelves will be found to be allied, either obviously or in a concealed manner, with the Signs of the Zodiac, twelve signs or partitions of the great circle of the heavens—twelve times thirty degrees forming the perfect cycle of 360 arithmetical degrees of the circle: each sign was further sub-divided into three decans. There are many of the learned who believe the twelve sons of Jacob, and twelve founders of tribes, are allegorical only. The group of twelve Apostles seems to have been the traditional twelve descendants of the patriarch Jacob. Note also the twelve stones of the breastplate of the Jewish High Priest, by which it is supposed divination was performed. Under the notice of the number twelve, we may mention the "Twelve Grand Points of Masonry", which used to form a part of the lectures in the Craft degrees. Twelve

events in the ceremony of initiation, referred to the sons of Jacob, are given by Mackey :

1. To Reuben was referred the opening of the Lodge—he was the first-born son.
2. To Simeon, the preparation of the land—he prepared the destruction of the Shechemites.
3. To Levi, the report or signal—he gave the signal in the attack on the men of Shechem.
4. To Judah, the entrance of the land—that tribe first entered the promised land.
5. To Zebulun, the prayer—the prayer and blessing of his father fell on him in preference to Issachar.
6. To Issachar, the circumambulation—an indolent tribe, who required a leader.
7. To Dan, the advance to the Altar—for a contrast to their rapid advance to idolatry.
8. To Gad, the obligation—on account of Jephthah's vow.
9. To Asher, the entrusting ; with rich Masonic blessings—resembled the Fathers of their land.
10. To Naphtali, the investment and declared "Free"—the tribe of Naphtali had a peculiar freedom given by Moses.
11. To Joseph, the N.E. corner—because Ephraim and Manasseh, (grandsons) represented him, newest comers.
12. To Benjamin, the closing of the Lodge—as being the last son of the Patriarch.

The following associations of Birds, Animals, and Flowers, with heavenly bodies has the authority of the Greco-Roman mythology :—

Greek.	Latin.	Bird.	Animal.	Vegetable.
Pallas	Minerva	Owl	She-goat	Olive
Aphrodite	Venus	Dove	He-goat	Myrtle
Helios	Sol	Cock	Bull	Laurel
Hermes	Mercury	Ibis	Dog	Hazel
Zeus	Jupiter	Eagle	Hart	Horse-chestnut
Demeter	Ceres	Sparrow	Sow	Apple
Hephaistos	Vulcan	Goose	Ass	Box
Ares	Mars	Magpie	Wolf	Dog-wood
Artemis	Diana	Daw	Hind	Palm
Hestia	Vesta	Heron	Lion	Pine
Hera	Juno	Peacock	Sheep	Thorn
Poseidon	Neptune	Swan	Horse	Elm

The astrologers associated colours with the twelve Signs of the Zodiac, thus :—

With Pisces, white
" Aquarius, blue
" Capricorn, black or brown
" Sagittarius, yellow or green
" Scorpio, brown
" Libra, black or crimson
With Virgo, black and blue
" Leo, red and green
" Cancer, green and brown
" Gemini, red
" Aries, white
" Taurus, white and yellow

They are also associated with Sex, and the contrast of Day and Night:

Pisces	Female	Nocturnal	Virgo	Female	Nocturnal
Aquarius	Male	Diurnal	Leo	Male	Diurnal
Capricorn	Female	Nocturnal	Cancer	Female	Nocturnal
Sagittarius	Male	Diurnal	Gemini	Male	Diurnal
Scorpio	Female	Nocturnal	Taurus	Female	Nocturnal
Libra	Male	Diurnal	Aries	Male	Diurnal

And, again, there are other characters which astrologers deem of importance, thus:—

Pisces	Water	Northern	Common	Fruitful
Aquarius	Air	Western	Fixed	
Capricorn	Earth	Southern	Cardinal	
Sagittarius	Fire	Eastern	Common	
Scorpio	Water	Northern	Fixed	Fruitful
Libra	Air	Western	Cardinal	
Virgo	Earth	Southern	Common	Barren
Leo	Fire	Eastern	Fixed	Barren
Cancer	Water	Northern	Cardinal	Fruitful
Gemini	Air	Western	Common	Barren
Taurus	Earth	Southern	Fixed	
Aries	Fire	Eastern	Cardinal	

Lastly, the Twelve Signs are allotted to the planets as their houses.

Pisces—the night house of Jupiter
Aquarius—the day house of Saturn (Uranus)
Capricorn—the night house of Saturn
Sagittarius—the day house of Jupiter
Scorpio—the night house of Mars
Libra—the day house of Venus
Virgo—the night house of Mercury
Leo—the sole house of Sol
Cancer—the sole house of Luna
Gemini—the day house of Mercury
Taurus—the night house of Venus
Aries—the day house of Mars.

This is very fully explained by Coley in his Astrology, and also by John Middleton in his Astrology, 1679.

Herodotus tells us that the Egyptians founded the system of a twelve-God theology: Euterp. iv. The Hebrews certainly at times worshipped the Sun, Moon, seven planets, and the Star Rulers of the Twelve Zodiacal Signs: see 2 Kings xxiii, 5, and Job xxxviii, 32. Dunlop, in his "Vestiges", remarks that of the names of the twelve months in use among the Jews, several are identical with names of deities, as Tammuz, Ab, Elul, Bul. Groups of twelve Gods are to be noticed in the religions of many of the ancient nations, as the Chaldeans, Etruscans, Mamertines, Romans, etc.

In Scandinavia the great Odin had 12 names—personified attributes.

The Kabbalists esteem the 12 permutations of the Tetragrammaton, IHVH, VHIH, HIHV, HVHI, IHHV, IVHH, HVIH, VHIH, HHVI, HHIV, HIVH, VHHI.

Thirteen.

Thirteen was the sacred number of the Mexicans and people of Yucatan: twelve of many tribes of North American Indians, as of so many nations of antiquity: this had an astronomical connexion, because the Stars and Sun were Gods to them. The method of computation among the Mexican Priests was by weeks of 13 days; consult Dunlop's "Vestiges". Their year contained 28 weeks of 13 days and 1 day over, just as ours contains 52 of 7 days and 1 day over. Thirteen years formed an Indiction, a week of years, the 13 days over forming another week. Four times 13, or 52, years was their cycle. In Yucatan there were 13 "Snake Gods" (see Stevens' "Yucatan", and Gama's "Ancient Mexicans").

Janus of the Romans is the God of the 12 months, and is drawn with 12 altars beneath his feet. He is the same as Assyrian Ain, Ion, Jan; ON of Eastern nations (Dunlop's "Vestiges", 31).

John Heydon gives the following information:—

Prosperous numbers are	1	2	3	4	7	9	11	13	14	
Very good ,,	16	17	19	20	22	23	10	26	27	
Indifferent ,,	5	6	8	12	15	18	21			
Very Bad ,,	24	25	28	29	30					

13 is the number of the Hebrew word Achad (ACHD), unity. Old authors state that 13 is a number used to procure agreement among married people. [An unlucky number at a meal.]

14 days of Burial, in the Master's degree: 14 parts into which the body of Osiris was divided: a type of Christ, sacrificed on the 14th day of the month: has been used to cure the sick.

15 is a token of spiritual ascensions: also the deity name Jah, and of the 8th Sephira Hod.

16 means Felicity; a square number.

17. In the treatise "De Iside et Osoride", Plutarch says Osiris was killed on the 17th day of the moon, and hence when the moon was at the full—and from that reason the Egyptians abominate the number 17, and so did the Pythagoreans—they called it Antiphraxis (obstruction), because it falls between the square number 16 and the oblong number 18.

18 was deemed a protection against thieves.

19. The number 19 is famous as being the number of years in the Metonic Cycle; the cycle of the revolutions of the moon, after which she returns to have her changes on the same day of the solar year. Meto lived 433 B.C.; he was an Athenian; he published his discovery at the Olympic Games in the above year. The exact period is, however, 18 years and 10 days. The Calippic period of four cycles, or seventy-six years, was invented by

Calippus, B.C. 330, to correct Meto. John Heydon says that the number 19 facilitates births and menses.

23. This day of September is notable because the moon which comes to the full within a fortnight of it, is called the harvest moon, which rises three days in succession at the same time, instead of getting daily later.

24 is an evil number, referring to Cain, QIN, but not of his numeration, which is $100+10+50=160$, or else $100+10+700=810$.

26. The number of Jehovah, IHVH, $10+5+6+5$.

28. A division of the Zodiac into 28 mansions of the Moon, was probably earlier than the solar division into 12 parts. Proctor believes that Solar Astronomy of the 12 signs arose about 2170 B.C., in a country of about 36 degrees of north latitude, and Taurus was the first constellation of the Zodiac.

35. The number of Agla (AGLA), a composite Kabbalistic wonder-working name.

36. Plutarch, "De Iside et Osiride", calls the Tetractys the power of the number 36, and on this was the greatest oath of the Pythagoreans sworn; and it was denominated the World, in consequence of its being composed of the first four even and the first four odd numbers; for 1 and 3 and 5 and 7 are 16; add 2 and 4 and 6 and 8, and obtain 36.

31. The number of El, God = AL. $1+30$.

32. The number of the Paths of Wisdom, of the Sepher Yetzirah, being 10 Sephiroth and 22 letters of the Hebrew alphabet.

50. The number of the Gates of Binah (BINH) the Understanding (see Mathers, "Book of Concealed Mystery", 1, 46).

42 is notable because of the 42-lettered name of God, taught by the Kabbalists.

45. The number of Adam (ADM).

65. The number of Adonai, translated "Lord" (ADNI).

67. The number of Binah, Supernal Mother, the 3rd Sephira.

72 has a large number of mystic references—to the 72 angels bearing the names of God—derived from Exodus xiv, 19, 20, 21, by the Kabbalists; there is an important set of 72 pentacles which, placed in pairs, forms a series of 36 talismans; it is also the number of Chesed (CHSD) the Sephira-Mercy.

73. The number of Chocmah (ChKMH), Wisdom, the 2nd Sephira.

91 is the number of AMN and of Tetragrammaton Adonai (IHVH, ADNI).

80. The number of Yesod, Foundation, 9th Sephira.

216. The cube of 6; 216 years, the period of the Pythagorean Metempsychosis.

243. Circles of Seir Aupin.

365. The Greek numeration of Abraxas, a talismanic word.

270. Worlds of the Idra Rabba, or Greater Holy Assembly.

314. The number of Shaddai, Almighty (ShDI).

345. The number of El Shaddai (AL ShDI); and of ShMH (Shemah), the Name.

370. Directions of thought.

496. The number of Malkuth (MLKT), the Kingdom, the 10th Sephira.

474. The number of Daath, DOT, Secret Wisdom.

543. The number of the mystic name Aheie asher Aheie, "I am that I am" (AHIH ASHR AHIH).

608 is a very notable number, representing the Sun. Martianus Capella, of the 5th century, says: "The Sun is called in Italy the 'God Sol'; at the Nile, Serapis; at Memphis, Osiris; he is also Attis; Adonis at Byblos; and Ammon in Libya; also Typhon, Mithras, and Pluto; his holy name is of three letters, which number 608. In Chaldee and Hebrew 608 is Cham, or Ham (CHM), which also means heat." In Greek Y.H.S. from U.H.S. =400+8+200=608. Tyre (TRCH) is also an example of 608.

620. The number of Kether (KTR) the Crown, or 1st Sephira.

622 years from the Christian era is the date of the Hegira, or flight of Mahomet from Mecca, from which year the Mahometans reckon their calendar.

632 years A.D. is the foundation of the Persian mode of reckoning years, from their king Yezdegird.

646. The total numeration of Elohim, or Aleim (ALHIM), being 1+30+5+10+600; or avoiding the use of final mem, we get 1+30+5+10+40; neglecting the tens 1+3+5+1+4, and placing these figures in a circle, we get the sequence 31415, notable as the value of π, or the relation of a diameter to circumference of every circle.

640 is Shemesh, the Sun (SHMSH); Mem is water; place the three letters one above the other, and we get SH, fire, sun, rising above and sinking below the waters.

650 has been referred by Godfrey Higgins to Noah, Menes, and Bacchus. Noah, in Hebrew, is NCH or 58.

666 is the pet number of Godfrey Higgins, as referred to Rasit (RSVT), 200+60+6+400, which he insists means Wisdom—or as most believe—Beginning, or Principle.

801 is the number of alpha and omega, 1+800, the Peristera or Dove, vehicle of the Holy Ghost; being 80+5+100+10+200+300+5+100+1=801.

813 is the numeration of ARARITA, a very important Kabbalistic word, its letters being collected from the initials of the sentence, "One principle of his unity, one beginning of his individuality, his vicissitude is one".

1000-headed serpent is Sesha or Ananta, emblem of eternity.

1081. The number of Tiphereth, the central Sephira, the Sun, Beauty, Microprosopus, Son-God.

1322. First year of Egyptian cycle of Sothis, B.C.; Rameses II. came to the throne.

1889. Last year A.D. is the 4991st year of the Kali-Yuga of the Hindu sages; this Yuga is to continue 432,000 years.

3102 is the number of years B.C. which corresponds to the beginning of the Hindu Kali-Yuga or Black Age, era of the last deluge.

3·14159, the value of Π, ratio of diameter to circumference of a circle.

Bode's Law is a curious arithmetical and astronomical puzzle—

Take the series of numbers	0	3	6	12	24	48	96	192
Add 4 to each of them . .	4	4	4	4	4	4	4	4
And obtain the numbers .	4	7	10	16	28	52	100	196

These show the relation of the ancient planets to the Sun, as to distance, in the order Mercury, Venus, Earth, Mars, Jupiter, Saturn, Uranus. The planet corresponding to 28 is missing, and seems to be replaced by the asteroids. Uranus was re-discovered in 1781.

The Platonic Year, or Great Period, according to Tycho Brahé, is 25,816 years; Ricciolus, 25,920 years; Cassini, 24,800 years; Norman Lockyer now gives 24,450 years.

It is the period of time determined by the revolution of the equinoxes, or the space of time wherein the stars and constellations return to their former places in respect to the equinoxes, by means of a constant precession. The equinoxes moving backwards or westwards, meeting the Sun constantly earlier. In the time of the oldest Greek observations, the equinoxial points were in the first stars of Aries and Libra respectively; they are now in Pisces and Virgo. When these names were given the Sun entered Aries at the Vernal equinox, and sign and constellation coincided: now they do not, so do not be confused by our still calling the first sign of spring Aries, although the Sun is really at such time in Pisces: every 2,000 years the sign is changed. Precedent to Aries the Sun at the Vernal equinox entered Taurus.

The Apocalyptic Numbers.

1st Resurrection, Revelation xx. 5.

2nd Death, xx. 14.

2 Witnesses, xi. 3.

2 Olive Trees
2 Candlesticks } before throne of God of the Earth, xi. 4.

2-Horned Beast who spoke like a Dragon, xiii. 11; his number is 666.

3 Woes, ix. 12.

1/3 part of Vegetation killed, viii. 7—do. of Sea became Blood, and do. of Fish died, viii. 8—do. of Waters became bitter, viii. 11—do. of Sun, Moon, Stars, viii. 12.

3½ days, Bodies lay unburied, xxi. 9.

4 quarters of the Earth, xx. 8.

4 Beasts, full of eyes and have 6 wings, iv. 6-9 ("Beasts" should be *living things*.—W.)

4 Horses, White, Red, Pale, Black.

4 Horns of the golden altar before God, ix. 13.

4 Angels of the Euphrates, ix. 14.

4 Angels of the Winds of the 4 corners of the Earth, vii. 1.
6 Wings of the Beasts (living things), full of eyes, iv. 8.
7 Churches, i. 20.
7 Candlesticks, i. 20. Represent the 7 Churches.
7 Stars, i. 20; ii. 1. Represent 7 angels of the Churches.
7 Angels of the Churches, i. 20.
7 Lamps stand near the Throne, iv. 5.
7 Seals, v. 5, opened by the Lamb, produce 4 horses, etc.
7 Trumpets, viii. 2. Given to 7 Angels.
7 Thunders utter their voices, x. 3.
7 Plagues held by 7 Angels, xv. 1.
7 Vials of Wrath, xv. 7.
7 Spirits of God, v. 6.
7-horned and 7-eyed Lamb, v. 6; near the Throne are the 7 Spirits of God.
7-headed and 10-horned Scarlet Beast, on which is a Woman, xvii. 3.
7-headed and-10 horned Dragon with 7 Crowns, xii. 3.
7-headed and 10-horned Beast rose out of sea, xiii. 1.
10 Crowns on Ten horns of Beast which had 7 heads, xiii. 1.
10-horned Dragon with 7 heads, xii. 3.
10-horned Beast with 7 heads rose out of sea, xiii. 1.
10-horned Scarlet Beast with 7 heads, on which was a woman, xvii. 3.
12 Tribes of Israel.
12 Apostles of the Lamb, xxi. 14.
12 Gates of the New Jerusalem } xxi. 12.
12 Angels guarding them }
12 Foundations of the Walls of the New Jerusalem.
12 Stars on the head of the Woman, xii. 1.
12 sorts of Fruits on the Tree of Life, xxii. 2.
24 Elders around the Throne, on 24 seats, iv. 4-10.
42 months the Gentiles tread over the outer court of Temple, xi. 2.
42 months the 7-headed Beast to have power to Blaspheme, xiii. 5.
144 cubits, the height of the Walls of the New Jerusalem, xxi. 17.
666, number of the Beast.
1000 years, Dragon bound for, xx. 2-3.
1000 years, Souls of the Faithful to live and reign, xx.. 4
1260 days, the two Witnesses prophesy, xi. 3.
1260 days, the Woman to be in the wilderness, xii. 6.
12,000 of each Tribe chosen.
12,000 furlongs, length of the sides of the New Jerusalem, xxi. 16.
144,000 chosen from the whole of the Tribes.
100,000,000, or ten thousand times ten thousand Angels, round the Throne, v. 2.

W. Wynn Westcott, M.B., F.T.S.

Raising the Devil.

I HAD been looking in the crystal one evening for a long time without having a vision. Before I left off, I asked the spirit of the crystal, very earnestly, when I could have a vision, for it was so very wearisome to look and to anticipate, and then be disappointed. This message immediately came :—

"Procure a glass vessel a foot deep, flat inside, and six inches square ; fill it with water from a fish-pond ; let the neck of the vessel be sufficiently large to admit your three fingers. Cut the middle finger of your left hand, and having put a strip of paper round the outside of the middle of the bottle, write with the blood of the finger you have cut, this one name . . . . . Paste this strip of paper round the bottle, and then insert the finger you have cut and two other fingers into the neck, and from it into the water let a drop of blood flow. If you do this, you will see and hear of that which will instruct you in spiritual knowledge, and aid you in all that you desire appertaining to the world."

Although I thought it could not be good, I did not desire anything evil, and I thought, foolishly, that I could hear, and see, and know what they said, without allowing them to influence me, or without for one moment surrendering myself to their possession. I would not do it again. It was not the power, but the knowledge that I sought. I was at the time in a house with a good many people in it, and, fearing that someone might interrupt me, I locked the door. Before I began I had been obliged to have the glass bottle made to the exact size, and I wrote the name on a vellum band and sealed it on. This I placed on the table, and very soon without any call—I used nothing more than the name on the bottle—the water began to change to a thick, dirty-red liquid, and from this there formed, as the water again became clearer, a spirit more like an animal than even a distorted human figure ; it had a tail as long in proportion to its size as is the tail of a mouse to the rest of the animal, and it had peculiarly shaped horns. It increased in size so as to fill the entire bottle, the tips of the horns rising above the water in the neck of the bottle. When I saw its head coming above the water, I thought I should be able to prevent its getting any larger by putting a stopper on the top. I could not find anything to place over it at the moment but a book from the mantelpiece. The instant that I stepped across for the book, the horns of the spirit were visible to me above the bottle. Very quickly you may imagine I was back with the book. I am very strong—as strong, I believe, as most men—I can lift a couple of hundred-weight, and now I had occasion to put my strength forth. I tried to press the book on the neck of the bottle with all my might, but I could not move it one inch. My hands and the book in them went up as easily as I could have lifted a baby's hands. I grew desperate. I tore the band off the bottle ; I used exorcism. There was no fire in the room, and no light, or I would have immediately burned the band. I could not tear it, and I had no means of destroying it. The spirit all this time was gradually getting out of the bottle.

I could not think what to do. I took the bottle up, threw it down and broke it ; the water of course ran all over the carpet, and I thought for a moment that I had got rid of the spirit, but I was mistaken, for from the water, as it lay on the floor, it rose again much larger than before.

I went to the door, but I was afraid to open it ; then in an instant I thought he might be only visible to me and not to others, and that if I were with other people

he would disappear from me, and I tried the door, but could not open it. I forgot that I had locked it. Again I used the form of dismissal and exorcism, but it was of no use. Having done this, I asked him what he wanted. He asked me to test his power by naming anything I desired, and said that if I found that he gave it me and if I would promise him obedience, he would do the same in all other things.

I resolutely told him that I would not—that had I known he was evil and could escape from the bottle I would not have called him; still he did not leave, and I then felt the place to be insufferable, so oppressive as to be almost suffocating. My eyes seemed to burn, I was getting giddy, and appeared to see instead of the one figure a thousand of all shapes and sizes. I still remained with my hand on the lock; the room became confused and dark for one instant only, then all was light, The evil spirit was gone, and I noticed that every drop of water was gone from the surface of the carpet, and that on the white ground which surrounded the pattern was a single red spot. Although unnerved whilst the spirit was present, I was not the least so the moment it was gone, and, on stooping to pick up the small pieces of bottle, I observed round the red spot a circle containing words. Even then, by an impulse I could not control, I was all on fire to know what those words were, and down on my knees I deciphered with much difficulty, ". . . . . returns blood which is too white for a sacrifice". The red spot rose above the carpet, the words disappeared, and there only remained a little piece of cold congealed blood: this I removed. In an adjoining room I burnt the band which had been round the bottle, threw away the pieces of bottle, and determined to be more cautious in future.

F. Hockley,

(in the *Spiritualist* of July 2, 1880).

A Parable.

An aged saint once fasted long
In penitence and prayer—
"Save me from Hell!" he cried, "and grant
That Heaven may end my care!

"Oh quench me not in wrath, dear Lord,
Oh save my soul at last!"
And lo! an angel's fluttering wings
Approach him on the blast.

In one hand was a golden cup
Brimming with water bright,
The other held a ball of fire
Shimm'ring with holy light.

"Say what thy mission, Glorious One!"
"Quick to thy bended knee,
'Tis thus the message of thy God
Must be received by thee!

"Know! Heaven and Hell do sore impede
The teaching of the Cross,
God wills men love him for Himself,
And not for gain or loss.

"This water shall Hell's flames put out,
This fire, shall burn up Heaven!
My mission dread that unto me
By God Himself was given!"

The vision faded—but the saint
Had learned the lesson well,
"The Love of God" he cried "*is* Heaven!
To want that Love *is* Hell."

N. H. Willis.

Ecclesiastical Christianity.

III.

In 1615 Galileo was brought before the Inquisition at Rome, menaced with torture, compelled to "recant" his discoveries, and imprisoned. The Church had decided geometry was "of the devil;" bishops and priests impressively warned their flocks against every fresh discovery in science; the epithets of "infidel," "atheist," and "sorcerer" were among the mildest terms applied to men who endeavoured to teach truths acknowledged now in every school-book, and a passage in the Psalms of David or the Book of Job was supposed to settle the whole of the solar system. To read the work of Kopernik was to "risk damnation," and his method was solemnly condemned by Luther as well as the pope. When Galileo was released from papal persecution he did not long survive, and died broken-hearted and blind.

In 1629 Vanini was burnt at Toulouse on a charge of Atheism, for his work entitled "Dialogues concerning Nature".

But the mind of man was not to be crushed by even such tyranny as this, a tyranny which in these days it is almost impossible to realise. The Reformation had begun, and with it the growth of a liberty which has far out-grown ecclesiasticism, and has dealt a death-blow to the spirit which made even Luther, Melancthon, Calvin, Beza, and Knox uphold persecution, describe the ancient philosophers as "frogs" and "locusts," and which has stained Protestantism, like Catholicism, with crime. The reformed churches commenced their career with the deadly error that "salvation" could only be had within their own pale, and a victim to this spirit soon arose. Early in the sixteenth century Michael Servetus, a Spaniard, beheld a spectacle which may be witnessed now—the pope borne aloft above the heads of the people, who strove to kiss even his slipper, fell down before him, and treated him as a God.* The sight aroused his indignation, and ere long he stood forth as a reformer far in advance of Luther or of Calvin, one inspired with the beautiful idea that the "eternal and indivisible God lives in all creation," and that the "spirit of God breathes throughout nature". He rejected utterly the dark doctrine of total depravity, and rightly held that the genuine idea of Christianity had been obscured at a very early date. In a very short time he was imprisoned, and basely betrayed by his fellow-reformer, John Calvin, first to the merciless Inquisition, and then to the council at Geneva. In 1553 he was roasted alive at the stake, together with his books. The faggots were purposely selected of green wood, and for a whole half-hour—some say far longer—this heroic martyr was bravely silent amid his torture till death came to release his spirit. His last words were, "I have performed no action deserving death; nevertheless, I pray God to forgive my enemies and persecutors. Jesus, thou son of the Eternal God, have compassion on me!" All Europe for a time applauded this crime, except Castillio and Socinius, and these were pursued with invectives as "emissaries of Satan," by the man whose personal enmity for a reformer who opposed him led him to a revenge which covers his name with infamy.†

The Thirty Years' War in Germany on behalf of religious liberty cost millions of lives, and desolated the land. At the fall of Magdeburg, men, women, and children were slaughtered, and the city was reduced to ashes.

* Paulo V actually styled himself Vice-Deo. One is reminded of Caligula of some sixteen centuries before.
† See *Servetus and Calvin*. By R. Willis, M.D. Freethought Publishing Co., London.

In 1655 the "Easter Massacre" of the Vaudois, in La Tour, took place, conducted by the Duke of Savoy, and continued for more than a week, accompanied by great cruelties.

In 1685 the edict of Nantes was revoked by Louis XIV at the instigation of the clergy, and a million of the Huguenots were killed, imprisoned, sent to the galleys, or driven out of France. The persecution of the Protestants continued for a period of half a century. In Languedoc alone 10,000 persons were hanged, burnt, or broken upon the wheel, and at least 100,000 perished from the barbarities inflicted upon them. Women were insulted; numbers were confined in dungeons; knives and red-hot pincers were employed to force the "heretics to recant". Bossuet and Massillon lauded the revocation as "the work of God," and on his death the body of Louis was covered with relics of "the true cross". Du Chayla, the arch-priest, invented the "squeezers," and Clement XI, in 1703, pronounced "absolute and general remission of sins" to all who joined in "exterminating the cursed heretics," as Pope Clement VIII had done more than two centuries before. Children were torn from their parents by the priests and sent to Catholic schools and nunneries, and immense quantities of Bibles and Testaments were publicly destroyed. If the dying refused unction from the priests, their dead bodies were insulted and thrown into the common sewer. At Porte-des-Carmes between two and three hundred of the Camisards—a helpless company of aged men, women, and children—were put to the sword, and the remainder burnt alive in the mill where they were conducting worship, and in the Upper Cevennes 466 villages and hamlets were reduced to ashes. The few Huguenots who at this period survived, and had failed to make their escape from France, were made galley-slaves for life, and Protestants were sent to the galleys and cut by the lash, so late as 1769. La Barre, indeed, was executed at Abbeville for disrespect to the "Virgin Mary," in 1766. For seven hundred years, from first to last, the unhappy Vaudois were persecuted by the papacy. No wickedness that the imagination of men could suggest but was practised in this monstrous crusade, which brands the Church responsible for it with lasting infamy.

I have said that the spirit of liberty received a powerful impulse from the Reformation, and from that period its complete development could be only a question of time. But priestcraft still survived in another form, and the Protestant clergy have been guilty of all the bigotry and intolerance which are inevitably attached to a system upheld by law, and professing to hold final truth, which was to be forced upon all. One would have thought that the reformed churches would at least have learnt one great lesson from the terrible history attached to the church of Rome, and that toleration for the religious opinions of others would have been one of their firmest foundation-stones. Such, however, was not the case. Laws in the statute-books of every country existed against heretics from the popular faith, sometimes to burn them, sometimes to exile them, sometimes to take away their civil, or their political, rights. The old war against the growing intellectual freedom of man had become less barbarous, but it still went on.

In 1611 Legat and Wightman were publicly burnt by two English Protestant bishops, and the ministers of the Scotch Kirk were as arrogant as the popes themselves. Through the medium of the elders, the ministers pronounced excommunication and eternal perdition on all refractory members of their flocks, and the smallest disrespect to them was declared to be "prompted by Satan". The psychic gifts inherent in the Scotch organisation enabled them at times, like many others, to foretell events, and added to their power over the people, who were literally kept in an Egyptian bondage. The terrors of Calvinism were connected with the most common natural occurrences; everything was a sign of the wrath of God and the guilt of the ungodly, and on the Sabbath day it was almost a sin to exist. Mirth

was carnal; it was a sin for a husband to kiss his wife, for a parent to kiss her child, for an old woman to water her kail. It was a sin for the charitable to assist the starving unorthodox, or, in short, to think or to do anything condemned by the Kirk, and the unruly were imprisoned, fined, beaten, branded, and forced to do penance bare-footed, on all occasions of rebellion to what may be truly termed the Scotch papacy.

In England the Nonconformists to the Protestant Church suffered terribly during a period of at least a hundred years. Some 60,000 are said to have undergone some form of persecution between 1660 and 1668, and no less than 5,000 died in prison. Hampden was anathematised, Bunyan and Fox were imprisoned, and Baxter was persecuted, and the Quakers suffered in England and Scotland alike. The clergy strenuously opposed every enactment made in favor of the Dissenters, and upheld the tyranny of the Stuarts by preaching "passive obedience" and the "divine right of kings". They upheld the cruelties of Jeffreys and Kirke with indifference, and supported the policy of the reigning sovereign whenever the interests of the church seemed to demand it. During the reign of the Stuarts Presbyterians were everywhere imprisoned, branded, mutilated, scourged, and put in the pillory. And churchmen themselves were compelled to attend their parish church on Sundays, by law.

In America, where a band of the persecuted Nonconformists took refuge, the same spirit was ere long manifested. Catholics and Quakers were proscribed, and the executions in Massachusetts and New England form a dark page in Puritan history. In Maryland it was death to deny the Trinity; in New England it was death to deny any portion of the Old or New Testament to be "the infallible Word of God". Roger Williams was exiled in 1635 from the latter State for asserting the great principle of intellectual liberty. Cotton Mather, Parris, and others, through whose misguided and cruel fanaticism an old man of eighty was pressed to death, and twenty executions took place, to say nothing of torture and scourgings, were publicly thanked for their zeal by the clergy of Boston and Charlestown.

In 1680 Isaac Orobio was tortured and confined for three years in a dungeon by the Inquisition, at Seville, for infidelity and Judaism.

In Sweden "heretics" were persecuted and exiled.

Throughout Europe the belief in "witchcraft" caused an amount of suffering which it is impossible to conceive. The most ordinary psychological phænomena, insanity, and common diseases, became the objects of the prevailing superstition, and numbers were put to death for no other reason than the excited imagination of themselves or their neighbours. Even those who exercised the benevolent power of "healing" were frightfully tortured before execution, and some were driven mad from the effects of their sufferings. In Geneva, in the sixteenth century, 500 women were executed in three months, and 128 burnt in Geneva and Savoy by a bishop. In Germany between eight and nine thousand were burnt; in France between twelve and thirteen hundred in the provinces, and a large number in Paris; in Switzerland and in Sweden many persons were burnt; in Scotland a large number perished, and the Scotch clergy did their utmost to keep up the superstition. In Leith, in 1664, no less than nine women were burnt alive at one time; and in Spain a large number also suffered, and a woman was burnt in that country so late as 1781. Throughout the fifteenth and sixteenth centuries the belief in "witchcraft" was universal, and old and young were alike committed to the flames. When the laws were at last repealed in Great Britain, in 1773, the Scotch Presbyterian divines protested against it. It is almost needless to say that the ignorance of the church was one of the main causes of this epidemic credulity, with its terrible results. The study of mathematics, chemistry, physics, psychology, anatomy, and medicine, were all weighted with the ecclesiastical charge of "sorcery" and "dealings with Satan",

Kepler's works were burnt, and his epitome of the Kopernican system prohibited by the Inquisition in 1618; Buffon was condemned; Newton's discoveries were forbidden to be taught in the University of Salamanca so late as 1771. The hostility to the establishment of the Royal Society in 1662 was headed by an overwhelming body of the clergy, to whom the study of physical science, and the severe and accurate mental training and intellectual expansion it demands, were as alien then as they are now. The knowledge of God's handiwork in the heavens and the earth, and in man, was accounted by the churches which professed to worship Him as a deadly sin. Everywhere human liberty and human progress were sacrificed to the theology of men.

S. E. G., F.T.S.

(To be continued.)

From the Diary of a Monomaniac.

NOVEMBER 30. It is as I suspected. Alas, I have known it for weeks and for months! I am not a man at all. I am a miserable, brittle pane of glass! O dreadful Truth, how hast thou haunted me day and night, and now thou standest plain and clear before me! First as a fancy thou didst torment me, then as a fear, oft recurring and intensifying; then, as a conviction, full and certain, loading me with shame and despair. How shall I hide this terrible secret of mine? How shall I save myself from the ridicule of all the world? For, oh, if I am detected as to my true nature, will men ever cease to mock me and despise me? I must keep within doors. I must see no one. I will hide myself in my own chamber. No one shall know until, as I suppose will one day be the case, I tumble by some mischance headlong on the floor and am shivered into atoms; and then my disgraceful hypocrisy will be manifested and all the world will discover that I am neither a man nor even any being with flesh and blood and bones, but simply a lifeless Pane of Glass.

Dec. 1. My servant James came several times to my chamber to-day and seemed astonished at my sudden desire for seclusion. I thought he eyed me each time suspiciously. Does he know? Can he guess? Does he see through my secret? Ah, does he see through me myself? Horrid grim joke! There is no humour about it to me. Dr. Bodkin called in the afternoon, but of course, I would not receive him; he would have exposed me in a moment, I know, and would have held me up to the ridicule of the world. Thank heaven, no one else has tried to intrude on my miserable solitude.

Dec. 2. Dr. Bodkin called again and insisted on seeing me. By some mysterious providence he did not notice the *horrid* FACT! I kept as far from him as possible, on the dark side of the room. He watched me rather closely and asked me many questions in a suspicious kind of way, but I got through all right and I verily believe he still thinks me a *man*, with limbs and features, bones, blood and flesh like himself.

Dec. 3. My loneliness palls upon me. I have a good mind to make a clean breast of it and confess openly that I have been shamming—sailing under false colours as it were. What right have I to dress, to live in a house as if I were a man, knowing all the time that I am not a man, but a mere pane of glass? But it is hard now, after all these years of dissimulation, to make a confession and pass in a moment into insignificance and contempt.

Dec. 4. I can write nothing to-day. My perplexity increases. I know not what

to do. Shall I tell the truth and brave it out? They can but break me to pieces, after all, and that will have to be my end one of these days, sooner or later. Shall I keep my secret as long as I can?

Dec. 6. (Sunday.) From morning to night all yesterday my perplexities haunted me, and this morning I resolved to end them. I have fully made up my mind. I have resolved to put a stop once and for all to this hateful conflict within me between right and wrong. I will tell the truth and shame the devil. That was my decision early this morning, and accordingly I went boldly to church and sat in my own pew in full view of all the congregation. I felt terribly distracted throughout the service, and thought the people stared at me all the time. I was full of fear lest the clergyman should say "Carry *it* out"; but he did not, and I think he never noticed me. But the people behind made me feel most uncomfortable, because I knew they could see right through me, and whatever could they have thought of me for daring to come and sit amongst them there in church—me, only a pane of window-glass, limbless, undifferentiated? I remained upstairs all the afternoon and watched the people passing the house. Mr. Godfrey, the glazier, smiled as he passed: I shook with fear as he did so. No doubt he spied me out in church this morning. Rodwell, the butcher, went by a little later on with two strangers, one of whom I thought pointed up at me. I started back quickly and caught in the carpet as I did so. Oh, what a narrow escape it was! Had I tripped and fallen it would have been to dash myself against the fender, and I should most assuredly have been broken into fragments. I will have all the fenders taken upstairs into the attic out of the way in case of an accident. John Wilson, my old schoolmate, whom I have not seen for years, and who has been in Australia for a long time, dropped in in the evening. Oh, if he had known the miserable FACT when we were at school together! I was obliged to see him this evening, for he walked right into my room without being announced. Several times I was on the point of telling him the truth about myself, but the words stuck in my throat and I could not utter them. Ah, did he see the dreadful FACT? Did he go home and mock me? Not a word of suspicion did he breathe to me, but then John was always so polite. I know he would never have mentioned it, for fear of giving me pain. *Pain!* indeed, what a miserable pun—unintentional enough. Oh, it was an unspeakable relief to me when Wilson was gone! Solitude is wearisome, but just now company is unbearable.

Dec. 7. The secret is out. Dr. Bodkin came in this morning, and I told him the truth. He took it, as I thought, very strangely. I expected him to be angry with me for my life-long hypocrisy and false pretences. But he was not. He showed neither contempt nor anger. At first he seemed greatly perplexed; then he smiled and tried to pretend I was joking. Of course, I knew well enough that was only his polite way of treating the matter. Then he grew more serious and began to say that I was suffering from a delusion not unknown to him—in fact that I was a monomaniac—that I had taken a fancy into my head which had no foundation in fact—that I did not know what I myself was! He actually declared he could produce books containing accounts of people suffering from exactly similar delusions. In short, he wanted me to believe I was mad! A pretty idea that! I mad! Did any one ever hear of a mad pane of glass? Besides, I can put my thoughts together as rationally as he himself. No doubt men have had delusions and may have even fancied they were panes of glass, but how does that prove that I, who really am a pane of glass, must be a man? Why, the same argument would show that every pane in my window is a monomaniac! I a madman, indeed! Good, very good! But still I honour the doctor. I was not so mad but that I could see through what he meant. He, dear good man, wanted to hide my shame. He saw that what I had told him was true. He knew well enough that I am but a pane of glass, as indeed everyone must see, and he wished to spare me

the indignity and disgrace of a public avowal, so he thought of this ingenious way out of the difficulty—this pretence that I am a man suffering from monomania—with the fancy that I am a pane of glass. It was kind of him—very kind—and I appreciate his goodness, as I told him to-day; but I would rather brave it out. I have quite determined to play the hypocrite no longer. I will bear the consequences, let the world laugh as it may. I am not a man, and I will not pretend to be, and I will not allow Dr. Bodkin or anyone else to try to persuade me against clear reason and the evidence of my senses that I am a man, when the *horrid* FACT is ever on my thoughts. And so I told Dr. Bodkin. I was quite plain with him; I told him it was no use his trying to make me believe a lie, for I would not. If it pleased Providence to create me a pane of glass and not a man, I was content and would not listen to his well-meant nonsense. At last, when I suppose he saw it was no use trying to deceive me any longer, he admitted that I was right. "Never mind, old fellow," he said, "it is only a temporary affair after all; we shall soon be able to alter matters. I see you are, as you say, a pane of glass, and it is strange that I never noticed it before; but the fact is, this change did not come over your nature a long time ago, and if you will submit yourself to my course of treatment we will soon turn you into a man again." I told him I knew he was wrong, as of course he is, for how could a pane of glass turn into a man? But it puzzles me that he was so anxious that I should be led into the fancy that I am a man, for he still seems to think that in course of time I shall become impregnated with that nonsensical idea. However, I promised I would consider as to whether I would consent to his experimenting upon me. He is to come in to-morrow to hear my decision. And now what shall I resolve? In the first place, what will he want to do, I wonder? Is he going to fling me on the ground, and thus by breaking me into atoms put a sudden end to my misery. I don't know, I am sure, what to say. I distrust him. I must first hear what his proposals are.

Dec. 8. He has been, and another doctor came with him. Firstly, they wished me to see no one, a proposition to which I gladly assented, for the risk of breakage would be very great if a number of people are in and out of my room. This they doubtless thought of, though they were too polite to say so. They next proposed that I should go away to a large house where I should be unknown and unobserved—and, in fact, should be able to hide myself entirely from the outside world. To this I willingly acceded, for it is the very kind of thing which most pleases me. I have resolved not to keep the truth a secret, but it is hard to confess it to those whom I reckoned fellow-men and friends; now I shall avoid all such difficulties as that. I will see no one before I go, and I have specially cautioned James not even to admit poor Wilson, who is sure to pay me another call before he leaves England again. In a very few days I am to start with Dr. Bodkin for my new hiding-place.

Dec. 14. I have reached the place in safety, without even a crack. But oh, the risks that I ran in coming here! They were terrible! Over and over again I made sure I should be shivered. But I escaped. Too tired to-night to write any more as to my new surroundings.

Dec. 15. It has been a strange day. I quickly found out where I was—in a mad-house! What a strange place for me to be stowed away in! But it does not matter in the least; I could not have wished to be in a better place, for here no-one will see me—at least none of my acquaintances. I am amongst such queer creatures, and Dr. Bodkin has fully persuaded them all—kind soul that he is—that I am a monomaniac, and that it is only a delusion of my own imagination that I am a pane of glass! A capital idea of his, for they all seem to be monomaniacs themselves, though not one of them knows it. Each of them is only conscious of the monomanias of the others, and knows or suspects nothing of his own. Poor silly creatures! There is one man who thinks himself shivering with cold, though he sits by the fire wrapped in woollen jackets one on the top of the other

till the perspiration runs down his face. Another thinks himself the King of the Cannibal Islands, and struts about chattering unearthly gibberish. Another thinks he has committed all sorts of crimes, and is convinced that he has poisoned his father. Another thinks himself a tea-pot. And so on, everyone laughing heartily at the delusions of his fellows, and none of them dreaming that he himself is also mad. I cannot help feeling glad, after all, that I am not a man, to be liable to fall into such a hideous state of insanity. Better be a mere piece of glass than such a despicable object as is everyone of these unhappy beings.

Dec. 27 *(Sunday.)* I have written nothing for some days, for a strange melancholy has settled down on me. The incessant and pitiful insanity of the human beings who surround me, coupled with the monotony of day after day without any fresh occurrence to change the round of events, has had a most depressing influence upon me. Until to-day nothing has happened to record, nothing has changed. But to-day, although I am still safe here in my welcome hiding-place, a terrible calamity has occurred which gives my thoughts no peace. The snow is on the ground, and this morning some boys who were playing snowball in the street threw one which hit the window of the room in which I now am and broke a pane! Oh, horror! I know only too well what it will be. The glazier will come to-morrow and I shall be puttied in, exposed to the view of every passer-by, and there I shall have to be for years and years—laughed at by all the world. Oh, if I could have remained here, hidden and secluded, I would have been content; but to have my unhappy self held up to the public gaze is more than I can endure. What shall I do? How can I escape? And I thought I was safe! Oh dear, oh dear!

Dec. 28. The glazier has *not* come. They have mended the hole in the window with brown paper. Oh delicious relief! I am safe.

Dec. 29. The brown paper is still there. Heaven be praised!

Dec. 30. Dr. Bodkin came in and spoke to me for a few minutes. I made sure he was going to measure me to see if I should do for the broken window. He did not, but oh, he has given me my deathblow! He saw the brown paper, and gave orders to have it removed, and the window-pane mended. Oh, horror of horrors! What shall I do? Where can I hide? I know I shall be stuck up there to-morrow in full view of the street. Shall I break myself? Alas, I dare not. I am afraid.

Dec. 31. My anxiety to-day has been almost too great to bear. But the glazier has *not* come. I hear he is coming to-morrow. Oh, what a new year it will be! Well, I have made up my mind; I will not, I cannot undergo it. Before the bell has struck the hour of twelve I will steal gently to the window of the upper room and unobserved I will plunge into the street, and then I shall break into a thousand pieces, and my anxieties and troubles will be over.

Oh, heavens, the hour of midnight has come! I hear the clock. I will fling down my pen. O God! it will soon be over. At any rate I shall be saved from shame. I go. Farewell, farewell.

CHARLES E BENHAM.

Theosophical Gleanings,

OR

NOTES ON THE "SECRET DOCTRINE".

WE are literally what our signature says: Two Students, nothing more pretentious. If we are also what has been called "communicative learners," it is because we feel that what have been difficulties to us are probably difficulties to others, and that fellow-students can sometimes lend each other a helping hand over a rough piece of road. In reading the "Secret Doctrine" the student is apt to be confused, even dazed, by the range of erudition, the wealth of illustration, the abundance of digressions, the number of literary allusions. Devas and Daimons, Dhyani Buddhas and Kumaras, Yugas and cycles, satyrs and fakirs, alchemists and adepts, Manus and Monads, whirl round him in dazzling phantasmagoria, and he rises from hours of effort, his only distinct acquirement a headache. We have found the most fruitful system of study is to fix on some one thing, to follow it through all its windings with dogged persistency, steadily hunting it down through the two volumes, disregarding all alluring by-ways and seductive glades, until there lies before us that one thing in its completeness, with every touch given to it from beginning to end, clear, definite, comprehensible. It may be remembered that there was one Proteus who could give the most interesting information if only you could keep your grip on him through all his transformations, until he re-assumed his proper shape and became conversable. So in following the Protean shapes in the "Secret Doctrine," if you can only "hang on" to the end your reward is sure.

Our first notes will be on the Seven Rounds, our object to trace the Monad in his long pilgrimage from his landing on the First Globe in our Chain for the First Round, till we lose him in the dazzling radiance of his final triumph. A brief introduction, giving the broad outlines of the fundamental principles of Cosmic Evolution, may fitly precede this detailed study, for a grasp of these principles is essential to the full understanding of their working in our Manvantara.

The Cycle of Activity.

[All references in which only volume and page are given are to the "Secret Doctrine".]

Everywhere in Nature we see rhythmic alternation, waking and sleeping, day and night, activity and rest, life and death. "As above, so below"; in the Macrocosm as in the Microcosm. So, to the eye of the Esotericist,

Existence has its day of waking activity, its night of sleeping rest, the Universal Life flows out into the universe of form, ebbs back into formless No-Thing, "Days and Nights of Brahmâ" in the allegorical phrase of the Hindu, the outbreathing and the inbreathing of the illimitable One who is All. "It is the ONE LIFE, eternal, invisible, yet omnipresent, without beginning or end, yet periodical in its regular manifestations, between which periods reigns the dark mystery of non-Being; unconscious, yet absolute consciousness; unrealisable, yet the one self-existent reality; truly, "a chaos to the sense, a Kosmos to the reason". Its one absolute attribute, which is ITSELF—eternal, ceaseless motion—is called in esoteric parlance the "Great Breath," which is the perpetual motion of the universe, in the sense of limitless, ever-present SPACE" (vol. i. p. 2). That IT must be, we know; else nothing had been nor could be: but before its mystery human thought is helpless, futile—"silence is more reverent than speech".

A period of activity is a *Manvantara;* a period of rest a *Pralaya;* and these succeed each other in endless succession. The "dawn of differentiation" (vol. i. p. 1) is the dawn of the Manvantaric day; thenceforward a ceaseless evolution, till the cycle is complete and rest comes with pralayic night. And here at once arises the student's first stumbling-block. In the Secret Teaching all things are regarded as of sevenfold aspect, and the same word is often used for each of the subsidiary seven as for the complete thing they make up. The word Manvantara, or Manu-Antara, means literally "between two Manus," and, as we shall see later, there are Root Manus for Rounds and subsidiary Manus for globes. Hence we have the Minor Manvantara for the life of a single globe, the Major Manvantara for a Round of the seven globes, the Maha- (great) Manvantara for the life of the Kosmos, all which, with other periods, will become plain enough as we proceed: it suffices for the moment to grasp clearly the idea that Manvantara stands for a period of activity, and it is better, at the outset, not to connect with it any definite number of years.

So, again, with the words *Manu*, *Dhyani Buddha*, *Dhyani Chohan*, and others that meet us at every turn in the "Secret Doctrine". They are generic, not individual, names; thus Manu, the *thinker*, "is but the personified idea of the 'Thought Divine'" (vol. i. p. 63), and the word is used for those who stand at the beginning of a new cycle of evolution, whether it be great or small. The student is apt to be bewildered when he has met "Manu" as the head of the seven races, and then comes across "Manu" again in a comparatively subordinate position as the head of a single race; or when, having realised that a "Manvantara" is between two Manus, he learns suddenly that there were fourteen Manus in the Manvantara he is studying. But the seven pairs mark the smaller Manvantaras within the larger. The word *Dhyani* is synonymous with *Deva*, a lofty spiritual entity, while Buddha is the Wise One: "Lords of Wisdom" gives something of the idea of Dhyani Buddha, and of such entities are many classes

or grades. So with Dhyani Chohan, the Lord Deva. While ourselves using the esoteric names in preference, we shall try, at starting, to give the equivalents, as some of the puzzlements of the student arise from his not realising the variety of names, sometimes Greek, sometimes Hindu, sometimes Thibetan, used indifferently to express the same thought. Esoteric philosophy is not identical with exoteric Buddhism or exoteric Brahminism, and our readers will often meet with statements that conflict with, say, the statements of Mr. Rhys Davids. That learned Orientalist deals with the public teachings of one religion, we with the Secret Doctrine that lies at the root of all; and this must be borne in mind when differences—especially differences in numbers—are noted.

As regards the truth or the falsity of the outlines of cosmical evolution in the "Secret Doctrine," for the average man at the present time no proof is possible, any more than you could prove to him straight off the abstruse mathematical theories that require the existence of fourth dimensional space. "It is thus that things have evolved," says the Teacher, "and you can find it out for yourself if you will, as you can, raise yourself to our vantage-ground of vision. As you are, you cannot get it first-hand: the simpler parts of our teachings you can test and prove; but this, for the present, is beyond you. Take it as a theory, a hypothesis, or, if you choose, leave it alone, and confine yourself to the terrestrial part of our doctrines." With this preface, we proceed to

The Dawn of the Maha-Manvantara.

"The One Life, eternal, invisible," is to manifest in Space and Time. It is the Absolute, spoken of as Sat by the Hindus, as Parabrahm by the Vedantins, as Adi-Buddha by the Buddhists, as Ain-Soph by the Kabbalists, as Absolute Being and non-Being by Hegel and his school. This is that "Omnipresent, Eternal, Boundless and immutable Principle on which all speculation is impossible, since it transcends the power of human conception and could only be dwarfed by any human expression or similitude. It is beyond the range and reach of thought—in the words of Mandukya, 'unthinkable and unspeakable' . . . . That Essence which is out of all relation to conditioned existence, and of which conscious existence is a conditioned symbol" (vol. i. pp. 14, 15). The Causeless Cause, the Rootless Root, Occultism has called It, striving to image the unimaginable. It "is symbolised in the Secret Doctrine under two aspects. On the one hand, absolute abstract Space, representing bare subjectivity, the one thing which no human mind can either exclude from any conception or conceive of by itself. On the other, absolute abstract Motion representing Unconditioned Consciousness.

Even our Western Thinkers have shewn that Consciousness is inconceivable to us apart from change, and motion best symbolises change, its essential characteristic. The latter aspect of the One Reality is also

symbolised by the term 'The Great Breath', a symbol sufficiently graphic to need no further elucidation" (vol. i. p. 14). This is the first fundamental axiom of the Secret Doctrine, which is thus essentially Pantheist in its philosophy.

Having posited the Absolute Life, out of relation, to us unthinkable, we turn to the consideration of the Universal Life as periodical, at the beginning of the Manvantaric period. The Hindus, figuring Parabrahm as a blank circle, have placed a point in the midst of such a circle to symbolise Mulaprakriti, the Root of Substance, called by Subba Row "a sort of veil thrown over" the "unconditioned and absolute Reality". By the Vedantins the term is applied to an aspect of Parabrahm: "from its (the Logos') objective standpoint, Parabrahm appears to it as Mulaprakriti" (vol. i. p. 10, *note*).

At this re-awakening of the periodical life, the first differentiation is the First, or Unmanifested, Logos—to use the accepted Greek term—Dorjechang in the Thibetan. This primary emanation is the Supreme Buddha of the Buddhists, the First Cause, the Unconscious of Hartmann—"a bright ray from" the "darkness" of the One unknown.

"As the Lord of all mysteries he cannot manifest," and from the First emanates the Second Logos, the manifested, Dorjesempa, poetically called the "diamond heart" of the First, sent into the world of manifestation. This is Purusha-Prakriti, Spirit-Matter, the Life, the Spirit of the Universe. (Compare vol. i. p. 16 and p. 571.) This is the Atman of the Vedantins, the Heavenly Man of the Hermetic philosopher, the creative God of all religions—the Demiourgos, the Osiris of the Egyptians, the Ahura-Mazda of the Zoroastrians, the four-faced Brahmâ of the Hindus (p. 110). It is the substance whereof all things are to be made, and the life that animates them. Hence "the Occultists . . . . trace every atom in the universe, whether an aggregate or single, to One Unity, or Universal *Life*"; they "do not recognise that anything in Nature can be *inorganic*"; they "know of no such thing as *dead* matter . . . . The 'wave-motion of living particles' becomes comprehensible on the theory of a Spiritual One Life, of a universal Vital principle independent of *our* matter, and manifesting as *atomic energy* only on *our* plane of consciousness" (vol. ii. p. 672). "The *vital fires* are in all things, and not an atom is devoid of them" (vol. ii, p. 267). This Spirit-Matter manifests itself in Kosmos in seven different states: the first and second or sub-physical elemental kingdoms, the third or terrestrial, the fourth or astral, the fifth or that of mind, the sixth or that of spirit, each has its own protyle, whereof are constituted all its phænomena. The seventh state, the highest, is that of the Logos itself (see vol. ii. p. 737). To the Occultist what is called "spirit" and what is called "matter", the normally intangible and tangible, are but the two poles of the one universal Spirit-Matter, the Life-Substance, the two-faced Unity. The characteristics of matter in each stage—or on each "plane"—can only become known to us as we develop the senses that can apprehend them, when they would be-

come as easy of investigation as is the third-stage-matter to us at the present time.

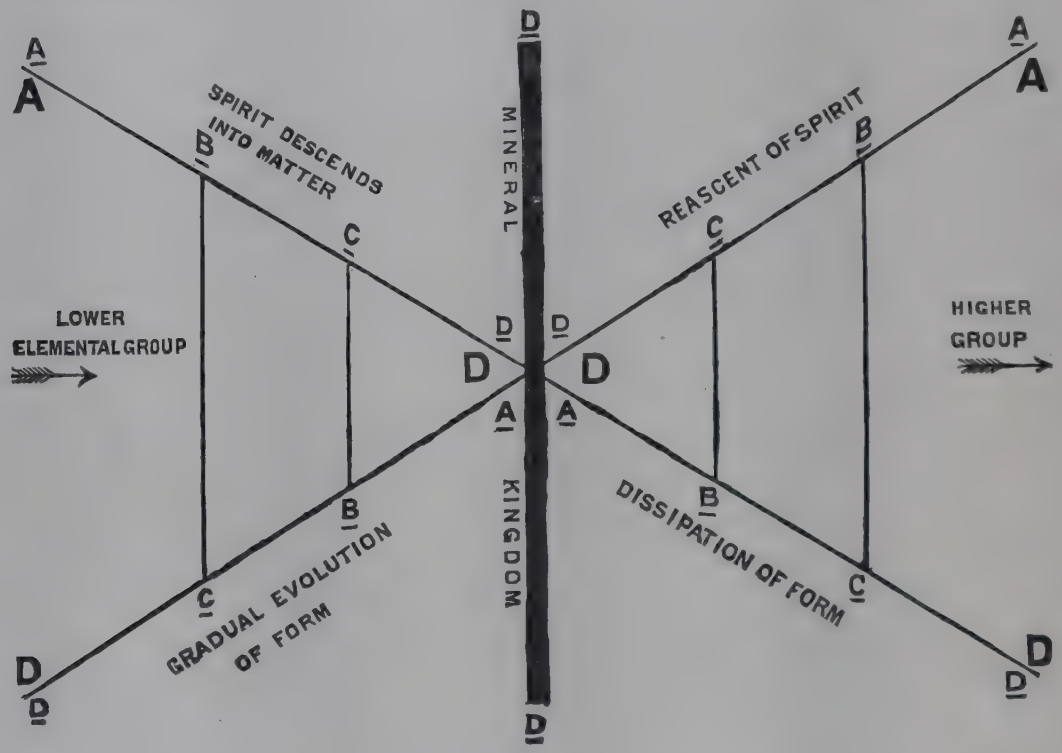
The Kosmic cycle will be—figuring Kosmos as a sphere—from the pole of Spirit round to the pole of Matter, on the descending arc, and from the pole of Matter back to that of Spirit on the ascending. As the Life-Substance is one, the process will be the crystallising and densifying of the ethereal into grossest materiality, and the sublimation and rarefying of that materiality into the ethereal. And so for our immediate Manvantara the progress is figured as through seven globes arranged on four planes: in the three first the "descent into matter", in the fourth the greatest density and the turning-point, in the three last the re-ascent (see right-hand diagram, vol. i. p. 153). It is Involution and Evolution, the complementary principles of the universe, "an eternal spiral progress into matter with a proportionate *obscuration* of spirit—though the two are one—followed by an inverse ascent into spirit and the defeat of matter" (vol. ii. p. 732).

If this central conception be clearly grasped by the student, and applied, amid the differences of detail, to every cycle, large or small, the difficulties in the way will be much lightened. It is the key to the general understanding of the evolution of the Kosmos, of the planetary chain, of the globes, of the races, of the individual. One of these correspondences, the evolution of a globe, has never been put more clearly than by a Master: "There are *seven* kingdoms. The first group comprises three degrees of elementals, or nascent centres of forces—from the first stage of the differentiation of Mulaprakriti to its third degree—*i.e.* from full unconsciousness to semi-perception; the second or higher group embraces the kingdoms from vegetable to man; the mineral kingdom thus forming the central or turning-point in the degrees of the 'Monadic Essence'—considered as an Evoluting Energy. Three stages in the elemental side; the mineral kingdom; three stages on the objective physical side—these are the seven links of the evolutionary chain. A descent of spirit into matter, equivalent to an ascent in physical evolution; a re-ascent from the deepest depths of materiality (the mineral) towards its *status quo ante*, with a corresponding dissipation of concrete organisms up to Nirvana—the vanishing point of differentiated matter. Perhaps a simple diagram will aid us (see p. 56).

The line AD represents the gradual obscuration of spirit as it passes into concrete matter; the point D indicates the evolutionary position of the mineral kingdom from its incipient *D* to its ultimate concretion *A*; *C*, *B*, *A*, on the left-hand side of the figure, are the three stages of elemental evolution; *i.e.*, the three successive stages passed by the spiritual impulse (through the elementals—of which little is permitted to be said) before they are imprisoned in the most concrete form of matter; and *A*, *B*, *C*, on the right-hand side, are the three stages of organic life—vegetable, animal, human. What is total obscuration of spirit is complete perfection of its polar antithesis, matter; and this idea is conveyed in the lines AD and DA. The arrows show the line of travel of the evolutionary impulse in entering its

vortex, and expanding again into the subjectivity of the ABSOLUTE. The central thickest line *DD*, is the Mineral Kingdom" ("Five years of Theosophy", pp. 276–278).

In this description the student will mark the identity of the master-idea and the variation of application to a smaller evolutionary cycle; unity amid diversity is the key-note of the Esoteric teachings, and if the student can keep his ear attuned to the key-note, he will readily follow the intricacies of the harmony.



So far, then, we have dimly apprehended the Absolute as the One and All, the First Logos as a primal emanation, emanating in turn the Second Logos, wherefrom is evolved the substance and life of the Kosmos, in Esoteric parlance the Third Logos. But for the completion of this "beginning of things", is needed the differentiation of something more than substance and life: ideation must precede formation. And so, from the Logos "emanate the seven . . . . Dhyani Buddhas, called the Anupadaka, 'the parentless'. These Buddhas are the primeval monads from the world of *incorporeal being*, the *Arupa* [*rupa*, form, *a*, without] world" (vol. i. p. 571). These seven are, collectively, Mahat or Intelligence, the Universal World Soul, Cosmic Ideation, called also Maha-Buddhi (p 16). Collectively Cosmic Ideation or Mahat, they are manifested as seven intelligences, "the primordial seven, the first seven breaths of the Dragon of Wisdom" (Stanza v.). They "produce in their turn" the "fiery whirlwind", Fohat, the "messenger of their will"; "he is the steed and the thought is the rider"; he is "the potential creative power", "the personified electric vital power". On the terrestrial plane he is electricity in the widest sense, the principle

manifesting in all electric and magnetic phænomena. "By the action of the manifested Wisdom, or Mahat, represented by these innumerable centres of Spiritual Energy in the Kosmos, the reflexion of the Universal Mind—which is Cosmic Ideation and the intellectual force accompanying such Ideation—becomes objectively the Fohat of the Buddhist esoteric philosopher. Fohat, running along the seven principles of Akasa, acts upon manifested substance or the One Element . . . . and by differentiating it into various centres of Energy, sets in motion the law of Cosmic Evolution, which, in obedience to the Ideation of the Universal Mind, brings into existence all the various states of being in the manifested Solar System" (vol. i. p. 110).

From each of the Dhyani Buddhas, in the descending line, are thrown out, emanate, seven Bodhisattvas, and thus in unfolding sevenfold evolution are produced centres, so to speak, of formative activity in Kosmos. From such a centre is evolved a "planetary chain", or ring of seven globes, to be the theatre of the evolution of living things as we know them, the life-impulse having its source in that centre, and from it the evolutionary law its direction. From dawn to dusk of the Planetary Manvantara, presides over all its changing phænomena this mighty and directive Energy, embodied in all forms yet essentially One.

At this point we pass from the Arupa world, the formless, the superphysical, into the world of forms, the reflexion in Space and Time of the One Reality. We will now concentrate our attention on a single planetary chain—naturally on that to which our own earth belongs—a sufficiently complicated evolution to follow, without confusing our thought by bringing in the surrounding chains, to say nothing of the surrounding solar systems.

TWO STUDENTS OF THE E. S.

Note. It is certain that even on an elementary paper such as this some questions will arise in the minds of many who may read it. Some of those questions students will be able to solve by their own efforts; for it must be remembered that in Esotericism, even more than in any other study, no man can do his brother's thinking for him. Other questions may, however, refuse to be solved even after careful thinking; if such questions are sent to us, to the care of the Editors of *Lucifer*, 17 Lansdowne Road, Holland Park, W., we will do our best to answer them, or obtain answers for them, and such questions and answers on the preceding paper will be annexed to the following one.

Theosophy and Modern Life.

I.

THIS article is the first of a series of short papers on the relation of Theosophy to various phases of modern Western life and thought, which the editors have asked me to write for *Lucifer*. Taking Theosophy mainly in its exoteric aspects, I propose to consider what its bearing and influence should be on those "live" questions which, in a greater or less degree, at present occupy the minds of most thinking men and women in Western Europe. Religion, Education, Socialism, Secularism, Materialism, the emancipation of Woman, the training and culture of children, the relation of the sexes, the reciprocal influences of society upon the individual and of the individual upon society, and other kindred subjects which affect the inner and the outer life of the Occidental world, must all sooner or later be brought within the Theosophical purview. Theosophy as yet is practically and of necessity Oriental in much of its thought and teaching; but, if it is to really influence Western life, and this is part of its great mission, it must do something more than discuss metaphysics or propound philosophical theories. These latter years of the nineteenth century are essentially a transition age. In every department of thought, in science, religion, literature, sociology, and art, men's thoughts are widening with the process of the suns, and the old order is daily fading and giving place to the new. The changes which are fast coming in Europe will be no mere surface changes; they will go deep down to the very roots of society and will transform the physical, mental, and moral life of the people at large. At present many of the men and women who are touched by a divine discontent with the established order of society, are dimly groping for more light. They see that the changes are inevitable, they recognise fully the anarchy and chaos of our present social, intellectual and moral life, and their hearts and their brains are open to receive any newer ideas which promise a solution of the difficulties of the age. The kingship of the future social, intellectual, and moral world will be with that system of thought which, by the clear exposition of fundamental principles and their direct application to the varying needs of human life, can satisfy these hearts and these brains. Theosophy professes to be that system, and it must make good its claim. This it can only do by showing to the average man and woman that it has in it elements which other systems lack, that it really has within its grasp those fundamental principles which can and will affect not merely a part but the whole of human life. Novalis says that "Philosophy cannot break our head, but it can give us immortality"; and one of the finest sayings of Jesus was that memorable one, "Man cannot live by bread alone". But the form in which

both these teachings are given show that both teachers recognised that bread is necessary to human life. Now Theosophy must bake the bread of humanity, meaning by bread the social life of the people. In every department of thought, in every relation of life, in the home and in society, in the field and in the market-place, in the palace and the slum, in the senate and the church, it must be the moulding and the guiding force. This and nothing less is its mission, and by its accomplished work in this respect will it stand or fall. The claims it makes are too great, too comprehensive, too vast and sweeping in their range for their exponents to be satisfied with less than humanity as a whole for their field of work.

Since I became a member of the Theosophical Society I have often wondered how many of its Fellows really recognise the vast importance, not simply of the philosophy and ideas which they study and assimilate, but of the practical every-day work which the adoption of that philosophy and those ideas involve. Some years ago Benjamin Disraeli, the late Prime Minister of England, in a memorable speech at Oxford, described the age as one in which many young ladies in drawing-rooms prattled of protoplasm and talked unconscious atheism. The saying was cynical and exaggerated, but it contained an element of truth. The generations which are marked, as this is marked, by the questioning, investigating spirit, inevitably produce an order of minds who question and investigate for the mere intellectual pleasure of enquiry, with little or no thought of the duties which enquiry entails. They prattle prettily and discuss daintily, and fancy that prattling and discussion will settle the universe. Not so, however, nor by such as these will Theosophy be made a living and a guiding power. Its first and noblest object, the brotherhood of man, is not to be attained by drawing-room meetings for researches into the mysteries of Devachan or the natural history of the Atlanteans. No third-eye vision, however keen, will compensate for that spiritual blindness which neglects and ignores our poorer and our suffering earthly brethren; and no astral journey to Thibet will atone for the unpaid bodily visits to the slum-dwellers of our Western modern life.

This, then, is the line of thought which I wish to follow out in these articles. I disdain all idea of setting myself up as a mentor to my brother Theosophists. The longer one lives the longer one sees how fatally easy it is to relax one's energies, to turn aside at obstacles, to falter in the path of duty. None of us is infallible, none of us can do more than submit his own personal ideas and impressions for the criticism and consideration of others. But those of us whose life-work, like that of Annie Besant and myself and many others, has proceeded on certain definite social lines, all focussing, as we believe, at that one central point which is the avowed first object of the Theosophical Society, may be pardoned if we are apt to judge individual action and individual thought by their direction in relation to this centre. This, indeed, as I understand it, is true Theosophy. To strive to attain the Divine Wisdom is good; to use its lambent flame simply for the

illumination of our own inner being is evil. Well does the Voice of the Silence say :—

> Know that the stream of superhuman knowledge and the Deva-Wisdom thou hast won, must, from thyself, the channel of Alaya, be poured forth into another bed.
>
> Know, O Narjol, thou of the Secret Path, its pure fresh waters must be used to sweeter make the Ocean's bitter waves—that mighty sea of sorrow formed by tears of men.
>
> Now bend thy head and listen well, O Bôdhisattva—Compassion speaks and saith : "Can there be bliss when all that lives must suffer ? Shalt thou be saved and hear the whole world cry ? "

Divine Wisdom, indeed, for those whose ears are open to the still, sad, music of mankind, and who would make the harmonies of their own lives but the prelude to that grand anthem of humanity whose keynote shall be the sacrifice of self.

The problems of our modern Western life are so various and so complex that the work of their solution seems at times an almost hopeless task, while the strongest faith in our ideals, the most resolute determination to reach them, and the sternest sense of duty, are necessary to save us from despair. But Theosophists, above all people, are those who should be most hopeful and least despairing. They believe they have the key, not merely to the problems of humanity, but to the problems of the universe. Amid all the storms and passions of diverse human interests, of selfish human struggles, they believe they have the power to stand serene because they can pierce behind the veil. But with the greater powers come the wider responsibilities. The higher the veil is lifted the greater become the temptations, the more visible becomes the Dweller on the Threshold ; and so the most ceaseless vigilance becomes more and more necessary—a vigilance which shall prevent our onward footsteps being stayed by that refined selfishness which sharpens our own spiritual swords while it suffers the rust to accumulate around the souls of others. Two shapes may the Dweller on the Threshold assume—one, the selfish indulgence of body, the other that more subtle form of selfishness which resigns a bodily gratification for the sake of mental advancement, but which turns that advancement when gained to personal and subjective ends. Of these the latter is by far the more dangerous. Personal ideals without number we may form, we may go far in realising them for ourselves, but they will be worse than useless if they remain our own private possessions, if they are untranslated into the active everyday world of humanity at large.

It is just here that Theosophy and Western modern life must join hands. What we are doing, not for ourselves but for mankind, is the one test question by which each one of us must stand or fall. I am bound to confess that, from my Western standpoint, I see as yet no sufficient answer to this question in the mental and spiritual side of Theosophy, if that side is to be judged by its living, practical results. If the tree is to be judged by its fruits, then there is many an obscure London City missionary who, holding

what are to us the grossest and most grotesque ideas of man and his destiny, believing to the full in hell-fire and the atoning blood of Christ, is yet, by reason of his unselfish work for the suffering and the poor, nearer to the heart of Buddha than the most acute and learned exponents of the *Secret Doctrine* who shut themselves up within the narrow circle of their own individuality, or of their own immediate coterie of congenial friends and students. The one great problem of the age is how to realise brotherhood, and this problem cannot be solved by vague spiritual aspirations, however self-satisfying these may be, or by researches into the mysteries of the unknown, however fascinating such a quest. Brotherhood means something, it is no academic term; it means the raising of the fallen and the succouring of the weak—the removal of inequality of condition and the realisation of equal opportunity—the destruction of class privilege, and the abolition of class prejudice and class pride—the reign of justice and of love as between man and man. Never can true brotherhood be realised till the causes which retard its growth be fully learned and fully appreciated. Some months ago I went, for a special purpose, to a society "function". There were present languid, *blasé* men, and fashionable, half-naked women blazing with jewels, some of them, to their shame be it said, members of the Theosophical Society, learned no doubt in the seven principles and in the astral plane. Strongly tempted did I feel to rise and deliver my soul, for I knew that not a mile from us were other languid men, but languid with hunger, other half-naked women, but naked for lack of clothes, and that on this hunger and this lack of the one class was based and built the inequality which produced the wealth and the luxury of the other. Rushing to my mind came the noble lines of a noble woman, whose life has been purified by suffering, and who has indeed realised what true brotherhood means:

> "If once the people whom our fathers spoiled,
> And drove as sheep, and shut their ears against,
> Should rise against us, and despoil us too,
> Seizing the fruits of their own ignorant hands
> (Which power and mind transmute to luxury);
> And take our children to be under them,
> And grind for them, until in face and form
> They too degenerate—shall we dare complain?
> Our limbs are beautiful through drudgeries
> Of theirs, which left them rest and space to grow
> Through generations to the perfect curves;
> Our hair has got the gold because the dust
> Of the world's highways never soiled the feet
> Of our forefathers; and the blue-veined hands
> Were moulded to their tenderness of touch
> By centuries of service rude and hard."—
>
> *The Disciples*, by Mrs. Hamilton King.

To-day, part of humanity tread their daily path on thorns, while others

step delicately on roses. I would not abolish the roses, but I would destroy the thorns—not merely from the blind material side, but by that spiritual knowledge and action which lie behind the material, and which should be its master and its king.

I have said enough to show my line of thought. I do not hope that all my readers will agree with me in all I have to say on the various phases of our modern life. I only ask them to think. Strong thought, honestly and wisely used, is the moving force of the world, but it must be honest before it can be wise. In this swiftly moving age, its life problems crowd thick and fast upon us. They must be faced, and faced boldly, if we are ever to realise the Sisterhood of Woman, and the Brotherhood of Man.

HERBERT BURROWS, F.T.S.

Sir Edwin Arnold on Japanese Buddhism.

IN the course of his present journey round the world, Sir Edwin Arnold was entertained by the Tokyo Club at Yokohama, when the President of the Imperial University presided and proposed the health of the distinguished guest in Japanese. The speech was translated into English as it proceeded by Captain Brinkley, R.A., and in the course of his answer, the author of the *Light of Asia* bore the following testimony to the Japanese and to the religion of Buddha :—

"What I find here more marvellous to me than Fujisan, lovelier than the embroidered and gilded silks, precious beyond all the daintily carved ivories, more delicate than the cloistered enamels, is that ceaseless grace of the popular manners, that simple joy of life, that universal alacrity to please and be pleased, that almost divine sweetness of disposition which, I frankly believe, places Japan in these respects higher than any other nation. This sounds like exaggeration, and I shall be reproached, perhaps, for praising so warmly a land where the women, who seem to me semi-angelic, enjoy by no means their proper rights, and where feudal laws have still left traces much too deep. But either I am an incompetent observer, or else there is to be met with in all ranks of this country an entirely special charm of demeanor, an exquisite *finesse* of mutual consideration, a politeness, humble without servility and palpably springing from graceful good will, all of which give a finer atmosphere of life, and render the courtliness of less naturally polished peoples well-nigh a vulgarity. Retain, I beseech you, gentlemen, this national characteristic which you did not import, and can never, alas, export. Old Will Adams, the pilot of Queen Elizabeth, whose name is preserved in a street in this city, and whose grave is on your shores, the first Englishman that ever saw them, wrote of Japan: "This countrie is gouerned with greate civilitie". So it is still. I cannot express to you the subtle pleasure I have derived from contact with your common people in cities and railway stations, in villages, in tea houses and country roads. I have nowhere passed without learning thousands of finer

manners than I knew, and without being instructed in that delicacy of heart, which springs from true goodwill and lies above all precept.

"How did Japan acquire this supreme social refinement? In my ignorance I attribute it to three chief causes—happy mixture of blood which nature and history have blended in your veins, the settled peace of two centuries given you by your renowned secular rulers and the ever softening and ever humanizing influence of that religion about which I at least can never speak without reverence. I must indeed be bold to say that wherever the doctrines of the Great Teacher of India have passed they bring to the people adopting them, or partially adopting them, more or less of embellishment and elevation. Nay, I believe it impossible that the religious tenets of the Buddha should ever enter into the life of any large body of people without stamping on the national character ineffaceable marks of the the placidity of kindliness, the glad bliss and the vast consolations embodied in the faith of Sakya Muni. Nor, believe me, is it ever possible, in spite of the grave authorities which assert it to me, that Buddhism once entering a land should ever depart from it. You will instantly think of India and remind me that the professed Buddhists there are to be numbered by scores or hundreds, but I must answer that all Hindu India is Buddhist in disguise. The sea does not mark the sand more surely with its tokens than Gautama has conquered, changed and crystallized the religious belief of the Brahmins; and so far from encouraging anyone to hope that Buddhism will pass away from Japan or from any other of its homes, I announce my conviction that it will endure to reconcile its sublime declarations with the lofty ethics of Christianity and with the discoveries of Science, and will be for all of you who love and serve the East no enemy but a potent, constant ally. I have refused numerous influential invitations to address the Buddhists of Japan on the topics of "The Light of Asia", and I beg you tell them for me that this was not from any want of respect or interest, but because I am a learner here and not a teacher. Otherwise I should have said how little it troubles me to find here twelve sects of Buddhism, four of them comparatively modern—the *Jodo-shu*, the *Zen-shu*, *Shin-shu* and *Nichiren-shu*. My slender study of these divergent streams makes me regard them as very much like the four walls of one of your paper houses, from each of which you look towards different quarters, but see one and the same light of Heaven. For, gentlemen, European as well as Japanese, is it not the heavenly light of Love, of Pity, of Renunciation which we see shining in the eighteenth of the forty-eight prayers of Amitabha? 'If any of living beings of the ten regions who have believed in good with true thought and desire to be born again in my land of peace and joy, and who have, even unto ten times, repeated that thought, if one of these should fail to be born again there, then may I never attain *Sam-Buddah*, the Perfect Knowledge.'"

GAIN AND LOSS.

The Vine from every living limb bleeds wine;
Is it the poorer for that spirit shed?
The drunken and the wanton drink thereof;
Are they the richer for that gift's excess?
Measure thy life by loss instead of gain;
Not by the wine drunk, but the wine poured forth;
For love's strength standeth in love's sacrifice;
And whoso suffers most hath most to give.

H. E. Hamilton King.

The First Step.

THE following are some suggestions for the guidance of the organism, that it may best serve its purpose as the instrument of the higher principles.

It is taken for granted that the general laws of physical life are recognised; that there be sufficient food supply, sufficient exercise, &c. It is proposed merely to suggest an arrangement of these necessities, which should help the higher without distracting the lower principles in us.

Let us start with the morning, and proceed through the day until the next morning.

Rise early, say at seven or before, according to necessities of business and so forth. You have then abundance of time before you, and the mind need not be engaged straight off with the obligations of the coming day. If you have a strong circulation, a cold sponge or shower bath will be beneficial, followed by an active rough towelling; if this may not be practised, through weak circulation or other causes, then friction with a moist towel all over the body will be a good substitute; but whatever course you pursue, arouse yourself thoroughly—become wide awake.

You are now in the best condition for clear thinking; the mind is freed from the details of the previous day and must not be allowed to take up those of the coming one. The higher principles have just retaken possession and are now possibly more capable than at any other time of impressing the physical brain. It will be found upon the authority of many writers, ancient and modern, the late Dr. Anna Kingsford among them, that the clearest and best dreams are experienced just before waking in the morning.

It is not proposed to direct the thinker during the hour he should now spend in silence, and concentration of thought. That he must learn to do for himself, but let him persevere; it is only difficult at first. Having passed his hour, he will probably feel benefited; perhaps have "evolved something from his inner consciousness", and at least have strengthened control over the lower principles for the coming day, if the time has been wisely spent.

Let him now to breakfast; he will find his palate clear and his stomach refreshed, and ready to receive its load. Whether he make his breakfast off wheatmeal-bread and hot milk, or bury his fangs in a succulent raw steak, is also a matter we leave for the decision of the eater; but whatever be taken let a sound breakfast be made without excess. The reason for this will be seen presently.

The morning which now follows is the best time for work, whether it be reading, writing, or manual labour.

At one o'clock let dinner be taken, and let it also be a substantial meal, of whatever it consists. The afternoon is the best for light activities of any sort, be they mental or muscular; for amusement or otherwise. However, most of us have no choice in this matter.

And now at five or six comes the last necessity for food during the twenty-four hours. Let it consist simply of a glass of warm milk, a cup of chocolate, or a plate of soup. Whatever it be, let it be light and easily assimilated, small in quantity, and not solid. Ample food has already been taken for the requirements of the organism, if the breakfast and dinner have been properly selected.

At half-past ten or eleven when we retire to rest, we do so light and free, after an evening spent in study, in social intercourse, and so forth. Let the last half

hour, longer if chosen, be spent in silent reverie, the day reviewed and criticised. But the manner of this is also left for each to decide for himself.

The body is now given over to oblivion, as free as possible of all the activities of digestion, assimilation, etc. It is said that the higher principles of the man separate from the body during sound sleep and are free to wander in their own spheres. Be this so, or not, we know that consciousness indraws from the external plane during sound undisturbed sleep, and therefore that those who would enter into closer *rapport* with this interior state must amongst other things study the perfect rest of the body.

When the process of digestion and assimilation are being carried on fully the higher principles are attracted and unduly chained to it during those hours when they should be free; or, put in the other way, when the interior consciousness—to us unconsciousness—should be free to move in its own realm.

Contrast the sleep of the man, living as proposed, with that of the heavy seven o'clock diner. The almost silent coming and going of the breath of the former, with the heavy breathing of the latter.

Rest for the lower, freedom for the higher principles, and let us hope the latter may impress and ultimately thoroughly control those who will TRY.

This question of body is only one, and the lowest, of those which must be studied and experimented with, by those who mount. Perhaps the highest is that which when answered tells us that all questions propounded for concrete self are futile; and which teaches us, that in the matter just discussed in this article, there is only profit if it be done from the aspect of the body as the impermanent Instrument of the Eternal Self. "S."

OUR BUDGET.

Lucifer.

The timely aid given to *Lucifer* in answer to our appeal last autumn has placed the paper on what promises to be a sound financial basis. The following figures show the rapid improvement which has taken place.

	£	s.	d.
Loss on the September issue	30	10	11
,, ,, October ,, ...	23	16	7¼
,, ,, November ,, ...	19	9	1¾
,, ,, December ,, ...	15	7	6
,, ,, January ,, ...	2	1	0

The last loss is exceptionally low, as a large number of back issues were sold during the month; apart from these, the loss would have touched £8. We think we may fairly congratulate ourselves on these figures; the improvement is due, first, to the diminished cost of production, by avoiding quite unnecessary expenditure; and, secondly, to the energy and devotion thrown into the business at Duke Street by the Countess Wachtmeister, resulting in the growing circulation of the magazine.

Lecture Fund.

Herbert Burrows, 283 Victoria Park Road, N.E., Treasurer of the Lecture Fund, acknowledges the following contributions:

A Theosophist	£5	0	0
H. A. V.	10	0	0
Anon.	5	0	0
	£20	0	0

Establishment of Head-Quarters.

Sent to H. P. B.	£200	0	0
Caroline Marshall	5	0	0
A Theosophist	10	0	0
	£215	0	0

Theosophical Activities.

FROM OUR FAR EAST STATION.

Ceylon, *January* 1890.

DEAR "LUCIFER",—In pursuance of a promise gracefully exacted from me by your editors, I proceed to forward you my first "foreign letter". From time to time you will be in receipt of similar missives, when anything of note in matters theosophical puts in an appearance. If you are desirous of acknowledging this correspondence, I may remark *en passant* that the greed of the *Theosophist* (for copy anent your doings at home) is all but insatiable. Perhaps one of your many friends who realises the importance of keeping up the line of communication will be moved to take up the pen.

Just now, as you will have noticed, my theme is sunny Lanka, in which beautiful island the Colonel and myself have been staying for about a fortnight. Within that short space of time excellent work has been accomplished by our energetic and single-hearted President. *Apropos* of his labours, I doubt very much whether many of our British or American members have as yet realised the extremely high pressure at which these latter are conducted. Now it is the inauguration of a school, now an interview with the Governor or some prominent official, now a weary round of expostulations with lazy and indifferent members, now the inevitable "address"; together with a succession of minor duties; the whole constituting a very arduous task. Nevertheless, if the tree is to be judged by its fruit, Colonel Olcott's efforts ought to be regarded by him as in every way satisfactory. During the past fortnight new energy has been infused into the Colombo branch, a Buddhist girls' school opened under the wing of the newly formed Ladies' Educational Society, and finally, the Ceylon Section organised under favourable auspices. The promotion of education among the Buddhist youth is a very strong feature of the Society's Ceylon programme. Upwards of thirty-five schools have been already organised by our members and friends under the general superintendence of the Society. The latest important fact in this connexion is the conference now in progress between the Hon. Mr. Rama Nathan, Member of the Legislative Council, and Colonel Olcott, relative to the establishment of a Hindu-Buddhist College at Colombo. It is difficult, therefore, to conceive how the rumour as to the apathy of our workers in Ceylon has gained ground. Facts such as the above constitute the best answer to such notions. Altogether, it would be well if some of the useless armchair criticasters who depreciate the Colonel's work would subject their vapourings to the decisive test of facts. When it is publicly admitted by the High Priest Sumangala that the Society's efforts, dating from 1880, have been the means of reviving the fervour of Sinhalese Buddhists and restoring the sublime teachings of our Lord Buddha to their former place in many a once recreant heart, it is clear that immense progress has been effected. Let me now briefly recapitulate some of our joint experiences.

On arriving at the headquarters we were warmly welcomed by Mr. C. F. Powell, who has done such yeoman service for the cause of Buddhism in Ceylon. This gentleman, for some six months the terror of missionary school managers

whose malefic institutions he has so often denuded of scholars, has recently left the island for a tour round the branches in Southern India. Henceforward the Ceylon Section and branches will enjoy the democratic boon of Home Rule subject to the supervisory control of the President. As some very capable and energetic members are attached to them, there is every reason for confidence in their future.

By the death of the late Dharma Gunawardena Mohandiram, the Colombo branch has lost an excellent President and the Oriental College a munificent founder. About three thousand people were massed around the pyre at the Crematorium, from the platform of which Gnanisara Thero, the chief pupil of the High Priest, and the Colonel delivered the customary funeral orations. The beautiful Buddhist ceremony, celebrated amid the picturesque accompaniments of an Oriental landscape, is most impressive.

Wellawatta wore a remarkably gay aspect last Sunday when we attended the opening of a Buddhist girls' school, the fruit of the efforts of the "Ladies' Educational Society," itself an offshoot of Theosophical work in the island. This movement, the initiation of which is due to two members of the Colombo branch, has for its object the education of Buddhist girls, and it needs no laboured reasoning to demonstrate its importance.

If the future mothers of Buddhists are to receive the benefit of an education free from the debasing accompaniments of Old Testament "morality" and the meaningless verbage of illiterate missionaries, it is essential that they should not be dependent on the existing educational resources. Hence the origination of this ladies' movement, which can already muster over 800 members.

The difficulty at present is want of funds. Nevertheless, it is to be hoped that these energetic representatives of the fair sex will resort to that domestic plan of campaign so effective in the case of new bonnets or dainty gowns. Among those present on the above occasion were the High Priest, H. Sumangala, Subhuti Thero, and a score or so of the yellow-robed monks. The school-house was beautifully decorated, and altogether all went merry as a marriage bell, the "collection"—save the mark—amounting to some 500 rupees.

I have now to acquaint you with the result of a most productive interview with the High Priest regarding the inner meaning of Buddhistic teaching. Having drawn up at the Colonel's request a list of searching metaphysical questions, I repaired with him, the eminent scholar Mr. Wyesinha, translator of "Mahavansa", and three or four other native gentlemen to the College. For the results of that discussion I must refer you to the *Theosophist*, but suffice it here to say that we established four points among others:—

(*a*) That the points of difference which obtain between the Buddhism of the Southern Church and the Esoteric doctrine are inconsiderable, when compared with the striking parallelisms discoverable.

(*b*) That the expression "materialistic" as applied to Southern Buddhism is utterly unfounded, and that the Orientalists have, as usual, proved incompetent to grapple with the subtlety of the Eastern metaphysical mind.

(*c*) That the doctrine of a Transcendental Subject not present in ordinary consciousness is admitted by Sumangala. [This I regard as most gratifying and remarkable.]

(*d*) That Southern Buddhism confirms the Esoteric derivation of man from ethereal, long-lived and giant races, to which an alimentary canal, etc. was foreign. The men of these races represented *so spiritual a level of consciousness* as to leave little or no room for *intellectual thinking*. With shorter lives and more material frames came intellectual evolution [Manas] and the rush of passion.

Our hearty thanks were given to Mr. Wyesinha, who consented to interpret, since, but for his mastery of English and Sinhalese, the complexity of the points raised would have brought about an absolute deadlock. He has since very kindly consented to act with the High Priest in exploiting a fresh series of questions relating to Nirvana, the Rupas, psychology, the stages of Vidarsana (or mystic spiritual insight) and other points dealt with in the *Vissuddhi Magga* and the Abhidamma. I expect an accession of valuable data as the result of this step.

The Colonel and myself were highly pleased with the result of our afternoon's discussion (duly taken down by Mr. E. Buultjens, Editor of the *Buddhist*). It serves to render the assaults of the Orientalists on our so-called "spurious Buddhism" mere waste paper. This is, indeed, a step forward. I took *pansil* yesterday evening, Sumangala being in the chair, before an enormous crowd, which I subsequently addressed on the "Spread of Buddhism* in the West", emphasising the contrast between the vague and contradictory creeds of ecclesiastical Christianity—with their maximum of a personal God and minimum of philosophic thought—and the impregnable basis of Buddhism, to wit, the Four Noble Truths, the Eightfold Path, Karma, Reincarnation, and Nirvana. The Colonel afterwards delivered an incisive speech, in which he referred with appropriate fervour to the revival of Buddhist enthusiasm in Ceylon and the sudden check which missionary enterprise had received, a fact on which the High Priest subsequently laid great stress.

On Sunday, 30th, we leave for Adyar.

E. Douglas Fawcett.

ENGLAND.

London.—The Blavatsky Lodge has held its weekly meetings, which grow larger week by week. The Debating Club has met on each Wednesday, and already there is some promise of some of the members developing speaking ability. Lectures have been delivered by Isabel Cooper-Oakley and Annie Besant.

In the East End of London, a Club for Working Women is being founded by the Theosophical Society, and will be opened, probably, next month. Some months ago a gentleman offered Madame Blavatsky £1,000 to open and carry on some institution that should be of real help to some of the more down-trodden of our sisters. Madame Blavatsky declined to accept the gift, as it was impossible for her to personally superintend such an undertaking, but after some discussion, she consented to accept the trust if the actual administration were placed in the hands of Annie Besant and Laura Cooper. This proposal was readily accepted by the friend offering the gift, and steps were taken to find a suitable house. After prolonged travel, and various disappointments, a large house was obtained in the Bow Road; workmen are busily engaged in adapting it to the purpose in view, and it will be opened as a "Club for Working Women, founded by the Theosophical Society". It is proposed that, to begin with, about a dozen girls, who are orphans and friendless, shall be admitted as inmates, while a club with sitting-room, reading and work-room, shall be opened for working women. A room will be set apart for the use of Committees of Trade Unions, now often driven to public-houses for lack of a suitable office for the transaction of their business. Soon it is intended to open a dining-room for women-workers, where good and cheap food can be obtained in warmth and comfort. Gradually the place will be developed, it is hoped, into a centre of useful activity, for the service of women whose lot in life is often so hard to bear.

Newcastle-on-Tyne.—The inaugural meeting of the Newcastle-on-Tyne Lodge of the Theosophical Society took place, at Hartington Street, on the 6th ult. The

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* Query: *Budhism*? [Ed.].

President-Elect, Mr. F. Bandon Oding, gave a retrospective sketch of the various incidents which led up to the formation of a Theosophical Lodge in Newcastle; after which the official charter of Constitution was read, and the names of the Founding-Members were duly registered on the Rolls of the Lodge. The election of Officers then took place, with the following result :—President, F. Bandon Oding ; Vice-President, Alexander Bowie ; Secretary, Wm. Burn ; Treasurer, Mrs. F. B. Oding; Committee, Miss Harriet Britain, John Wilson, William Green. The first Committee meeting was held on 11th February, when Rules on the model of those in force in the Blavatsky Lodge were drawn up, a few alterations suitable to local exigencies being made. A definite plan of work and study is in course of preparation.

West of England Lodge.—A charter of the Theosophical Society was issued on January 30th to Mrs. Passingham and her Associates, for the purpose of constituting a Lodge at Exmouth, under the above title. The Lodge has an excellent President in the person of Mrs. Passingham, whose work at Cambridge was of a peculiarly difficult, though by no means unsuccessful, nature; consequently, it is to be hoped that, in a new environment, even better results will reward the same ardent labour in the cause of Theosophy.

Mr. A. P. Sinnett lectured, towards the end of February, in the hall of the Royal College for the Blind, before the Upper Norwood Literary and Scientific Society, on "Theosophic Inquiry". A debate followed the lecture, and so much interest was shown in the subject that it was decided to continue the discussion on another evening. Mr. Sinnett is well known as the first propagandist of Theosophy in this country, and his books have led many into the path of inquiry. He is the President of the London Lodge.

We are very pleased to see Mr. Sinnett's name appended to No. 15 of the Transactions of the London Lodge, for February. He gives us an excellent paper on "Free-will and Necessity regarded in the light of Reincarnation and Karma". We should be very glad to welcome a larger work from the same able pen.

SCOTLAND.

General Meeting of the Scottish Lodge.

Saturday, 15th February, 1890.

Summary of Address by the President.

The reorganization of our Lodge offers a good opportunity for giving some account of our aims and methods, especially to those who have recently joined, and to whom Theosophy is a new world. Great care in the use of words is most essential; often the sign gets substituted for the thing signified; we do not and cannot mentally advert at once to the whole nature of the concept. Thus there is a thought latent in the word which Leibnitz calls the *cogitatio cæca* or *symbolica*. Any word thus associated with a cluster of ideas has a tendency to drop some of them, and thus the word no longer suggests any but the most obvious and superficial associations, and old aphorisms full of noble thought become mere sterile dogmas; a portion of the thought covered by the word falls asleep, so far as the mass of mankind are concerned, it may be for centuries.

But language is like an embalmer; so long as the word remains, its meaning may revive, and so that meaning is in perpetual oscillation, constantly lost and as constantly recovered. A proposition remains verbally the same ; but to one generation it is "full of sap and fierce with life," to the next an effete truism. For the mass of mankind the word suggests only a fraction of its meaning, but still the thought is there, like the enchanted lady waiting only the breath of the fairy prince. Thus ancient and priceless thoughts may be recovered by the passionate intuition of

genius, or the patient plodding of science. I would advise the careful study of a few difficult, but valuable pages in the 2nd vol. of Mill's Logic on the evil consequences of casting off any of the existing connotations of words.

We, above all, should be careful of this danger, for in the misuse of words lies one of the most fertile sources of quarrel, bigotry, and intolerance, one of the worst foes to real brotherhood. Above all should we avoid taking the popular conception of a word, and using it as though it were the full scientific meaning.

For these reasons I propose to give a little time to carefully explaining some names not popularly well-understood, and I would commence by saying that the key-note of the whole is the absolute unity of all things.

Theosophy is literally divine wisdom, or wisdom-religion. It is not *a* religion, far less *a new* religion, or a new sect. It is religion—the abstract conception—that which *binds* not only all men but all beings, all things in the universe, into one grand whole—the universal law, in fact; and thus it is not only *the* abstract religion, but *the* abstract science, whereof every individual religion and every individual science are just concrete examples. Every advance in science shows that scientists are every day approaching nearer to the conception of a universal law. Professor Drummond's remarkable work, "Natural Law in the Spiritual World", shows that the same idea is working in exoteric philosophic and religious circles.

But this implies universal brotherhood, and this is Theosophy. Anyone can be a Theosophist. That is to say, any person of moderate intellect, of pure, unselfish life, who finds more joy in helping others than in receiving help, who is ready to sacrifice his own pleasure for the good of others, and who loves Truth, Goodness, and Wisdom, for their own sake and not for the benefits they may confer, is a Theosophist.

But how to find the principles of Theosophy? Let each one seek in his own religion, only obliterate therefrom all denials, all hostile criticism of the faith of others, all intolerance and bigotry; take only the positive teachings, and in these rightly understood you will have Theosophy. Only a part, it may be, of the grand universal religion, and some religions will show numerically more of its precepts than others; but this will be a matter of *fact*, not of opinion, and the religion which manifests the most truth will be as obvious as one man's being stronger or older than another. Only remember what a great metaphysician has laid down: Falsehood can only exist where there is denial. The only logical falsehood is to assert that the same thing at the same time is A and is not A, and even this proposition only holds in the limits of space and time. Therefore expunge denial and you expunge falsehood, since falsehood consists of assertion *plus* denial. Occultism may perhaps be best explained as the rules formulating this Universal Science and Religion, and is theoretical and practical. Theoretical Occultism is within the reach of every one who strives to study the principles on which Theosophy is based, and to make them a guiding power in his life. Practical Occultism consists of rules for self-development, and the principles of that Esoteric Science which has from age to age been handed down by the Master Initiates, and portions of which have been revealed from time to time to chosen persons. Not all, in fact very few, are physically, morally, or intellectually capable of receiving this. Man is an instrument, and in order that the Revealer may use the instrument to full effect, so that the truth imprinted on his brain may be given forth in clearness and fulness, not only must the instrument be a fitting one in construction, but it must be in perfect tune, and that tuning is done by occult rules.

Such being the meaning of Theosophy and Occultism, a disposition manifested by the Master Initiates in the last quarter of this century to partially relax this long silence and to communicate, and make exoteric, portions of the vast stores of learning entrusted to them, led some fifteen years ago to the formation of the Theosophical Society as the vehicle for conveying the learning to such of the mass

of mankind as were fit to receive it. Not that the Theosophical Society was the origin of Occultism, which in fact is as old as the human race itself. Here in Scotland, as far back as history reaches, we have had an occult school. The name of Michael Scott is well known, and coming to later times, in 1817 a work was published in Edinburgh entitled "The Theory of the Moral and Physical System of the Universe," by F. M. McNab, a book full of occult learning, the publication of which in that period, so saturated with gross materialism, is a very striking circumstance. In 1884, on the occasion of Colonel Olcott's first visit to Edinburgh, our Scottish Lodge was formed, and though the death of our first president and other circumstances caused a temporary cessation of activity, that period has now passed and the Lodge is once more in full working order and daily growing stronger and more important.

It is natural that we should be asked what reason we have to offer why anyone should join us, or should study or follow the occult rules, and though it is somewhat difficult to formulate for outsiders what to occultists themselves is as clear as day, we may roughly state that by following these rules and making them part of daily life they may both acquire benefits for themselves and confer benefits on others; for themselves, improved physical health invariably follows the due observance of the rules; self-command is gained, and with it knowledge and skill in science or art; material success in trade or profession, and wealth, if desired, may be readily brought within the power of the diligent student. I say deliberately *if desired*, for probably by the time that this point is reached only one thing will seem desirable to the student, viz., Theosophia, the Divine Wisdom, even as it seemed to King Solomon when the choice was given to him. The student of Occultism may help others also, and this will be his greatest inducement, by solving their difficulties, explaining the meaning of their trials, shedding light in dark places, and in many other ways which will open before him as the riddle of the world grows more clear. To those who desire to get and to give such benefits it will be of great assistance to join the Theosophical Society, for its wide-spread organization will enable them to come in contact with kindred souls in all quarters of the world, and by the tie of brotherhood to claim all the knowledge and all the help in the service of humanity which can be rendered, and the solution of all problems which the wisdom of the East can solve. Also if they be actuated by the unselfish desire to help others, which makes a Theosophist, they will bring their goodness and their love to strengthen the good work, and thus will utilize to the fullest the powers of good that are in them.

In this work every honest worker is welcome who will lay aside prejudice and intolerance. All such are endeavouring to discover the Truth, and as the Truth is one and indivisible, the discovery of a law on any plane of being is a clue to the operation of the same law on every other plane. No better illustration exists of this than in the labours of the Alchemists: they were no crafty impostors, nor greedy seekers for material wealth; they sought for spiritual truths, and the labours of their laboratories were not undertaken to conceal their philosophic research, but because they knew that every spiritual truth cast its reflex, as it were, on the material physical plane; they were certain that every material scientific discovery, read by the light of correspondences, whereof they had the key, indicated a corresponding philosophic or religious truth; hence the chemical discoveries they undoubtedly made, valuable as these were, were insignificant compared with the spiritual truths signified. And the same thing holds now, and hence the occultist can draw valuable lessons from the work of the scientist, the biologist, the spiritualist and every other inquirer, if only he be honest, but rejects as worthless the vanity which prompts such to regard his own science as the final expression of knowledge. When for instance, the scientist declares there can be nothing higher than the matter which he deals with by microscope and crucible,

the occultist can readily use his valuable positive work of discovery and cast out the dross of his denial. Therefore we ask the co-operation of all, if only they desire to work unselfishly for pure love of their kind.

It may be asked, how should occult training be begun? and the answer is simple, though hard enough to carry into effect. First, *Know thyself*, and to this end a knowledge of the seven principles indicated in the "Key to Theosophy", more fully developed in the "Secret Doctrine", will be found a great help. Secondly; *Command thyself;* look on the entity which those seven principles compose as an instrument which you have first to bring into perfect harmony and then to make responsive to the dictates of its highest principles, for each principle answers to the corresponding principle in the universe, from the lowest which has its affinities with the earth from which it was taken, to the Divine soul which, sensitive as the magnetized needle of the compass, responds to and makes manifest in man the vibrations of the Divine Soul of the Universe. This Knowledge and Command form the initial step—this once firmly taken the next step will open plainly before the neophyte; and it is to enable him to take this first step, to guide the halting feet, to show the example of those who have taken it, that these occult and Theosophical societies are formed.

A word as to the constitution of our own Scottish Lodge: its government is vested in a President, Vice-President, and Secretary, and it consists of members, who must also be members of the Theosophical Society, and of associates, who may, but need not, be such. Every member must first have been an associate for six months, unless that time be specially shortened by the President. From associates we ask but two pledges—first, entire secrecy as to the name of any person attending any meeting, the reader of any paper, or the office-bearers of the Lodge. This pledge is partly for our own protection, as many who join our ranks or sympathize with us might incur serious professional risk by being known to be connected with a movement so little understood; also, we wish to avoid any of the vanity which might arise from the reader of a paper having his name and opinions publicly quoted. If his views are true, they will commend themselves without his name; if not true, then no authority can make them better. To the associates themselves, the simple discipline of silence and abstention from the gossiping habit of mentioning names will be very valuable. The second pledge is not to attack or criticize in any hostile spirit the exoteric creed or religion of any member or associate. On this I need say nothing, for it obviously lies at the root of all Theosophy, and who, ever offends against it is no true Theosophist, however learned or gifted, or indeed however pure in life and good in intention. Such is our position, and such our aims and objects. We press no one to join us. Anyone who expects to see miracles worked will not do so; at the same time we know that psychic gifts do exist, and that our country has been in all ages prolific in such. Should any possessors of such gifts join us, we can put them in the way of developing their powers with safety and advantage to themselves and others, and of avoiding the perils and miseries of mediumship or of Dugpaship.

The success and extension of our Lodge hitherto prove that there are true and unselfish workers really in earnest to help, and such only do we desire.

FRANCE.

We have received an important announcement from a group of our French brothers who are imbued with the true theosophical spirit. The translation runs as follows:

Le Lotus Bleu.

Theosophy, Occult Science, Astral World, Sociology. A Monthly Review.

After a year of existence *La Revue Théosophique* has ceased publication in the full tide of success. All Theosophists owe a debt of gratitude to the Countess

d' Adhémar for the energy she has shown in devoting to Theosophy an organ the interest and worth of which its readers have learned to appreciate.

But Theosophy cannot remain without an organ in France: and this is our reason for starting *Le Lotus Bleu* (Blue Lotus), which is certain to live for many a year, *whatever happens*.

The Theosophical Society, which numbers about 200 branches scattered over the whole world, receives its Esotericism from Eastern Teachers or Initiates, who for thousands of years have handed down from one to the other the complete knowledge of the One Truth.

Theosophy is the universal and highest synthesis of all the doctrines which have been borrowed from it by Egypt, the Kabbala, and the schools of the Occident.

The *Lotus Bleu* is the only organ of the Theosophical Society in France.

It is addressed to all unselfish and honest students who sincerely desire to ascend to the direct and primitive source of Esotericism and to know the direct teaching of Occult Science. It is addressed to all those who thirst for the Unknown and wish to penetrate the Unseen, who, "tired of learning, desire at last to know!"

The *Lotus Bleu* will publish entire works of the greatest interest, translations of which have never appeared in France, and which have produced a veritable revolution in Thought and Science in England, America, and Germany.

France can no longer be ignorant of the valuable works which bring us to strangest revelations, not dreams or metaphysical speculations, but scientific facts.

These works, commencing with the first number, are, to mention the most important only:—

"The Key to Theosophy," by H. P. Blavatsky, a book that has so long been waited for by all those who have taken up the preliminary study of Eastern Wisdom, and which answers all questions and points of interrogation: "Black and White Magic," by Dr. Franz Hartmann, a remarkable work both from a scientific point of view and from its clearness of exposition, as well as by the interest of the subjects treated of. These will be followed by selections from "Isis Unveiled," and the "Voice of the Silence," remarkable works in which the Spirit of the Masters is felt; and also articles on practical occult medicine, sociology, &c., &c. By the translations of the most important articles published in India, England, or elsewhere, we shall keep our readers in touch with this great movement, which is practically unknown in France; there will also be original contributions by H. P. Blavatsky, Eugène Inis, and other contributors who are really competent to deal with the questions of which they will treat and are skilled in Occult and Esoteric Science, which includes all sciences and commences where these cease.

The collection of the *Lotus Bleu* will form the most complete Encyclopedia, its teaching being the most direct and exact, and drawn from the very source of Occultism.

The *Lotus Bleu* will be published on the 7th of every month, with 72 pages of text.

Subscription, 10 fr. a year. Single copies, 1 fr. All communications to the Editor to be addressed to M. Jean Matthéus, 7, rue Stanislas, Paris; subscriptions, &c., should be sent to M. Bailly, 11, rue de la Chaussée d'Antin, Paris.

The first number will be published March 7th, 1890.

Thus we have another genuine Theosophical magazine heart and soul with us, like the *Path*, *Lucifer*, and the *Theosophist*—when in right hands.

The Society of Altruism.

We give our heartiest and most cordial welcome to a new society which has lately been born in France owing to the energy of a brother Theosophist, who has long won our admiration as one of the strongest and most brilliant writers on Theosophy

and Eastern Philosophy in France. The programme is, beyond everything, practical, and aims at bringing about that social and moral reformation which is so much needed.

As stated in its organ, *L'Anti-Egoïste*, the object of the Society is devotion to Others and the amelioration of Self, defined in the following programme.

I. *Liberty* of body, conscience, and speech. Abolition of capital and corporal punishment, duels, cruel sports, and gambling. Protection of children and animals (anti-vaccination and anti-vivisection), of old age and infirmity. Campaign against violence and dogmatism, slavery and exploitation, monopoly and adulteration, hypocrisy and false respectability. The legal and mental emancipation of woman. The rehabilitation of illegitimacy. Equality of workers before the law and in public consideration.

II. *Health.* The health of the body; and sanitary improvements in dress, schools, workshops, and dwellings. Cremation. Campaign against the abuse of animal food, alcohol and narcotics, and against sexual abuses.

III. *Help.* Mutual and organised help. Volunteers for charitable works, hospital and prison visiting. Cheap kitchens and free entertainments. The elevation of the artistic standard of the masses, and the beautifying of their surroundings. Campaign against vandalism and useless luxury, against paper charity and the "Chadbandism" of brotherhood. The peaceful reformation of society by the reformation of the individual.

IV. *Education.* The physical, intellectual, and moral education of both sexes. Free instruction, libraries, lectures, and museums. University reform—modern before dead languages.

V. *Organization.* League of peace and international arbitration. Free trade, international postal union. The universalisation of authors' rights; the metric system, weights, measures, coinage, and longitudes. The simplification of languages. The formation of a universal brotherhood, without distinction of sex, race, rank, or opinions.

VI. *Evolution.* The physical, psychic, and spiritual evolution of man. The bringing together of the saint, thinker, and scholar. The study of the forces in bodies and of the wills in forces. The study of all the philosophies, religions, science and arts, customs and institutions of the human race, with the object of showing that one and the same truth is hidden under apparent differences. The vindication of ancient thought, and the renaissance of Eastern literature.

VII. *Unity.* The unity of the SELF in all *selves.*

May all success attend the "Altruists", who boldly fight for a programme the spirit of which is progress, and the watchword "Onward!"

The two first numbers of *L'Anti-Egoïste* contain excellent articles, one entitled "Les Bases de l'Altruisme," and the other "Théorie de la Vie". Those of our readers who desire to know more about the society should apply to M. Cass, 2 rue Sarrazin, Nantes.

UNITED STATES.

Brother Bertram Keightley is making quite a stir in Western America, if we may judge from the voluminous notices sent to us from the American papers. Lectures, interviews, discussions, tumble in upon us in bewildering multiplicity. In San Francisco he delivered five lectures, the concluding one on Jan. 10th. On Jan. 12th, he lectured twice, afternoon and evening, at San José. On the 15th and 16th, we find him lecturing at Santa Cruz, and on the 21st, 23rd, and 25th, at Los Angelos. At the latter town he also spoke, at a Nationalist meeting, on Brotherhood, and expressed his sympathy with the views expounded in "Looking Backward". The lectures dealt with the objects of the Theosophical Society, and

explained the doctrines of Theosophy with rare clearness and vigour, winning the attention and applause of the critical American audiences. We have received the following report from the Secretary of the Los Angelos Lodge:—

"Mr. Bertram Keightley, during a seven days' sojourn in Los Angelos, California, delivered three public lectures, and on the last Sunday of January addressed about 500 people upon Theosophy and its relation to Nationalism. Every day of his busy week was occupied with private meetings among the Theosophists and their friends, during which he discoursed most graphically upon the *evolution of consciousness*, the *nature of the higher life*, the *practical application of Theosophy* to every-day existence, and the vital need of fraternal co-operation. His first public lecture was upon the theme, 'The Theosophical Society and Universal Brotherhood,' in which he emphasized the fact that Theosophy has no creed, but seeks for the Truth in everything; that Truth is universal and cannot be confined by sects and societies; that Brotherhood is the law because the Inner Self is *one*. In his second lecture he traced the monad in its eternal round, and elucidated many of the obscurities in biology which both science and religion have left hitherto untouched. The last lecture, upon "Karma and Reincarnation", was a clear exposition of the law of cause and effect as applied to human thought and action. He defined the rationality of Reincarnation as being based upon the fact, that a soul to be perfected must pass through every type of human experience, for which one short span of life is scarcely sufficient. He reinforced his statements by quotations from some of the world's leading writers, and demonstrated that a belief which has been held by the majority of all races and at all times of known history, cannot be an utter fallacy. Under his auspices was formed the third T. S. Branch of Los Angelos—which has not as yet been christened! "L. A. Off, *Secretary* L. A. T. S."

In the interviews with the ubiquitous reporter, Bertram Keightley cleared away endless misconceptions as to the work of the Society and of its Founders, his perfect loyalty and devotion shining in every sentence. There is but one opinion expressed in the reports as to his genial friendliness to all inquirers.

We note with much interest his remarks on the type now developing in America. He says in one interview: "In America, and especially in California, I have been much impressed by the very marked signs in the development of a new human type, the precursors of the sixth sub-race of our Aryan stock, the appearance of which is predicted and outlined in 'The Secret Doctrine'. For instance, for every psychic or sensitive I know of in England, I have met fifty or a hundred in this country." And again: "We have in America at this age the beginning of a new race. How different this race is from the old is shown by the success achieved here by faith cures, metaphysical healers, Spiritualists, and others. The success of these things in this country proves that the American has undergone some deep-seated physiological changes, rendering his nature susceptible to finer vibrations and more mystical influences than those of the people of Europe. By the development of this new race we hope to arrive at a psychic stage which will enable us to make scientific tests of the super-physical world which lies everywhere around us."

MR. BERTRAM KEIGHTLEY, Private Secretary to Mme. Blavatsky, arrived at San Francisco, overland, from Omaha, Saturday Dec. 28th, 1889. He was met at 16th Street Station, Oakland, by a delegation who accompanied him to the city and escorted him to the residence of Dr. J. A. Anderson, where he was entertained during his stay. In the evening an informal reception was held, at which almost every Theosophist in San Francisco and Oakland was present. By his genial and unostentatious manner, Mr. Keightley at once brought himself into sympathetic relationship with all present, and throughout his stay this feeling

continued to grow and evince itself in hearty co-operation; so that his visit was not only a most pleasurable experience to all concerned, but the impetus given to general interest in Theosophical work has already shown itself in more ways than one.

On Sunday, Dec. 29th. at 2 p.m., at the regular Open Meeting of Golden Gate Lodge, Mr. Keightley delivered a Lecture upon "The Theosophical Society and Universal Brotherhood", to a crowded house. The plan adopted at this first lecture was carried out at each subsequent one; the lecture occupied about forty minutes, and was followed by questions and answers, for about twenty minutes; at the close an informal conversation ensued. In the evening of the same day, Mr. Keightley repeated this lecture at the Oakland Open Meeting, held by Aurora Branch. There also a crowded house greeted him. Both the San Francisco and Oakland Monday morning papers contained lengthy and correct reports of Mr. Keightley's lectures. All his lectures were fairly reported by the daily papers, which fact is very gratifying to Theosophists on this coast. The papers were freely used in advertising all lectures, and as a result, the general public attended in large numbers and responded by giving handsomely at all collections taken up to defray incidental expenses.

During the next twelve days Mr. Keightley held daily public and private meetings; on the evening of the 9th of Jan. at the Golden Gate Lodge, a most fruitful gathering took place. Here he gave an account of the methods of Theosophic work carried out in London, New York, and other places he had visited. The result of this meeting was the adoption of a practical scheme of Theosophic work on the Pacific Coast, whereby San Francisco should become a Centre, from which would emanate a continued and steady stream of influence and actual work. A specific plan was at this time adopted, very largely owing to suggestions by Mr. Keightley, toward which a few Theosophists at San Francisco have been working for some time past, and if Mr. Keightley had accomplished nothing more, by his visit to the Pacific Coast, than this, this alone will prove time and work well spent and amply compensated for. But this is only *one* thing that Mr. Keightley has brought about, by his influence and unselfish spirit of genuine Theosophy; for the impetus given to the Branches of the Coast, and individual Theosophists, will be productive of great results, which will expand and prove one of the most beneficial ever received during the history of the Theosophic movement.

Friday, Jan. 10th, Mr. Keightley delivered his last lecture at San Francisco, upon "The Three Stages of a Theosophist"; a crowded house greeted him and expressed by close attention their hearty appreciation of his efforts to enlighten them. Communications are still coming in from people of all classes, speaking of the great good Mr. Keightley has accomplished both to the community, and to individuals, by his visit to San Francisco, and hoping that he may soon be with us again. The mornings and afternoons of Mr. Keightley's stay here have been spent in receiving visitors, at 13, Mason Street, which he constituted his head quarters, and making calls in answer to special requests.

On Saturday, Jan. 11th, Mr. Keightley left for San Jose, where he will remain for two days, then going to Gilroy for two days, and on to Santa Cruz for two or three days, then to Stockton, and on to Southern Calcutta. Urgent requests have come in from many Calcutta cities, earnestly begging Mr. Keightley to visit them, and as he desires to do all the work possible during a limited stay on the Coast, he will visit and lecture at as many places as his time will permit. The press of those towns at which he has consented to stop and lecture have printed articles on Theosophy and have freely advertised his coming, bespeaking a cordial reception. Taken altogether, Mr. Keightley's visit to this Coast is strikingly of the nature of a Theosophical revival.

ALLEN GRIFFITHS,
Secretary Keightley Pacific Coast Committee.

The Address of the Executive Committee of the Pacific Coast.

San Francisco, *January*, 1890.

A PLAN has been perfected among Theosophists of San Francisco and Oakland, whereby it is hoped the object of the Theosophist Society may be realized, and Theosophic work systematically carried on upon the Pacific Coast, with head-quarters located at San Francisco, as the point most central and having the largest present available working force.

But this only as a *Centre*; it is recognized that the work extends all along the Coast, where Theosophists already are, where they are now isolated, and where they are yet to be brought to the light; and while there are some earnest workers here, every worker now in the Society, wherever situated, is earnestly besought to lend his aid in work, time, thought, and money to the Cause.

We have not many years to work; the century is fast closing upon us; great is the mighty wave of Spiritual force now in our favour and with us; it is our privilege to ride upon that wave, and to work with the mighty power of the Great Souls who would and do help because it is *their hour*. But, so sure as night follows day, the reaction comes, and the work not accomplished *now* must then be one of greater labour in the face of greater difficulties and *without* our Leader! *This*, then, is the time for every earnest Theosophist who has the Great Cause at heart, and not *himself*, to show by impersonal and unselfish effort in every direction, that he is *not unworthy* to serve with the Masters in the most Holy Cause.

Few realize how much may be done in this short time, but it must be by concentrated, harmonious, systematic action, and with the determination that overcomes all obstacles. Taking, then, San Francisco as an actual as well as geographical centre, an Executive Committee of members here now at work has been formed, to be joined by one or more members from each Branch, and by members at large, not to take the labour away from any point, or out of the hands of any Branch, but to give aid and counsel to those now in the work, to gain and interest others not only at the centre but over the whole field, and to give direction where needed, that none need be idle, lukewarm, or asleep.

This Executive Committee is organized with a Chairman, Vice-Chairman, Corresponding Secretary and Treasurer, who will also act as Recording Secretary. Five Members will constitute a quorum, and its meetings and business will be held and transacted at the Head Quarters, 13, Mason Street, San Francisco, where a room has been rented at the personal charge of a Theosophist; another has carpeted the same, others have given articles of furniture, some 4,500 leaflets have been contributed to the Committee, and already "Head Quarters Pacific Coast" is an accomplished fact.

The number comprising the Committee shall not be limited, but every *earnest*, *impersonal*, *unselfish* worker, wherever residing, may be utilized in the work.

Those farthest from the centre being the out-posts and single pickets, are asked to report their own work, and the need of work, with suggestions and plans towards the one end.

Briefly, the Committee will systematize the labour, devise ways and means for carrying on Theosophic work, disseminating Theosophic Literature, creating interest and supplying the demand thus created, giving direct personal encouragement to the formation of New Branches, following up those individuals who evince interest, printing leaflets adapted to the questions arising, reprinting those most excellent ones already published in New York, mailing from head-quarters, and interesting others to engage in mailing from their homes, questions and answers on Theosophic points in any and all journals that may be opened to us, and all other plans that may from time to time appear and be utilized. A Register containing names of all persons interested in Theosophy will be kept, and you are requested

to collect and forward to the Corresponding Secretary names and addresses of all whom you may know or learn of, stating to what *degree* they are interested, what lines they have been reading and studying, &c. A Theosophical Library is now open, and will be maintained for the use of the public without charge.

Ways and Means.

All that is proposed means the expenditure of time and work for those here and at a distance, who may join. It also means money, and, as intimated already, some portion of this necessity is pledged by individual members here agreeing to give a certain sum *monthly*: you are *urgently requested* to make this a *personal* matter; after you have done so, to personally interest all others to give a regular sum monthly, or outright a lump sum, large or small. Do not confine the effort or the asking to members of the Theosophical Society, but present the cause to all liberal-minded friends.

If your Branch is able as a Branch to contribute, it will be well; but if you are your own Treasurer and Collector from others, it will be better, simply because it is your business and not another's.

If you cannot give a certain sum, try to become responsible for the raising of a definite amount.

Do not feel ashamed of the size of the amount unless you individually know that it should be larger.

Remit all sums to E. B. Rambo, Treasurer, 418 Market Street, San Francisco. All disbursements will be made only after agreement by the Committee in executive session, records of which will be kept and an annual report made to each member.

We whose names are submitted herewith have joined in this first central movement on this Coast, solemnly impressed with its great importance and of our own act. We know we have loyal fellow members near us who, though not named, will second all effort that is impersonal for the Great Cause.

Will you join us, for the same great end, putting your shoulder to one and others, becoming one of the Executive Committee, and allowing your name to go out with the issue of the names of the Committee as constituted?

Will you not take the simple mental pledge, "I will do *what* I can and *all* that I can"?

Urgently, then, we ask that you at once communicate with the Corresponding Secretary, Allen Griffiths, 13 Mason Street, San Francisco, California.

From Golden Gate Lodge, T. S., San Francisco
- Dr. Jeunee A. Anderson, Chairman.
- Allen Griffiths, Corresponding Secy.
- E. B. Rambo, Treasurer.
- L. P. McCarty.

From Aurora Branch, T. S., Oakland
- Miss M. A. Walsh.
- Mrs. Sarah A. Harris, Vice-Chairman.
- Henry Bowman.
- Theo. G. Ed. Wollet.

Allen Griffiths,
Cor. Secy. Ex. Com.

From San Diego, California, Mr. Thomas Docking reports: At our last regular meeting, held on January 5th, I resigned the Presidential chair, the other Officers also resigning, and the following were duly elected to serve during the next year: President, John F. S. Gray, M.D., Villa Karma, El Cajon; Vice-President, Mrs. A. J. Patterson, M.D.; Secretary and Treasurer, Thos. Docking, M.D. A valuable addition of treasures in the book line has been made to our Library, and many more volumes are being added by the new President.

We have established successful open meetings of the Point Loma Lodge, Theosophical Society, every Sunday in room 7, No. 643, at 4 o'clock p.m. All interested are cordially invited.

THE ARYAN RESERVE FUND.

We send our heartiest congratulations to our active New York brethren on their new departure. *The Path* of February informs us that the general object of this Fund is

"To establish in New York a building or suite of rooms at the service all day and every evening of all visiting Theosophists, its own members and enquirers, with a Theosophical Library and Literary Bureau attached, so that such a substantial centre in the metropolis might add enormously to the strength of the movement, give a firmer tone and add a fresh impetus to our beloved Society now just emerged from its youth. Opportunity to meet that immense volume of interest and enquiry that is everywhere observable would result not only in significant augmentation of membership in all branches, but also in fulfilling the wish of every sincerely unselfish Theosophist that the greatest possible number of his fellow members should share in that which he finds is of benefit to himself."

Subscriptions were at once received amounting to 1,600 dols. Thus we will have headquarters at Adyar, New York, and London; in the latter of these centres we have almost completed our plans and shall shortly commence building.

Washington, D.C., *Feb.* 21, 1890.

EDITORS OF "LUCIFER."

I am requested by the members of the Blavatsky Theosophical Society to ask you to give publicity to the following resolution adopted by the Blavatsky Branch of Washington, D.C., February 19, 1890:

"*Resolved*, That the members of the Blavatsky Theosophical Society of Washington, D.C., in view of the resignation as officer and member, and change of residence from Washington to Denver, Colorado, of our president, Mr. Anthony Higgins, on account of rapidly failing health, deem it fitting and just to record upon the minutes of the Society a hearty indorsement of all his official acts during the time he has been president of this Society, which he founded, and also our appreciation of the rare zeal and ability with which he has defended and advocated the first object of the Theosophical Society, regardless of creed, sex, or colour; and that done, too, both publicly and privately, when every spoken word, owing to consumption of the bronchia, inflicted pain and distress.

"*And be it further resolved*, That we return him our grateful thanks for the valuable teachings and instructions in Aryan Theosophy we have all received from him, and while sincerely hoping that our loss may be his gain, we wish him success in his journey, and speedy restoration to health.

"M. A. S. CAREY, GEORGE H. BALDWIN, C. F. L. FRANZ.
"*Committee.*

Fraternally yours,

W. A. LAVALETTE,
Librarian of the Blavatsky Theosophical Society of Washington, D.C.

JAPAN.

In the supplement to *The Theosophist*, for February we read:—

"Colonel Olcott has received from the Rev. Odsu Letsunen, Chief Officer of the Western Hongwanji, Kyoto, a very friendly and appreciative letter, in which allusion is made to his recent Japanese tour. The writer says that the fact that the President 'has thus greatly aroused the feeling of the people at large is beyond any dispute'. Considering that Mr. Odsu is one of the most distinguished priests

in the Japanese Empire, Executive Superintendent over ten thousand temples, it need hardly be said that his evidence upon this point greatly outweighs the opinions of interested missionaries and their Western sympathizers, who have asserted that Colonel Olcott's lectures 'fell flat and were a general disappointment to the Japanese'."

"Going To and Fro in the Earth."

A MATHEMATICAL WONDER.

SOME person of a mathematical turn of mind has discovered that the multiplication of 987654321—which you will notice are simply the figures 1 to 9 inclusive, reversed—by 45, gives 44,444,444,445. Reversing the order of the digits and multiplying 123456789 by 45, we get a result equally curious—5,555,555,505. If we take 123456789 as the multiplicand, and interchanging the figures of 45 take 54, the same reversed, as the multiplier, the result is 6,666,666,606. Returning to the multiplicand 987654321 and taking 54 as the multiplier again we get 53,333,333,334—all 3's except the first and last figures, which together read 54, the multiplier. Taking the same multiplicand and 27, the half of 54, as the multiplier, the product is 26,666,666,667, all 6's except the first and last figures, which together read 27, the multiplier. Now interchanging the order of the figures, 27, and using 72 instead as the multiplier, and 987654321 as the multiplicand, we get as a product 71,111,111,112—all 1's except the first and last figures, which, together, read 72, the multiplier.

The *Evening News* prints a story from South Carolina, about a coloured girl named Daisy Robinson, twelve years old, who does not appear to be exactly an ideal inmate for a quiet family. It is asserted that "the first demonstration was the falling over of a sideboard upon the floor, and a short while after a water-bucket was thrown from a shelf, striking the girl upon the shoulder. Her mother, thinking that the room was haunted, moved into another, when the same agency moved tables over the floor, and dishes, pitchers, smoothing-irons and other household articles could not be kept in their places. Consequently an investigation of the strange power was made. In the girl's room were a bed, a bureau, a cupboard and a small chair. The household crockeryware—or rather all that was left of it, for it had nearly all been broken—was packed away in a bucket under the bed. For a few minutes the party was silent, awaiting developments, but gradually a general conversation was indulged in upon the subject, each member of the party keeping an eye on Daisy. Suddenly a large, heavy teacup was thrown upon the floor. It spun round a few times and rolled into the fireplace. Cups, plates, saucers, vases, shovel, tongs, candlesticks, kerosene lamps, and fire-dogs leaped into the centre of the room, sometimes being broken into atoms and at other times not being injured at all. The whole room was afterwards examined and was found to be closely sealed above and all around. The floor is tight, and a careful examination from the outside failed to reveal a crack that even a ten-cent piece could have been thrown through.

"Daisy was removed to another room, and the same singular occurrences manifested themselves in the new locality. While Daisy was eating, the bedstead in the room was actually wrenched to pieces by an unseen power. Doctors of

medicine and divinity were present at this strange sight, and the crowds that gathered around the house have been so large that a policeman had to be detailed to keep out the throng. As yet not the faintest hint at a solution of the matter has been given."

The following is quaint enough to reprint. We regret that we cannot acknowledge its source, but the friend who sent it did not add the name of the journal from which it was clipped.

"A CHILD'S VIEW OF THEOSOPHY.

"'Grandma, I like Fosfy.'

"'Fosfy, Joe, what's that? a new game?'

"'No, I don't think it is *zackly* a game, but uncle John called it moonshine, and aunt Ethel is always talking about it, you know.'

"'Oh yes, you mean Theosophy. Well, why do you like it, my dear?'

"'See, gran., there is not rightly *time* now to get things done. When I ask uncle why he didn't go and hunt bears and tigers, he always says he had something else to do. When I wanted him to take me to the circus the other night, he said, 'Got no time, my boy. There is not enough time, my boy.' There never seems enough time here, gran. And I wants lots of time. I want first to be a learned man, like you say father was. Then I want to be a coachman, like Thomas. It's so jolly when he lets me hold the reins. Then, though of course I like to be a boy best, I should like to be a girl sometimes. Girls get the best of it at parties. All the fellows wanted to dance with Mary Nelson the other night, and got her ices and cake, and she looked so pretty; boys don't look pretty, do they, grandma?'

"'But what has all this to do with Theosophy?'

"'Oh, don't you see, aunt Ethel say you never *really* die: you only go for a good long, ever so long sleep, and have jolly dreams, so you don't *seem* asleep—and then, when you quite rested, you wake up and begin again, just as you do in the morning, only you can begin something quite fresh every time you have been into the diving-can.'

"'Diving-can?'

"'Yes, that is what she calls it. Queer isn't it? But is it not awfully jolly? I'll have time to be a hunter, and a soldier, and a coachman, and a girl, yes, I think I would like to ride in a circus—and when I am sick of one thing I'll go into the diving-can and wake up somebody else. I think Fosfy prime.'"

Mr. Macdonald, a Christian missionary, must needs make an attack on Buddhism, and an account of his discomfiture at the hands of Dr. Salzer reaches us in our contemporary *The Buddhist*. We read:

"Mr. Macdonald's remarks would not have been thought of with a view to refutation, owing to the proverbial reticence of the Hindu mind. A German was, however, present—a German who has made Oriental theology his special study and the consolation in his life of exile, and Mr. Macdonald has found he is not always safe in attacking Oriental systems of thought. Dr Salzer is a keen combatant who is thoroughly confident of his mettle and prowess His letters against the puerile and old-world sophistry of the Scotch missionary afford grand reading to their Hindu readers They show the firm grip which their author has of the subject he writes upon The brain which has produced them seems to be glowing with the light of the Light of Asia, while the masterly way in which it has marshalled its thought must shed light upon many a dark brain And altogether Dr Salzer has completely smashed the Rev. Mr. Macdonald."

Correspondence.

"THE TALKING IMAGE."

Vienna, *February* 21st, 1890.

TO THE EDITORS OF "LUCIFER".

Permit me to call attention to the fact that my story entitled "The Talking Image of Urur", which appeared seriatim in the pages of "Lucifer," has been entirely disfigured* by the editors of that journal, owing perhaps to Madame Blavatsky's inability to attend to editorial work during her recent illness. The story represents the adventures of a "theosophical Don Quixote" who seeks for wisdom everywhere except in the right place. He joins a "Society for Distribution of Wisdom" in the East; but finds nothing but folly. Finally, in the last chapter he discovers that true wisdom cannot be found anywhere except by the attainment of the knowledge of self. It is, therefore, plain that in the last chapter culminates the gist of the story, and that without that chapter the whole story loses its point; the preceding ones being merely preparatory to that.

Nevertheless, for reasons best known to themselves, the editors of "Lucifer" have left out the entire chapter, all except its closing paragraph. In this emasculated shape the story, instead of being what it otherwise would have been, namely, a forcible illustration of well-known and undeniable truths, is made to appear as if it were merely an uncalled-for satire or burlesque upon the Theosophical Society—a performance which would be perfectly useless and which was never intended, as the external affairs of that society do not interest me in the least.

Yours very respectfully,

F. HARTMANN.

The editors of this Journal regret that, in leaving out the concluding chapter of the "Talking Image", they have gone contrary to the wishes of the author—of which, in truth, they knew nothing—especially as they find upon examining the closing chapter, that it contains the solution of the problems presented in the previous chapters and entirely removes from the story the odium of being supposed to be a burlesque upon the principles of the Theosophical Society, or upon Madame Blavatsky. In his "Talking Image" the author represents the Human Mind in its quality as a living mirror, wherein all kinds of existing ideas are reflected and acted out. He informs us that, "if he has chosen Madame Blavatsky's mind as a representative illustration, it is because her mind is at once the most sensitive and noblest of which he knows". On this, while thanking Dr. Hartmann for his kind compliment, Madame Blavatsky begs to remark that no such explanations are needed, since she has never looked upon the "Talking Image" in any other light than as expressing the personal opinion of one man, and no more. To this opinion Dr. Hartmann has as much right as she has to her opinion of her friend, the Doctor. And now we hope the "incident" of the "Talking Image" is closed.—[EDS.]

* Towards the end, as we ourselves mentioned in doing it.—[EDS.]

Reviews.

A BUDDHIST CATECHISM.*

WE are exceedingly glad to welcome another simple and concise Catechism of Buddhism in the short exposition of Subhâdra Bhikshu. The author, in the preface, says that his Catechism is meant to take a place between the "many comprehensive and critical works on the subject of Buddhism" and the Catechism of our respected President which was "originally intended only for the instruction of Sinhalese children". It is true that this new Catechism is fuller than Colonel Olcott's, chiefly owing to the addition of questions and answers on the Sangha, the Brotherhood or Order of Bhikshus or Samanas; but in other respects there is in the main a remarkable resemblance of questions and answers between the two, and both will be popular among precisely the same class of readers. Therefore, although we cannot say that the learned Bhikshu has succeeded in differentiating his Catechism from that of our excellent President, still we welcome its appearance on the principle that we can never have too much of a really good thing.† The straightforward sincerity and inherent reasonableness of the fundamental teachings of Buddhism must win it a world-wide respect among all but the veriest bigots. There is burning need for such simple expositions of the World-Religions in our present epoch, and may the day soon dawn when we shall have a series of Catechisms‡ written by men who believe and practice their several religions, and so at last hear what Buddhists, Brahmins, Parsees, Mohammedans, and all other religionists have to say about their various systems, without any pious or literary "middleman" or "sweater" to rob our brethren of their intellect and self-defence.

In the present little volume under review, we notice that in the formula of the Tissarana, *Saranam* is still translated "refuge".

According to L. Corneille Wijesinha, one of the ablest English Pali Scholars of Ceylon, "neither Pali etymology nor Buddhistic philosophy justifies the translation". He contends that the ordinary rendering of "I take my refuge in Buddha" is not correct, but should be "I go to Buddha as my Guide," for the idea of "'refuge', in the sense of a 'fleeing back', or a 'place of shelter', is quite foreign to true Buddhism, which insists on every man working out his own emancipation".

Turning over the pages, we come to the question: "*What is Nirvana?*"

Is it to receive the contemptuous definition of annihilation? Is the *Summum bonum* of the subtlest metaphysicians and the sublimest ethical philosophers in the world to be so shortly disposed of, and labelled with a predicate which can only be paralleled by the absurdity of Wilson who dubbed Brahma (neuter) the "Supreme Nonentity" (!)?

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* Compiled from the Sacred Writings of the Southern Buddhists for the use of Europeans, by Subhâdra Bhikshu: London, George Redway, 1890.

† This refers to the superb ethical and rational fundamentals of Buddhism, and not to the occult teachings vouchsafed by the Bhikshu; for the latter are conspicuous by their absence.

‡ Catechisms of the Dwaita and Vesishtadwaita philosophies have already been published by members of the T. S.

To this momentous question, the writer answers:

"It is a condition of *heart** and *mind* in which every earthly craving is extinct; it is the cessation of every passion and desire, of every feeling of ill-will, fear and sorrow. It is a *mental*† state of perfect rest and peace and joy, in the steadfast assurance of deliverance attained from all the imperfections of finite being. It is a condition impossible to be defined in words, or to be conceived by any one still attached to the things of the world. Only he knows what Nirvana is who has realised it in his own *heart*."

And in a note he further adds:

"Most Europeans, not excepting many learned men, have very incorrect notions about Nirvana. Nirvana literally means, 'being extinct,' 'gone out,' like the flame of a lamp blown out by the wind, or gone out for want of oil. This led to the erroneous idea that Nirvana is the same as annihilation. Nirvana signifies on the contrary, a *state* of supreme moral perfection, impossible to be conceived by anyone who still wears the fetters of earthly desires.

"What then is extinct—'blown out'—in Nirvana? Extinct is the lust of life, the craving for existence and enjoyment; extinct are the delusions and allurements of life and its sensations and desires; blown out is the flickering light of self, of individuality (soul)."

With the word "individuality" we are brought face to face with the great bone of contention between the Southern and Northern Churches of Buddhism. First of all let us see whether *The Secret Doctrine* and Southern Buddhism are agreed upon the term "individuality", and then whether this answer is altogether logical.

From the following quotation it is evident that the term "individuality" is used in a somewhat different sense from the "Individuality" or Higher Ego of Theosophy.

On page 52, we read:

"*What is it, then, in us which is the subject of birth anew?*

"The *individual* will or desire to live which constitutes the *essence of our being*, and which is reborn after the dissolution of our present material body through the agency of Karma—that is to say, is reincorporated in another form.

"*Is not this individual desire of life, or this individuality, identical with what is called the soul?*

"No; far from it. The belief in an immortal, *personal* soul—that is, an indestructible, eternal, separate substance which has only a temporary abode in the body—is regarded by Buddhism as a heresy due to ignorance of the true nature of life and living beings. The substance called 'soul' by the followers of European religions, is nothing but an aggregate of various higher or lower faculties (Skandhas), and is dissolved after death into its constituent elements. What is re-materialised in a fresh birth is not the soul, but the individuality. This *individuality* will assume, in accordance to its Karma, a new person—that is, a new set of Skandhas."

If by "soul," the Kama-manasic entity is meant, then we have nothing to say against this theory of "soul"-impermanence. As, however, the whole question turns upon an inquiry into the nature of the five Skandhas, it is somewhat disappointing to find no elucidation of this interesting subject.

But why does the Bhikshu, after so completely disposing of the term "soul," invoke the attention of those "who long for that peace of the heart and satisfaction of the understanding which alone give life its value, and who fail to find these things in the *Soulless* (? !) dogmas of the various churches"?

Surely on his own premisses, the churches should be commended for this!

Continuing his Catechumenical task, he writes:

"*How long does the individuality continue to renew itself in repeated births?*

"Until perfect knowledge and Nirvana is attained. Then, and not till then, is that haven of rest attained where there is no more suffering, no more death, birth-renewal or *individualism*."

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* This term evidently is intended to represent the same idea as Buddhi conveys to the mind of a student of the Esoteric Doctrine.

† The Italics in all quotations are the Reviewer's.

What then is this "individuality," "individualism" or "individual will or desire to live"?

Note 26 informs us that:

"The European student of Buddhism must be repeatedly reminded not to confound 'the will to live'—that is, the desire for life, the cleaving to existence—with the 'conscious will' or so-called 'free will'. Conscious will is but a fraction of the whole 'will to live'—namely, such portion as passes through the organ of the brain, which is the vehicle of consciousness; but the greater portion of this 'will to live' never reaches consciousness in plants and animals, and but imperfectly in men."

Without stopping to inquire into the correctness of the last statements from the occult standpoint, it is evident that the *tanha*, or "individuality" here spoken of is *not* the *Individuality* of the Vedantins, the silver *Sutratma* or "Thread Soul," the God within, than which, it is not too much to say, there is nought higher.

Moreover if it is true that "only he knows what Nirvana is who has realised it in his own heart," it is evident that there is a somebody or something that knows. And if "Nirvana signifies . . . . a state of supreme moral perfection impossible to be conceived by any one who still wears the fetters of earthly desires," it follows that he who is free from such fetters can conceive thereof, and that therefore, again, there is somebody or something that enjoys Nirvana. Hence we conclude with the *Secret Doctrine* that the *Principium Individuationis* is, and therefore has been and will be.

The question: "*Is man's birth renewal only on this earth?*" evokes a very vague and orthodox answer. It runs as follows:

"No; there are countless multitudes of other worlds moving in space, which are peopled with beings superior or inferior to man. In every one of these spheres re-incarnation may take place."

In this connexion it would be well for the writer to remember that *natura non facit saltum* and that the monad which at one birth occupied the form of an ant, does not at its next descent inhabit the frame of an elephant, and then take a retrogressive leap into the body of a mullet; but that all proceeds in *order*, whether it be the series of genus, species, and family for the pure animal, or planet race, subrace, family race, etc., etc., for the human entity.

Not the least interesting answer to those who have had to discuss the question of re-incarnation with sceptics, will be the reply to the question: "*How is it that we have no remembrance of our former lives?*" It is because:

"We are blinded by earthly illusion, and our eyes are covered by a veil of ignorance, so that we are almost or quite unconscious of our higher nature. We are, in the body, overweighted by fetters from which those who earnestly strive for redemption seek ever to get free.

* * * * * * * * * * *

"In the night we dream, and in our dreams we are at one time kings, and the next beggars or captives: sometimes poor and beset with difficulties, at other times in the full tide of prosperity and darlings of fortune. Nevertheless, it is one and the same *self* which takes on all these different characters.

"Again: whilst dreaming we do not remember other dreams we have had, but when awake we remember the dreams of many a night. It is the same with our different lives. The same *individuality*, the same *self*, is re-born under different forms, each re-incarnation is a dream of the *individual will to live*, now terrible, now full of joy. As long as we are dreaming one of these dreams of life, we do not remember our former life-dreams. But a Buddha, *who has attained deliverance*,* dreams no longer. He is awakened, and he remembers all his former births. The Arhats, too, possess the gift of remembering many of their former births."

* That is to say who has reached the Nirvanic state. What then is that which remembers past lives in a Buddha, the Individuality or what?

In coming again across the term "individual will to live," we should like to ask what is the distinction between this "individuality" and the "we" of the following sentence? Is it the "will to live" that dreams (!)?

"Sometimes the good Homer nods heavily", and when our reverend author tells us that it is not wrong to commit suicide, "so long as no wrong is done anyone thereby" and then immediately adds "but suicide is a very foolish act," we fear that "nature's soft nurse" has fallen deeply over his eyes. For being foolish, is it not born *Avidya* the root of all *Nidanas?** As the author truly says:

"Suicide violently cuts a thread of life, which, according to the law of Karma, has to be taken up again immediately, and under less favourable conditions than those which the deluded man tried to escape by it."

To make this, however, agree with occultism, we must translate "immediately" as meaning immediately after the time to which his natural life would have been prolonged.

In conclusion we cannot refrain from quoting two remarkable answers in which the author speaks of the tolerance of Buddhism and of that wherein the system of Gotama differs from other religions.

"Buddhism teaches us to love all men as brethren, without distinction of race, nationality or creed; to respect the convictions of men of other beliefs, and to be careful to avoid all religious controversy. The Buddhist religion is imbued with the purest spirit of perfect toleration. Even where dominant, it has never oppressed or persecuted non-believers, and its success has never been attended with bloodshed. The true Buddhist does not feel hatred, but only pity and compassion for him who will not acknowledge nor listen to the truth, to his own loss and injury only.

"Buddhism teaches the reign of perfect goodness and wisdom without a personal God, continuance of individuality without an immortal soul, eternal happiness without a local heaven, the way of salvation without a Vicarious Saviour, redemption worked out by each one himself without any prayers, sacrifices and penances, without the ministry of ordained priests, without the intercession of saints, without Divine mercy. Finally, it teaches that supreme perfection is attainable even in this life and on this earth."

NAMO TASSO BHAGARATO ARHATO SAMMA SAMBUDDHASSA.

The same Catechism, we ought to add, exists in German, under the title, "Buddhistischer Katechisidus"; and we have a strong impression that it is written in the native language of the Bhikshu.

PALMISTRY.

IN "Palmistry and its Practical Uses"† by Louise Cotton, we have something on the hand which is original in presentation and practical in teaching. Chapters on Cheirognomy, Cheiromancy, Astral influences, the Divining Rod, etc., in addition to some one hundred Bible references to these subjects, make up collectively a Guide and Text-book which all the *hand*-maidens of Urania should rejoice in possessing. The work is embellished with diagrams from life of hands containing all the evidence that one can need in regard to the influence or signification of stars, spots, squares, grilles, crosses, triangles, circles, etc., in all, twelve large plates.

Louise Cotton's book is the result of many years of practical experience, which must be its highest recommendation to all who require something definite, lucid, and reliable on these curious subjects.

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* If the "Will to live" is that which brings about birth renewal and is moreover the "individuality" which is subject to the Law of Karma, it is difficult to understand how any "will to live" can be a *responsible entity* or why such a "blind force" should have aught to do with wise or "foolish" acts. The omission of any clear statement as to the Buddhist conception of the permanent *Ego* is a great oversight in a book intended for the Europe of our present day. This omission causes unnecessary confusion and dwarfs the sublimity of the higher teachings of Buddhism.

† George Redway, York Street, Covent Garden.

THEOSOPHICAL AND MYSTIC PUBLICATIONS

IN THE THEOSOPHIST for January and February the very learned essay on the "Age of Sri Sankarâchârya" is continued and concluded. It is a work of high scholarly excellence by the lamented and esteemed Pandit of the Adyar Library. The conclusion arrived at is that the founder of the Adwaita School lived "between the middle of the 4th and the 6th, that is, the 5th century A.C." There is no doubt that these papers are the most valuable contribution towards settling this important date which have yet appeared. The Pandit also gains a controversial victory in the erudite defence of his views on the Yavanas. *O si sic omnes!*

The useful review and selection of the utterances of Col. Ingersoll are interesting reading. It is really astonishing to find the great American prophet of Freethought occupying a platform so essentially theosophic in its broad outlines. The ill-chosen title of "Infidel Bob," however, jars upon the serious reader.

Dr. Henry Pratt continues his articles on *Elohistic Teachings*. The Doctor is somewhat difficult to follow, and the ordinary reader does not get a very clear view of what he is being taught. The Elohistic and Jehovistic schools seem to have been more important than most of us imagine.

The paper on the "Visit of Apollonius to the Mahatmas of India" gives F. W. Thurston, M.A., the opportunity of selecting some very interesting passages from Philostratus, and discussing the geographical difficulties of the account of the journey recorded on the tablets of Damis, the Guru's Chela.

We have to congratulate the Kumbakonam T. S. for their excellent translation of the Sarvasaro-Upanishad of Krishna-Yajur-Veda. It would, however, have beem more valuable if some notes had been appended; the different nomenclature of the different schools is very puzzling to Western readers, and a steady head is required to follow the ideas without being led astray by the terms.

It is greatly to be regretted that the review of the "Voice of the Silence" did not fall to a more dignified pen. There are subjects which should be approached bare-headed and not with jesting. *Polichinelle* does not pantomime in cathedrals.

THE PATH of February opens with a much needed warning against a mistaken eagerness of some students of Theosophy to "sit for Yoga". True Raj Yoga, the writer says, "discards those physical motions, postures and recipes, relating solely to the present personality, and directs the student to virtue and altruism as the bases from which to start".

The question, "Is Karma only punishment," evokes a carefully thought out answer by Hadji Erinn. In the course of his remarks, he says: "I cannot agree with the suggestion that punishment and reward should not be used as terms. It is easy to reduce everything to a primordial basis, when one may say that all is the absolute. But such is only the method of those who *affirm and deny*. They say that there is no evil, there is no death; all is good, all is life. In this way we are reduced to absurdities, inasmuch as we then have no terms to designate very evident things and conditions. As well say there is no *gold* and no *dross*, because both are equally *matter*." "Letters that have Helped Me" contains some excellent views on practical chelaship. Harij continues his paper on "Reincarnation and Memory". He meets the champion objection of non-remembrance of past lives which is clung to with such persistency by the "Give me facts, sir" school, by saying: "Physical memory is the record of passing events, but it is not the preserver of experience. Physical memory is but the outer husk of experience. Experience relates to feeling and consciousness; memory to time and sense."

The views expressed in the short paper called "The Allegorical Umbrella," are, to say the least of it, curious. Altogether, *The Path* for February is quite up to its high standard of excellence. A picture of Mme. Blavatsky is also included in this number—but we wish it had not been.

The five numbers of *The Buddhist* for January contain much interesting reading and news. The reprint of a pamphlet headed "Buddhist and Christian teaching compared," under the auspices of the Ceylon Religious Tract Society, gives a Jayasekera an opportunity of scoring some very heavy points off its missionary bishop proginetor. The writer substantiates most conclusively that it is a "most glaring misrepresentation of Buddhism and Christianity".

To read: the translation of C. H. De Silva from the Ummagga Jataka, showing that Pragna (Wisdom) is the supreme of all the Pâramitâs (Transcendental Virtues).

An interesting article on "Killing and the Eating of Flesh" is marred by some very casuistical reasoning of a somewhat theological flavour. The Editor's note is a relief.

Under the heading "Western Buddhistic Leanings", the views of the anti-theological philosophers, the mystics and theosophists of the 15th, 16th and 17th centuries, are briefly passed under review.

D. C. Pedris makes short work of Sir Monier Williams' Duff lectures, and speaks warmly against the misrepresentations and unfairness of the counsel for Church-vanity and Co. The Boden professor tries to make out that the primary distinction between Buddhism and Christianity (? Judaism) is that the former teaches that marriage is to be abandoned by the truly wise, whereas the latter teaches that "it is not good for man to be alone". Mr. Pedris mildly confronts the Duff lecturer with the text: "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or lands, for my name's sake, shall receive an hundredfold and shall inherit eternal life".

Where, then, is the difference, except that the Bhikshus believe their Master's precepts, and the Christian priests, as a rule, disregard the teachings of their *God?*

The Golden Era, a high-class illustrated monthly magazine of San Diego Cala, which is especially devoted to the "Artistic and Industrial Progress of the West", has a "Department of Oriental Literature, Philosophy, Theosophy, and Psychic Phenomena, edited by Jerome Anderson, M.D., F.T.S." The contributions under this heading are exceedingly interesting.

Miss Kate Field, the distinguished lecturer and journalist, in her new and excellent periodical entitled *Kate Field's Washington*, devotes a weekly column, under the title "Echoes from the Orient," to theosophical subjects.

In the *Bibliotheca Platonica* there is an excellent paper on "Philosophic Morality", by Prof. Alexander Wilder, F.T.S.

The *Lotus Bleu*, the new and now sole organ of the French Theosophical Society *l'Hermes*, in Paris, is just out. It is an excellent little publication and only costs eight shillings a year. We will notice it in our next.

Light still continues the foremost of "spiritualistic" journals. "Notes by the Way" by "M.A. (Oxon.)" are always written with dignity and are full of interest. Most of the contributors, however, still persist in using the term *spiritual* when they mean *psychic*.

Psyche is a new venture inaugurated by Mr. George Chainey. In it Mr. E. Maitland commences an interesting series of "Hermetic Papers". The general tendency of the effort, however, is *psychic*.

EDITORIAL ANNOUNCEMENTS.

The promised "Selections from the Gnostic Gospel, the Pistis Sophia", translated by G. R. S. Mead, and annotated by H. P. B., will be commenced in our next number.

The circulation of LUCIFER *has, we are glad to say, increased very rapidly during the last three months, but we have on hand a large quantity of the issues of September, October, and November, which we will sell for distribution at* 10s. *a dozen (*13*), the carriage to be paid by the purchaser.*

It is found absolutely necessary to raise, in future, the subscription price of LUCIFER, *by the addition of postage. At the present time, subscribers obtain it for* 15s. *a year, post free, and as* 2s. 6d. *of this goes for postage, they pay for it only* 1s. $0\frac{1}{2}$*d. per copy, a reduction greater than is made on any other magazine. For the future, the annual subscription will be* 17s. 6d., *but all subscribers now on the books will be supplied at the old rate until the expiry of their subscriptions.*

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Kosmic Mind.

"Whatsoever quits the *Laya* (homogeneous) state, becomes active conscious life. Individual consciousness emanates from, and returns into Absolute consciousness, which is eternal MOTION." (*Esoteric Axioms.*)

"Whatever that be which thinks, which understands, which wills, which acts, it is something celestial and divine, and upon that account must necessarily be eternal."

CICERO.

EDISON'S conception of matter was quoted in our March editorial article. The great American electrician is reported by Mr. G. Parsons Lathrop in *Harper's Magazine* as giving out his personal belief about the atoms being "possessed by a certain amount of intelligence", and shown indulging in other reveries of this kind. For this flight of fancy the February *Review of Reviews* takes the inventor of the phonograph to task and critically remarks that "Edison is much given to dreaming", his "scientific imagination" being constantly at work.

Would to goodness the men of science exercised their "scientific imagination" a little more and their dogmatic and cold negations a little less. Dreams differ. In that strange state of being which, as Byron has it, puts us in a position "with seal'd eyes to see", one often perceives more real facts than when awake. Imagination is, again, one of the strongest elements in human nature, or in the words of Dugald Stewart it "is the great spring of human activity, and the principal source of human improvement. . . . . Destroy the faculty, and the condition of men will become as stationary as that of brutes." It is the best guide of our blind senses, without which the latter could never lead us beyond matter and its illusions. The greatest discoveries of modern science are due to the imaginative faculty of the discoverers. But when has anything new been postulated, when a theory clashing with and contradicting a comfortably settled predecessor put forth, without orthodox science first sitting on it, and

trying to crush it out of existence? Harvey was also regarded at first as a "dreamer" and a madman to boot. Finally, the whole of modern science is formed of "working hypotheses", the fruits of "scientific imagination" as Mr. Tyndall felicitously called it.

Is it then, because consciousness in every universal atom and the possibility of a complete control over the cells and atoms of his body by man, have not been honored so far with the *imprimatur* of the Popes of exact science, that the idea is to be dismissed as a dream? Occultism gives the same teaching. Occultism tells us that every atom, like the monad of Leibnitz, is a little universe in itself; and that every organ and cell inthe human body is endowed with a brain of its own, with memory, therefore, experience and discriminative powers. The idea of Universal Life composed of individual atomic lives is one of the oldest teachings of esoteric philosophy, and the very modern hypothesis of modern science, that of *crystalline life*, is the first ray from the ancient luminary of knowledge that has reached our scholars. If plants can be shown to have nerves and sensations and instinct (but another word for consciousness), why not allow the same in the cells of the human body? Science divides matter into organic and inorganic bodies, only because it rejects the idea of *absolute life* and a life-principle as an entity: otherwise it would be the first to see that *absolute life* cannot produce even a geometrical point, or an atom inorganic in its essence. But Occultism, you see, "teaches mysteries" they say; and mystery is *the negation of common sense*, just as again metaphysics is but a kind of poetry, according to Mr. Tyndall. There is no such thing for science as mystery; and therefore, as a Life-Principle is, and must remain for the intellects of our civilized races for ever a mystery *on physical lines*—they who deal in this question have to be of necessity either fools or knaves.

Dixit. Nevertheless, we may repeat with a French preacher; "mystery is the fatality of science". Official science is surrounded on every side and hedged in by unapproachable, for ever impenetrable mysteries. And why? Simply because physical science is self-doomed to a squirrel-like progress around a wheel of matter limited by our five senses. And though it is as confessedly ignorant of the formation of matter, as of the generation of a simple cell; though it is as powerless to explain what is this, that, or the other, it will yet dogmatize and insist on what life, matter and the rest are not. It comes to this: the words of Father Felix addressed fifty years ago to the French academicians have nearly become immortal as a truism. "Gentlemen", he said, "you throw into our teeth the reproach that we teach mysteries. But imagine whatever science you will; follow the magnificent sweep of its deductions . . . . . and when you arrive at its parent source you come face to face with the unknown!"

Now to lay at rest once for all in the minds of Theosophists this vexed question, we intend to prove that modern science, owing to physiology, is itself on the eve of discovering that consciousness is universal—thus justifying Edison's "dreams". But before we do this, we mean also to

show that though many a man of science is soaked through and through with such belief, very few are brave enough to openly admit it, as the late Dr. Pirogoff of St. Petersburg has done in his posthumous *Memoirs*. Indeed that great surgeon and pathologist raised by their publication quite a howl of indignation among his colleagues. How then? the public asked: He, Dr. Pirogoff, whom we regarded as almost the embodiment of European learning, believing in the superstitions of crazy alchemists? He, who in the words of a contemporary:—

"was the very incarnation of exact science and methods of thought; who had dissected hundreds and thousands of human organs, making himself as acquainted with all the mysteries of surgery and anatomy as we are with our familiar furniture; the savant for whom physiology had no secrets and who, above all men, was one to whom Voltaire might have ironically asked whether he had not found immortal soul between the bladder and the blind gut,—that same Pirogoff is found after his death devoting whole chapters in his literary Will to the scientific demonstration. . . . ." *Novoye Vremya* of 1887.

—Of what? Why, of the existence in every organism *of a distinct* "VITAL FORCE" independent of any physical or chemical process. Like Liebig he accepted the derided and tabooed homogeneity of nature—a Life Principle—that persecuted and hapless teleology, or the science of the final causes of things, which is as philosophical as it is *unscientific*, if we have to believe imperial and royal academies. His unpardonable sin in the eyes of dogmatic modern science, however, was this: The great anatomist and surgeon, had the "hardihood" to declare in his *Memoirs*, that:—

"We have no cause to reject the possibility of the existence of organisms endowed with such properties that would make of them—*the direct embodiment of the universal mind*—a perfection inaccessible to our own (human) mind. . . . . Because, we have no right to maintain that man is the last expression of the divine creative thought."

Such are the chief features of the heresy of one, who ranked high among the men of exact science of this age. His *Memoirs* show plainly that not only he believed in Universal Deity, divine Ideation, or the Hermetic "Thought divine", and a Vital Principle, but taught all this, and tried to demonstrate it scientifically. Thus he argues that Universal Mind needs no physico-chemical, or mechanical brain as an organ of transmission. He even goes so far as to admit it in these suggestive words:—

"Our reason must accept *in all necessity* an infinite and eternal Mind which rules and governs the ocean of life. . . . . *Thought and creative ideation, in full agreement with the laws of unity and causation, manifest themselves plainly enough in universal life without the participation of brain-slush.* . . . Directing the forces and elements toward the formation of organisms, this *organizing life-principle* becomes *self-sentient, self-conscious, racial* or *individual*. Substance, ruled *and directed by the life-principle*, is organised *according to a general defined plan into* certain types. . . . ."

He explains this belief by confessing that never, during his long life so full of study, observation, and experiments, could he—

"acquire the conviction, that our brain could be the only organ of thought in the

whole universe; that everything in this world, save *that* organ, should be unconditioned and senseless, and that human thought alone should impart to the universe a meaning and a reasonable harmony in its integrity."

And he adds *à propos* of Moleschott's materialism :—

"Howsoever much fish and peas I may eat, never shall I consent to give away my *Ego* into durance vile of a product casually extracted by modern *alchemy* from the urine. If, in our conceptions of the Universe it be our fate to fall into illusions, then my 'illusion' has, at least, the advantage of being very consoling. For, it shows to me an intelligent Universe and the activity of Forces working in it harmoniously and intelligently; and that my 'I' is not the product of chemical and histological elements but *an embodiment of a common universal Mind*. The latter, I sense and represent to myself as acting in free will and consciousness in accordance with the same laws which are traced for the guidance of my own mind, but only exempt from that restraint which trammels our human conscious individuality."

For, as remarks elsewhere this great and philosophic man of Science :—

"*The limitless and the eternal, is not only a postulate of our mind and reason, but also a gigantic fact, in itself.* What would become of our ethical or moral principle were not the everlasting and integral truth to serve it as a foundation!"

The above selections translated *verbatim* from the confessions of one who was during his long life a star of the first magnitude in the fields of pathology and surgery, show him imbued and soaked through with the philosophy of a reasoned and scientific mysticism. In reading the *Memoirs* of that man of scientific fame, we feel proud of finding him accepting, almost wholesale, the fundamental doctrines and beliefs of Theosophy. With such an exceptionally scientific mind in the ranks of mystics, the idiotic grins, the cheap satires and flings at our great Philosophy by some European and American "Freethinkers", become almost a compliment. More than ever do they appear to us like the frightened discordant cry of the night-owl hurrying to hide in its dark ruins before the light of the morning Sun.

The progress of physiology itself, as we have just said, is a sure warrant that the dawn of that day when a full recognition of a universally diffused mind will be an accomplished fact, is not far off. It is *only* a question of time.

For, notwithstanding the boast of physiology, that the aim of its researches is only the summing up of every vital function in order to bring them into a definite order by showing their mutual relations to, and connection with, the laws of physics and chemistry, hence, in their final form with mechanical laws—we fear there is a good deal of contradiction between the confessed object and the speculations of some of the best of our modern physiologists. While few of them would dare to return as openly as did Dr. Pirogoff to the "exploded superstition" of *vitalism* and the severely exiled life-principle, the *principium vitæ* of Paracelsus—yet physiology stands sorely perplexed in the face of its ablest representatives before certain facts. Unfortunately for us, this age of ours is not conducive to the development of moral courage. The time for most to act on the noble idea of "*principia non homines*", has not yet come. And yet there are exceptions to the general rule, and physiology—whose destiny it

is to become the hand-maiden of Occult truths—has not let the latter remain without their witnesses. There are those who are already stoutly protesting against certain hitherto favorite propositions. For instance, some physiologists are already denying that it is the forces and substances of so-called "inanimate" nature, which are acting exclusively in living beings. For, as they well argue:—

"The fact that we reject the interference of other forces in living things, *depends entirely on the limitations of our senses.* We use, indeed, the same organs for our observations of both animate and inanimate nature; and these organs can receive manifestations of only a limited realm of motion. Vibrations passed along the fibres of our optic nerves to the brain reach our perceptions through our consciousness as sensations of light and color; vibrations affecting our consciousness through our auditory organs strike us as sounds; all our feelings, through whichever of our senses, are due to nothing but motions."

Such are the teachings of physical Science, and such were in their roughest outlines those of Occultism, æons and millenniums back. The difference, however, and most vital distinction between the two teachings, is this: official science sees in motion simply a blind, unreasoning force or law; Occultism, tracing motion to its origin, identifies it with the Universal Deity, and calls this eternal ceaseless motion—the "Great Breath".*

Nevertheless, however limited the conception of Modern Science about the said Force, still it is suggestive enough to have forced the following remark from a great Scientist, the present professor of physiology at the University of Basle,† who speaks like an Occultist.

"It would be folly in us to expect to be ever able to discover, with the assistance only of our external senses, in animate nature that something which we are unable to find in the inanimate."

And forthwith the lecturer adds that man being endowed "in addition to his physical senses with an *inner sense*", a perception which gives him the possibility of observing the states and phenomena of his own consciousness, "he has to use *that* in dealing with animate nature"—a profession of faith verging suspiciously on the borders of Occultism. He denies, moreover, the assumption, that the states and phenomena of consciousness represent in substance the same manifestations of motion as in the external world, and bases his denial by the reminder that not all of such states and manifestations have necessarily a spatial extension. According to him that only is connected with our conception of space which has reached our consciousness through sight, touch, and the muscular sense, while all the other senses, all the *affects*, tendencies, as all the interminable series of representations, have no extension in space but only in time.

Thus he asks:—

"Where then is there room in this for a mechanical theory? Objectors might argue that this is so only in appearance, while in reality all these have a spatial

* *Vide* "Secret Doctrine", vol. i, pp. 2 and 3.
† From a paper read by him some time ago at a public lecture.

extension. But such an argument would be entirely erroneous. Our sole reason for believing that objects perceived by the senses have such extension in the external world, rests on the idea that they seem to do so, as far as they can be watched and observed through the senses of sight and touch. With regard, however, to the realm of our *inner* senses even that supposed foundation loses its force and there is no ground for admitting it."

The winding up argument of the lecturer is most interesting to Theosophists. Says this physiologist of the modern school of Materialism :—

"Thus, a deeper and more direct acquaintance with *our inner nature* unveils to us a world *entirely unlike the world represented to us by our external senses*, and reveals the most heterogeneous faculties, shows objects having nought to do with spatial extension, and phenomena absolutely disconnected with those that fall under mechanical laws."

Hitherto the opponents of vitalism and "life-principle", as well as the followers of the mechanical theory of life, based their views on the supposed fact, that, as physiology was progressing forward, its students succeeded more and more in connecting its functions with the laws *of blind matter*. All those manifestations that used to be attributed to a "mystical life-force", they said, may be brought now under physical and chemical laws. And they were, and still are loudly clamoring for the recognition of the fact that it is only a question of time when it will be triumphantly demonstrated that the whole vital process, in its grand totality, represents nothing more mysterious than a very complicated phenomenon of motion, exclusively governed by the forces of inanimate nature.

But here we have a professor of physiology who asserts that the history of physiology proves, unfortunately for them, quite the contrary; and he pronounces these ominous words :—

"I maintain that the more our experiments and observations are exact and many-sided, the deeper we penetrate into facts, the more we try to fathom and speculate on the phenomena of life, the more we acquire the conviction, that even those phenomena that we had hoped to be already able to explain by physical and chemical laws, *are in reality unfathomable.* They are vastly more complicated, in fact; and as we stand at present, *they will not yield to any mechanical explanation.*"

This is a terrible blow at the puffed-up bladder known as Materialism, which is as empty as it is dilated. A Judas in the camp of the apostles of negation—the "animalists"! But the Basle professor is no solitary exception, as we have just shown; and there are several physiologists who are of his way of thinking; indeed some of them going so far as to almost accept *free-will* and *consciousness*, in the simplest monadic protoplasms!

One discovery after the other tends in this direction. The works of some German physiologists are especially interesting with regard to cases of consciousness and positive discrimination—one is almost inclined to say *thought*—in the *Amœbas*. Now the Amœbas or animalculæ are, as all know, microscopical protoplasms—as the *Vampyrella Spirogyra* for instance, a most simple elementary cell, a protoplasmic drop, formless and almost structureless. And yet it shows in its behavior something for which zoologists, if they

do not call it mind and power of reasoning, will have to find some other qualification, and coin a new term. For see what Cienkowsky* says of it. Speaking of this microscopical, bare, reddish cell he describes the way in which it hunts for and finds among a number of other aquatic plants one called *Spirogyra*, rejecting every other food. Examining its peregrinations under a powerful microscope, he found it when moved by hunger, first projecting its *pseudopodiæ* (false feet) by the help of which it crawls. Then it commences moving about until among a great variety of plants it comes across a *Spirogyra*, after which it proceeds toward the cellulated portion of one of the cells of the latter, and placing itself on it, it bursts the tissue, sucks the contents of one cell and then passes on to another, repeating the same process. This naturalist never saw it take any other food, and it never touched any of the numerous plants placed by Cienkowsky in its way. Mentioning another Amœba—the *Colpadella Pugnax*—he says that he found it showing the same predilection for the *Chlamydomonas* on which it feeds exclusively; "having made a puncture in the body of the Chlamydomonas it sucks its chlorophyl and then goes away", he writes, adding these significant words: "The way of acting of these monads during their search for and reception of food, is so amazing that one is almost inclined to see in them *consciously acting beings*!"

Not less suggestive are the observations of Th. W. Engelman (*Beiträge zur Physiologie des Protoplasm*), on the *Arcella*, another unicellular organism only a trifle more complex than the *Vampyrella*. He shows them in a drop of water under a microscope on a piece of glass, lying so to speak, on their backs, *i.e.*, on their convex side, so that the *pseudopodiæ*, projected from the edge of the shell, find no hold in space and leave the Amœba helpless. Under these circumstances the following curious fact is observed. Under the very edge of one of the sides of the protoplasm gas-bubbles begin immediately to form, which, making that side lighter, allow it to be raised, bringing at the same time the opposite side of the creature into contact with the glass, thus furnishing its *pseudo* or false feet means to get hold of the surface and thereby turning over its body to raise itself on all its *pseudopodiæ*. After this, the Amœba proceeds to suck back into itself the gas-bubbles and begins to move. If a like drop of water is placed on the lower extremity of the glass, then, following the law of gravity the Amœbæ will find themselves at first at the lower end of the drop of water. Failing to find there a point of support, they proceed to generate large bubbles of gas, when, becoming lighter than the water, they are raised up to the surface of the drop.

In the words of Engelman:—

"If having reached the surface of the glass they find no more support for their feet than before, forthwith one sees the gas-globules diminishing on one side and increasing in size and number on the other, or both, until the creatures touch with

* L. Cienkowsky. See his work *Beiträge zur Kentniss der Monaden*, Archiv f. mikroskop, Anatomie

the edge of their shell the surface of the glass, and are enabled to turn over. No sooner is this done than the gas-globules disappear and the *Arcellæ* begin crawling. Detach them carefully by means of a fine needle from the surface of the glass and thus bring them down once more to the lower surface of the drop of water; and forthwith they will repeat the same process, varying its details according to necessity and devising new means to reach their desired aim. Try as much as you will to place them in uncomfortable positions, and they find means to extricate themselves from them, each time, by one device or the other; and no sooner have they succeeded than the gas-bubbles disappear! It is impossible not to admit that such facts as these *point to the presence of some* PSYCHIC *process in the protoplasm.*"*

Among hundreds of accusations against Asiatic nations of degrading *superstitions*, based on "crass ignorance", there exists no more serious denunciation than that which accuses and convicts them of personifying and *even deifying* the chief organs *of*, and *in*, the human body. Indeed, do not we hear these "benighted fools" of Hindus speaking of the small-pox as a goddess—thus personifying the microbes of the variolic virus? Do we not read about *Tantrikas*, a sect of mystics, giving proper names to nerves, cells and arteries, connecting and identifying various parts of the body with deities, endowing functions and physiological processes with intelligence, and what not? The vertebræ, fibres, ganglia, the cord, etc., of the spinal column; the heart, its four chambers, auricle and ventricle, valves and the rest; stomach, liver, lungs and spleen, everything has its special deific name, is believed *to act consciously* and to act under the potent will of the Yogi, whose head and heart are the seats of Brahmâ and the various parts of whose body are all the pleasure grounds of this or another deity!

This is indeed *ignorance*. Especially when we think that the said organs, and the whole body of man are composed of cells, and these cells are now being recognised as individual organisms and—*quien sabe*—will come perhaps to be recognised some day as *an independent race of thinkers* inhabiting the globe, called man! It really looks like it. For was it not hitherto believed that all the phenomena of assimilation and sucking in of food by the intestinal canal, could be explained by the laws of diffusion and endosmosis? And now, alas, physiologists have come to learn that the action of the intestinal canal during the act of absorbing, is not identical with the action of the non-living membrane in the dialyser. It is now well demonstrated that—

"this wall is covered with epithelium cells, each of which is an organism *per se*, a living being, and with very complex functions. We know further, that such a cell assimilates food—by means of active contractions of its protoplasmic body—in a manner as mysterious as that which we notice in the independent Amœba and animalcules. We can observe on the intestinal epithelium of the cold-blooded animals how these cells project shoots—*pseudopodiæ*—out of their contractive, bare, protoplasmic bodies—which *pseudopodiæ*, or false feet, fish out of the food drops of fat, suck them into their protoplasm and send it further, toward the lymph-duct. . . . . The lymphatic cells issuing from the nests of the adipose tissue, and squeezing themselves through the epithelium cells up to the surface of the intestines,

* *Loc. cit*, Pflüger's Archiv. Bd. II, S. 387.

absorb therein the drops of fat and loaded with their prey, travel homeward to the lymphatic canals. So long as this active work of the cells remained unknown to us, the fact that while the globules of fat penetrated through the walls of the intestines into lymphatic channels, the smallest of pigmental grains introduced into the intestines did not do so,—remained unexplained. But to day we know, that this faculty of selecting their special food—of assimilating the useful and rejecting the useless and the harmful—is common to all the unicellular organisms."*

And the lecturer queries, why, if this *discrimination* in the selection of food exists in the simplest and most elementary of the cells, in the formless and structureless protoplasmic *drops*—why it should not exist also in the epithelium cells of our intestinal canal. Indeed, if the *Vampyrella* recognises its much beloved *Spirogyra*, among hundreds of other plants as shown above, why should not the epithelium cell, *sense*, *choose* and *select* its favourite drop of fat from a pigmental grain? But we will be told that "sensing, choosing, and selecting" pertain only to reasoning beings, at least to the *instinct* of more structural animals than is the protoplasmic cell outside or inside man. Agreed; but as we translate from the lecture of a learned physiologist and the works of other learned naturalists, we can only say, that these learned gentlemen must know what they are talking about; though they are probably ignorant of the fact that their *scientific* prose is but one degree removed from the *ignorant*, *superstitious*, but rather poetical "twaddle" of the Hindu Yogis and Tantrikas.

Anyhow, our professor of physiology falls foul of the materialistic theories of diffusion and endosmosis. Armed with the facts of the evident discrimination and *a mind* in the cells, he demonstrates by numerous instances the fallacy of trying to explain certain physiological processes by mechanical theories; such for instance as the passing of sugar from the liver (where it is transformed into glucose) into the blood. Physiologists find great difficulty in explaining this process, and *regard it as an impossibility to bring it under the endosmosic laws*. In all probability the lymphatic cells play just as active a part during the absorption of alimentary substances dissolved in water, as the peptics do, a process well demonstrated by F. Hofmeister.† Generally speaking, poor convenient endosmose is dethroned and exiled from among the active functionaries of the human body as a useless sinecurist. It has lost its voice in the matter of glands and other agents of secretion, in the action of which the same epithelium cells have replaced it. The mysterious faculties of selection, of extracting from the blood one kind of substance and rejecting another, of transforming the former by means of decomposition and synthesis, of directing some of the products into passages which will throw them out of the body and redirecting others into the lymphatic and blood vessels—such is the work of the cells. "*It is evident that in all this there is not the slightest hint at diffusion or endosmose*", says

* From the paper read by the Professor of physiology at the University of Basle, previously quoted.

† *Untersuchungen über Resorption u. Assimilation der Nährstoffe* (Archiv f. Experimentalle Pathologie und Pharmakologie, Bd. XIX, 1885).

the Basle physiologist. "*It becomes entirely useless to try and explain these phenomena by chemical laws.*"

But perhaps physiology is luckier in some other department? Failing in the laws of alimentation, it may have found some consolation for its mechanical theories in the question of the activity of muscles and nerves, which it sought to explain by electric laws? Alas, save in a few fishes—in no other living organisms, least of all in the human body, could it find any possibility of pointing out electric currents as the chief ruling agency. Electrobiology on the lines of pure dynamic electricity has egregiously failed. Ignorant of "Fohat" no electrical currents suffice to explain to it either muscular or nervous activity!

But there is such a thing as the physiology of external sensations. Here we are no longer on *terra incognita*, and all such phenomena have already found purely *physical* explanations. No doubt, there is the phenomenon of sight, the eye with its optical apparatus, its camera obscura. But the fact of the sameness of the reproduction of things in the eye, according to the same laws of refraction as on the plate of a photographic machine, is *no vital phenomenon*. The same may be reproduced *on a dead eye*. The phenomenon of life consists *in the evolution and development of the eye itself*. How is this marvellous and complicated work produced? To this physiology replies, "We do not know"; for, toward the solution of this great problem—

"Physiology has not yet made one single step. True, we can follow the sequence of the stages of the development and formation of the eye, but *why* it is so and *what* is the causal connection, we have absolutely no idea. The second vital phenomenon of the eye is its accommodating activity. And here we are again face to face with the functions of nerves and muscles—our old insoluble riddles. The same may be said of all the organs of sense. The same also relates to other departments of physiology. We had hoped to explain the phenomena of the circulation of the blood by the laws of hydrostatics or hydrodynamics. Of course the blood moves in accordance with the hydrodynamical laws; but its relation to them remains utterly *passive*. As to the *active* functions of the heart and the muscles of its vessels, *no one, so far, has ever been able to explain them by physical laws.*"

The underlined words in the concluding portion of the able Professor's lecture are worthy of an Occultist. Indeed, he seems to be repeating an aphorism from the "Elementary Instructions" of the esoteric physiology of *practical* Occultism:—

"*The riddle of life is found in the active functions of a living organism,* the real perception of which activity we can get only through self-observation, and not owing to our external senses;* by observations on our will, so far as it penetrates our consciousness, thus revealing itself to our inner sense. Therefore, when the same phenomenon acts only on our external senses, we recognize it no longer. We see everything that takes place around and near the phenomenon of motion, but the essence of that phenomenon we do not see at all, because we lack for it a special organ

* *Life* and *activity* are but the two different names for the same idea, or, what is still more correct, they are two words with which the men of science connect no definite idea whatever. Nevertheless, and perhaps just for that, they are obliged to use them, for they contain the point of contact between the most difficult problems over which, in fact, the greatest thinkers of the materialistic school have ever tripped.

of receptivity. We can accept that *esse* in a mere hypothetical way, and do so, in fact, when we speak of 'active functions'. Thus does every physiologist, for he cannot go on without such hypothesis; and this is a first experiment of a *psychological explanation* of all vital phenomena. . . . . And if it is demonstrated to us that we are unable, with the help only of physics and chemistry to explain the phenomena of life, what may we expect from other adjuncts of physiology, from the sciences of morphology, anatomy, and histology? I maintain that these can never help us to unriddle the problem of any of the mysterious phenomena of life. For, after we have succeeded with the help of scalpel and microscope in dividing the organisms into their most elementary compounds, and reached the simplest of cells, it is just here that we find ourselves face to face with the greatest problem of all. The simplest monad, a microscopical point of protoplasm, formless and structureless, exhibits yet all the essential vital functions, alimentation, growth, breeding, motion, feeling and sensuous perception, and even such functions which replace 'consciousness'—the soul of the higher animals!"

The problem—for Materialism—is a terrible one, indeed! Shall our cells, and infinitesimal monads in nature, do for us that which the arguments of the greatest Pantheistic philosophers have hitherto failed to do? Let us hope so. And if they do, then the "superstitious and ignorant" Eastern Yogis, and even their exoteric followers, will find themselves vindicated. For we hear from the same physiologist that—

"A large number of poisons are prevented by the epithelium *cells* from penetrating into lymphatic spaces, though we know that they are easily decomposed in the abdominal and intestinal juices. More than this. Physiology is aware that by injecting these poisons directly into the blood, they will separate from, and reappear through the intestinal walls, and that in this process the *lymphatic cells* take a most active part."

If the reader turns to Webster's *Dictionary* he will find therein a curious explanation at the words "lymphatic" and "Lymph". Etymologists think that the Latin word *lympha* is derived from the Greek *nymphe*, "a nymph or *inferior Goddess*", they say. "The Muses were sometimes called *nymphs* by the poets. Hence (according to Webster) all persons in a state of rapture, as seers, poets, madmen, etc., were said to be caught by the nymphs (*νυμφόληπτοι.*)"

The Goddess of Moisture (the Greek and Latin *nymph* or *lymph*, then) is fabled in India as being born from the *pores* of one of the Gods, whether the Ocean God, Varuna, or a minor "River God" is left to the particular sect and fancy of the believers. But the main question is, that the ancient Greeks and Latins are thus admittedly known to have shared in the same "superstitions" as the Hindus. This superstition is shown in their maintaining to this day that every atom of matter in the four (or five) Elements is an emanation from an inferior God or Goddess, himself or herself an earlier emanation from a superior deity; and, moreover, that each of these atoms —being Brahmâ, one of whose names is *Anu*, or atom—no sooner is it emanated than it *becomes endowed with consciousness*, each of its kind, and free-will, acting within the limits of law. Now, he who knows that the *kosmic trimurti* (trinity) composed of Brahmâ, the Creator; Vishnu, the Preserver;

and Siva, the Destroyer, is a most magnificent and scientific symbol of the *material* Universe and its gradual evolution; and who finds a proof of this, in the etymology of the names of these deities,* *plus* the doctrines of *Gupta Vidya*, or esoteric knowledge—knows also how to correctly understand this "superstition". The five fundamental titles of Vishnu—added to that of *Anu* (atom) common to all the trimurtic personages—which are, *Bhutâtman*, one with the created or emanated materials of the world; *Pradhanâtman*, "one with the senses"; *Paramâtman*, "Supreme Soul"; and *Atman*, Kosmic Soul, or the Universal Mind—show sufficiently what the ancient Hindus meant by endowing with mind and consciousness every atom and giving it a distinct name of a God or a Goddess. Place their Pantheon, composed of 30 crores (or 300 millions) of deities within the macrocosm (the Universe), or inside the microcosm (man), and the number will not be found overrated, since they relate to the atoms, cells, and molecules of everything that is.

This, no doubt, is too poetical and abstruse for our generation, but it seems decidedly as scientific, if not more so, than the teachings derived from the latest discoveries of *Physiology* and *Natural History*.

MEN AND DEEDS.

"Wanted, men,
Not systems fit and wise,
Not faiths with rigid eyes,
Not wealth in mountains piled,
Not power with gracious smile,
Not e'en the potent pen—
Wanted, men!

Wanted, deeds,
Not words of winning note,
Not thoughts from life remote,
Not fond religious airs,
Not sweetly languid prayers,
Not softly scented creeds—
Wanted, deeds!

Men and deeds!
They that can dare and do,
Not longing of the new,
Not prating of the old;
Good life and actions bold,
These the occasion needs—
Men and deeds!"

CRUCIFY THE DISCOVERER.

"I am attacked by two very opposite sects—the scientists and the know-nothings. Both laugh at me—calling me 'the frogs' dancing master'. Yet I know that I have discovered one of the greatest forces in nature."—GALVANI.

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* *Brahmâ* comes from the root *brih*, "to expand", to "scatter"; *Vishnu* from the root *vis* or *vish* (phonetically) "to enter into", "to pervade" the universe, of matter. As to Siva—the patron of the Yogis, the etymology of his name would remain *incomprehensible* to the casual reader.

Gonthaire.

AMAZEMENT, unqualified and illimitable, was the sole expression in the man's face peering out of the leafy thicket upon the sea. It seemed astounded—to the verge of the power of realisation, to the point where the mind becomes a blank—not at any particular thing, but at all things—at the Universe. Only the ocean—home of mysteries that daze men's souls—answered that look with comprehension of the intensity of feeling it portrayed. White and still the features were, as if in marble carved, save for the wide-dilated eyes that slowly roved over the shore line of dazzling, snowy beach, and the vast expanse of smooth, slow-heaving waves, and even stared at the rising sun, as if he too were strange. Like carved ebony, about the pale face, lay close curling locks and heavy matted beard and moustache. Rugged boldness and daring were in the lines of the countenance, which, though mature, did not seem to have yet attained to middle-age.

After a long time the man arose slowly to his feet, with cautious movements, indicative of prudent but not fearful desire to avoid possible observation, and turned his gaze inland. From his rapt expression the element of awe faded, leaving it now but one of intense astonishment. It was as if, to a former thought of, "In what new world do I find myself?" had succeeded another, "What strange things are in this world!"

Yet, to accustomed eyes, there was nothing remarkable in the prospect before him. He saw simply the comfortable home of a well-to-do New England farmer, Deacon Azariah G. Perkins. Beyond a meadow pasture, where fat cattle grazed, stood the dwelling—a roomy, two-storey frame structure, with dull red roof, white walls and green shutters at the windows. Climbing roses trailed over the spacious porch on its front, and a wealth of sweet, old-fashioned flowers filled the door-yard before it, on both sides of the white-pebbled walk leading to the gate. To the right, and a little back, was a big frame barn, with a flock of pigeons sunning and preening themselves on the roof; horses and fowls moving about in the yard, and a procession of white ducks marching off, in single file, towards the silvery pool shining in a hollow, a little distance away. On the other side of the house spread an orchard, where the boughs, though gnarled and stunted by the winter gales, were hung thickly with apples, red gleams from which could already be discerned amid the bright green foliage. Still farther off, in various tints of green and gold, lay fields of grass and grain, deepening with distance to a uniform color in the low, verdurous hills that made the horizon line.

A gaunt but vigorous-looking young man emerged from the barn, strode down to the pasture fence and, after looking over the cows gathered there at the milking place, lifted up his voice in a mellow, resonant call of "Sookey! Sookey!" that echoed afar.

At sight of him, the man in the thicket dropped quickly down again into the concealment of the bushes, and, sitting there, his wonderment narrowed to and concentrated upon his own personality. The garb of the man at the meadow fence and an involuntary glance at his own clothing suggested to him the startling reflection, "Is it possible I look anything like that?" Upon deliberate examination he concluded that his raiment did bear a startling and, to him, inexplicable general resemblance to that man's. His shirt was of blue flannel; his trousers of some brown stuff, and he had on square-quartered, low-heeled shoes. He fumbled at his neck and seemed surprised to find there a black silk 'kerchief knotted in front and hanging loosely on his shoulders. About his waist was a leathern belt, with a sheath pendant on one side that seemed made to hold a knife. All these things appeared to be strange and puzzling to him. Hat he had none, but did not seem conscious of the lack. In the course of his explorations about himself, he discovered that he had pockets, and in one of them found some silver and copper coins that greatly excited his curiosity. He also dragged forth a flat, square cake of some black material, which he stared at, smelled, tasted, and promptly hurled from him with an involuntary execration.

Hardly had the thing fallen among the bushes, a couple of rods away, when he heard a man's voice exclaim, in a tone of pleased surprise: "Plug terbaccer! by thunder!"

Seth Thorne, the deacon's hired man, had found—lying down in the thicket and contentedly chewing her cud—the vagrant milch cow Sukey, and, having lightly admonished her, with the toe of his boot, that duty required her presence at the milking-place, was just about following her hurried steps homeward, when the piece of "Navy plug" fell at his feet. As a shower of his "fav'rite weakness" was not among Seth's previous experiences, the unusual happening fired his curiosity at once. Pushing his way a few steps farther through the thick undergrowth, he found himself face to face with the stranger, who, hearing him coming, sprang up to meet him.

"Gosh-all-fish-hooks!" exclaimed Seth, staring at the stranger. "Who be yeu?"

The man drew himself up, with an air of hauteur, ill-comporting with his humble attire, and made reply, but in a strange language that conveyed to Seth's mind, "no more idee than a crow's chatter".

"Jesso," responded Seth. "It sounds int'restin', but I'll be shot ef I know the fust thing yeu're talkin' abeaout. An' I'd give tew shillin' just teu know who you be, where yeu come from, and heow yeu come teu come."

Again a torrent of incomprehensible speech burst from the stranger's lips. It seemed to Seth, by its tone, though he could not understand a word of it, that, instead of affording any explanations, the man was earnestly, almost fiercely, asking a great many questions.

"There's a heap of encouragement teu sociality in an untrammelled limber jaw like yeur'n," he answered at his next opportunity, "and, ef I understand yeu right, yeu're wantin' to know a lot of things yeu'reself. I don't see why I shouldn't expect yeu teu understand my answers, as well as yeu seem teu expect me teu understand yeu're questions; so as teu what I suppose yeu're most likely desirous of knowin' ,here's some of yeu're own sort of pie. Yeu are neow on Perkins' knoll, three miles from Adamsport, the which knoll is called after its owner, Deacon Azariah G. Perkins—livin' below there—one of eour oldest and most respectable citizens, and generally well spoken of for the next General Court. This is We'nsday, the 7th of September, 1887, and the eaour is, by my 'Waterbury', nineteen minutes of seven. Ef any greound occurs teu you that I havn't covered jest mention it and don't let yeu're bashfulness cause yeu teu pine in uncertainty abeout any material facts. Only don't ask me heow yeu come here, as I think I see a glintin' in yeu're eye, for abeout thet I know no more'n a coot."

It would be impossible to say what astounded the stranger most, Seth's fluency of speech, the tongue he spoke, the sight of the watch to which he referred, or his long-continued exercise of winding it—a noisy and mysterious process that seemed interminable. At all events, the combined effect seemed to be to dispel his hauteur and sadly, silently, with a dazed look in his eyes, he shook his head.

"Come," resumed Seth, after a momentary pause, "yeu look played eout and I guess yeu're as empty as a last year's bird's nest. No odds who yeu be, or where you come from, it's easy seen yeu're in need of friendly help, and deown teu the heouse where I'll take yeu that condition is the best title teu a hearty welcome."

Without comprehending his words, the stranger seemed to understand his gestures and tone of kindness. For a moment only he appeared to hesitate; then, with a shrug of his shoulders and quick outward movement of his hands, as if saying to himself, "Why need I care for anything that can happen to me now?" he walked along toward the house. As they descended the little knoll together, the hired man had a happy idea for at least getting a point of departure for further acquaintance. Catching his companion's eye, he tapped his breast with a fore-finger, and uttered, slowly and distinctly, his name:

"Seth Thorne."

The stranger quickly understood. Drawing himself up with an air of pride, he struck his open palm upon his breast and exclaimed, with all the style of a herald's proclamation:

"Gonthaire."

The two men went around to the back of the house and entered the dining-room just as the Perkins family were about taking their places at the breakfast-table. Seth did the honours of the occasion as Master of Ceremonies.

"Deacon Azariah G. Perkins," said he, "allow me teu introduce Mr. Gone There; Mr. Gone There, Deacon Azariah G. Perkins."

"I am pleased to know you, sir," said the Deacon heartily, with only a tinge of dialect, so faint as to elude the clutch of type, yet sufficient to stamp him as a representative Yankee, "pleased to know you, and glad you have arrived in time to join us at breakfast. Let me present my family—My wife, Mrs. Mehitable J. Perkins, Mr. Gone There; Mr. Gone There, Mrs. Mehitable J. Perkins."

The stranger bowed and uttered, in a well modulated voice, some phrases of manifestly courteous meaning.

"Excuse me," interpolated Mr. Perkins, "but I didn't just catch what you said. May I trouble you to repeat it in English?"

Gonthaire spoke again; but, of course, not in the tongue requested.

"I guess he's a foreigner," mused the Deacon. "Well, no odds; an introduction is only a formality, anyhow, and can't be too short when a chap is hungry, as I've a notion he is, by his looks. Mr. Gone There, this is my daughter, Miss Penelope A. Perkins."

Until this moment Penelope, standing in the background in shadow, had escaped the stranger's observation, but upon the mention of her name she stepped forward into the light, confronting him with a graceful old-time curtsey. At sight of her, Gonthaire, to the astonishment of all, uttered a great cry of "Méroflède!"

Then, throwing himself upon his knees before her, he seized her hands, kissing them rapturously, talking all the while faster than an auctioneer.

The girl gave a little scream of surprise rather than alarm, which blended in a chorus of exclamations from the other persons present.

"For the laud's sake!" ejaculated her mother.

"I vum to gracious!" exclaimed the Deacon.

"Gosh! He's luney!" declared Seth.

As they all spoke together, they made quite a noise; but above their voices, rapid and clear, Gonthaire poured forth a torrent of words, in an unknown tongue, that seemed to be speeches of supplication, protestations of affection, and outbursts of exuberant joy. Penelope was too much embarrassed to even make an attempt at freeing her hands.

European fashions have made some headway in this country, even in New England; but one that has not, yet, to any considerable extent, commended itself to the practical Yankee mind, is the kissing of a pretty girl's hands when her lips are little, if any, more difficult to reach. Seth, as he looked on, found the demonstration funny, but incidentally remarked to himself that he doubted if Jared C. Cheever would take that view of it.

Perhaps that doubt also occurred to the maiden herself, and added a little to the piquancy of the present situation.

With some difficulty the Deacon succeeded in rescuing his daughter from the unbridled devotion of her headlong lover; a place was made for him at the table on the side opposite Penelope, where he could not get at her hands, and breakfast was commenced.

Gonthaire ate like a starving man, but did not for that cease talking to Penelope. That he could not make himself understood by the others he seemed to have accepted as an incontrovertible fact, but he appeared unable to comprehend why she did not respond to him. By turns he was tender, reproachful, indignant, repentant, conciliatory and ardent, passing through these moods with such rapidity and volubility of speech that Mrs. Perkins wondered his victuals did not sometimes choke him. Even when his mouth was full he could say "Méroflède" in a tone that sounded like a vocal caress.

"Penelope Ann," said her mother severely, "Jared C. Cheever would be madder'n a wet hen if he could see your goin's on."

"Why! Ma!" exclaimed the innocent girl in blank surprise, "I've done nothing, and havn't said a word!"

"Well, his then," retorted Mrs. Perkins, who felt it demanded by the proprieties that she must put blame upon somewhere. But the next moment her kind heart prompted a pitying thought. "It's an awful pity his poor head has gone wrong," she said, commiseratingly, "he'd be a real fine-looking man if he was shaved and fixed up. Hadn't you better lend him your razor after breakfast, Azariah?"

"H'm! I don't know about putting a razor in the hands of a man who uses such language and goes on so. But there's one thing I shall do. I'll try to find out what asylum he's from. As soon as you have had your breakfast, Seth, go straight down to Mr. Stockwell and tell him to come up here just as quick as school lets out to-day, or sooner if he can. He's able to talk most anything, I guess, and maybe he will understand this chap."

The ensuing forenoon was an exciting one for the Perkins family, not so much because of anything that Gonthaire did as of the infinite possibilities of what he might do.

"It's better," said Mr. Perkins, "to humour and soothe than to cross him, until his keepers get here, anyway. So, as he seems to take a shine to Penelope Ann, we'll just put her in charge of him. I'll stay around to see that he don't act too wild, and Seth had best hang about near the door, and be ready to rush in if he hears any hollerin'. I'd hate to see the poor chap hurt, but—you might as well have a club handy, Seth!"

Never was a man under love's witchery in fairer way for less deserving a club than was the unsuspecting Gonthaire. To be in the presence of Penelope—or Méroflède, as he persisted in calling her—seemed to fill the measure of his desire for joy. He was content to worship her.

They took him into the parlour and threw open the windows, giving

upon the porch, and the garden, and the sea. He looked about him with curiosity, then with a deeper feeling. A mischief-making, wandering peddler, not long before, had put Penelope in possession of a bottle of gold paint, and the mantel's freight—the gypsum twin sheep, the shepherdess, George Washington. the Leaning Tower of Pisa, and a big conch shell—glowed with an auriferous glory that seemed to awe and overwhelm Gonthaire.

The girl opened the piano—a new object of wonder to him—and sang for him, playing a simple accompaniment. He was enraptured; so deeply moved that he wept, yet could not bear that she should cease, except to listen to the pleadings of his fervent love. Deacon Perkins sat in a corner, silent, watchful, anxious, but encouraged to hope that Mr. Gone There would be soothed by the music—as he understood lunatics frequently were—and might not become violent.

J. H. CONNELLY, F.T.S.

(To be continued.)

TO MELANCHOLY.

I.

Thou brooding Fiend! that drift'st before my life
Like some gaunt phantom, grimly holding in its sway
The energies that bear me thro' the strife
That marks my ev'ry footstep on this earthly Way;—

II.

Hear my complaint; for I am desperate;
I cannot bend in passive bondage 'neath thy yoke:
If I am ever doomed to bear this fate;
Then Death, in very pity, deal the mercy-stroke!

III.

My limbs are full of strength, my heart of hope,
And I would fight Life's ceaseless battles cheerily:
But thou, it seems, would'st bid my courage droop,
And groan beneath thy weighty burden wearily.

IV.

My eyes would gaze upon the World with love,
And ever seek its beauties, shun its sinfulness;
But thou would'st darken ev'ry mead and grove,
And give the Earth's bright face a desert dreariness.

V.

I would be glad; but bliss is put to rout;
At thy dark presence flies each innocent delight;
And Conscience rankles with remorse and doubt,
Until my soul is wrapp'd in gloom as black as night.

VI.

The sun may shine, and nature all be fair;
The birds may sing their praise—but what is that to me,
When Melancholy points me to Despair,
And Heaven's light smiles upon me as in mockery?

VII.

The things of Earth, the mysteries beyond,
Afford scant solace to my bosom's heaviness;
To meditate in pain is to despond,
Till Reason swims and sinks in very helplessness.

VIII.

My Spirit slumbers, weak'ning with its pain;
Each aspiration falters 'neath thy tyrant pow'r;
Resolves seem worthless, ev'ry longing vain;
Till Life itself seems but a weary, wasted hour.

IX.

Thou callous torturer, begone! release
My fetter'd Will, and let me wield the strength
That lies within me; let me gain the peace
That should reward the patient and the brave at length.

JOSIAH R. MALLET, F.T.S.

Pistis-Sophia.

(*Translated and annotated by G. R. S. M., with additional notes by H. P. B.*)

INTRODUCTION.

IN the present translation and annotation of the Gnostic Gospel Pistis-Sophia, it is proposed to treat this most mystical and interesting treatise in the simplest manner possible. As the text contains much verbiage and many repetitions which are wearisome and of no importance to the main narrative, such passages will be condensed or omitted.

As yet, no translation of Pistis-Sophia exists in English, with the exception of some passages which will be found in *The Gnostics and their Remains* by the late C. W. King, In France a translation has been attempted in the *Encyclopédie Théologique* of the Abbé Migne, vol. xxiii. As a reliable version, however, it is worthless, for some of the most important passages, sometimes as many as thirty pages of the original Coptic text, are bodily omitted, and in other respects scant justice is done to the "heretics" by the pious translators, who, at the end of their introduction, discredit their own labours by declaring: "*Le but qui nous a guidés dans cette tentative pénible et ingrate, a été de montrer ce qu'étaient les* INCOMPRÉHENSIBLES ET STÉRILES ABERRATIONS *où s'égaraient aux premiers siècles de l'ère chrétienne les penseurs qui s'écartaient des routes de la vérité.*"

The simplest and fairest account of the text, from an exoteric standpoint, is to be found in the interesting and learned work of the late C. W. King, in which he speaks of Pistis-Sophia with the greatest enthusiasm, as the most precious and perfect relic of the followers of the *Gnosis*. Throughout his work he continually refers to it as the highest authority of Gnosticism still extant. On page 14 of the Second Edition, we read:—

"This treatise, ascribed to Valentinus (I know not on what authority), was discovered by Schwartze in a Coptic MS. preserved in the British Museum (1). He transcribed the Coptic text and translated it into Latin; both texts and version were published by Petermann in the year 1853 (2). The original is copiously interspersed with Greek words and phrases; in fact, the Coptic was evidently so poor a language as to have no terms of its own to express any but the most materialistic ideas. . . . The authorship of this record is assigned by itself in several places to Philip the Apostle, whom the Saviour bids to sit down and write these things! This circumstance made me at first conclude it to be the lost gospel of Philip quoted by Epiphanius, but the particular anecdote adduced by him from that gospel is not to be discovered anywhere in this. But as the original is full of wide lacunæ, which often fall in very interesting places, as if purposely defaced to escape the eyes of the profane, such an omission is not altogether conclusive against the identity of the two."

As to the date of the text, there is no certainty, and we must conclude with M. Matter in his *Histoire du Gnosticisme*, that it is "difficult to make any precise statement," even so far as to place it, as he does, "between the ends of the second and fifth centuries".

The present translation is made from the Latin and Greek version of the shortlived German orientalist Maurice G. Schwartze, which was edited and copiously emendated by Petermann. Whenever these scholars disagree,

(1) Experts say that it is the oldest Coptic MS. in the Museum.
(2) 1851, for we find in the *Journal des Savants* (1852, p. 333), a review of this work.

the rendering most in keeping with the spirit of this mystical allegory of Initiation is preferred. Coptic scholars are a rarity even outside the T. S.; in fact, as we are informed by one of them, in Europe they may be counted on the fingers of one hand. Therefore, we must take things as we find them, and though we cannot hope to give the exact translation of the original, still, we may promise ourselves a rendering of Pistis-Sophia which will sufficiently inform us of the main ideas of the Gnostic scheme, especially as the original is innocent of elaborate constructions and metaphysical dissertations.

It will greatly add to the clear understanding of the mystic narrative if the reader bears in mind that the term "Jesus" stands for *Christos*, the glorified Initiate; and that *Christos* is the typical term for its prototype—the *Higher Ego* or Manas merged in Atma-Buddhi, and thus becomes *one in three*. Those unacquainted with the theosophical terminology may be informed that the word *Atma* means "Universal Spirit"; *Buddhi*, "Universal Spiritual Soul"; and *Manas*, the "Universal Mind"—of which only the latter two are individualised in man (1).

PISTIS-SOPHIA (2).

[1] (3) It came to pass when Jesus had risen (4) from the dead and passed eleven years speaking with his Disciples, and teaching them only up to the

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(1) The mystical and technical terms with which the narrative is crowded will be printed in capitals.

In the Notes the abbreviation S. stands for Schwartze, and P. for Petermann.

The Italics in the text are meant to draw the particular attention of the reader.

(2) It has been deemed advisable not to attempt any translation of this compound term. *Pistis-Sophia* is compounded of two substantives and, therefore, cannot be rendered *La Fidèle Sagesse*, as has been done by the translator or translators in the *Dictionnaire des Apocryphes* of the Abbé Migne's collection. If, again, we translate it by *Faith-Wisdom*, doubt will arise owing to the theological meaning of the first component, an idea which is totally foreign to the Gnostic scheme.

The reason for the term *Pistis* will be apparent from the following quotations from the text:

"O Light, in whom I have trusted (e-*pist*-eusa) from the beginning, for whose sake I have undergone these great trials, help me!" (Pag. 99.)

"With confidence I trusted (*pistei* e-*pist*-eusa) in the light, and recalling me to memory he has heard my hymn. . . . . Now, therefore, O Light, all the Rulers will see what thou hast done with me, so that they may fear and believe (*pist*-euôsi) in the Light." (Pag. 164.)

These passages are taken from the *hymns* of *Pistis-Sophia* to the Light.

The fundamental idea of the term Pistis will become apparent from the narrative.

(3) The numbers in square brackets denote the pages of the Coptic codex.

(4) "Was rising from the dead and passing. . . . " (S). The translation is of secondary importance; whichever rendering is adopted, the number eleven gives the key to the situation. The eleventh trial or degree of initiation had been safely passed through, and the twelfth and last which, if the candidate was successful, would crown the whole *work*, was now being entered upon. Hercules was to enter upon his twelfth labour, and the sun the twelfth sign of the Zodiac. Even the popular adage "at the eleventh hour," is an echo of this mystery. In the second volume of the *Dogme et Rituel de la Haute Magie* (pp. 386, *et seqq*), Eliphas Lévi gives the Nuctemeron of Appollonius of Tyana. Nuctemeron means the space of a day and a night or twenty-four hours. Each grade of initiation had two degrees, in all twenty-four. This explains "the First Mystery, which is the Four-and-Twentieth" of the text. Readers of the Abbé Constant's work, who are ignorant of Greek, should be warned that the French below the Greek is not even the vaguest possible

Regions (1) of the First Precepts (2) and of the First Mystery, the Mystery within the Veil, within the First Precept, to wit, the Four-and-Twentieth Mystery, and below those (Precepts) which are in *the Second Space* of the *First* Mystery, which is before all Mysteries, the *Father in the likeness of a Dove* (3), that Jesus said to his Disciples: "I am come from that First Mystery, *which also is the Last* (4), the Four-and-Twentieth Mystery". Now, the Disciples knew not this Mystery, nor did they understand it, because (as they supposed) there was not anything within that Mystery (5); but they thought that it, indeed, was the Sum of the Universe and the Head of all things which are, and verily the End of all Ends. For Jesus told them that it comprehends the First Precept [**2**] and the Five Impressions, and the Great Light, and the Five Supporters, and also all the Treasure of Light.

Moreover, Jesus had not told his Disciples the whole emanation of all the Regions of the Great Invisible and of the Three Triple-Powers, and of the Four-and-Twenty Invisibles (6), and of all their Regions, Æons and Orders, (that is to say) the manner in which the latter, which are also the Projections of the Great Invisible, are distributed.

Nor (had he spoken of) their Ungenerated, Self-generated, and Generated (7), their Light-givers and Unpaired (8), their Rulers and Powers, their Lords and Archangels, their Angels and Decans, their Ministers

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paraphrase, but simply Lévi's idea about the text. He is, however, right in saying that "these twelve symbolical hours, which may be compared with the signs of the Zodiac and the labours of Hercules, represent the cycle of degrees of Initiation". See *Secret Doctrine* I. 450.

(1) The Greek word translated by "Region" is *topos;* it corresponds to the Sanskrit *loka*. In the second volume of the *Secret Doctrine*, p. 174, we are told that "Sanja, the daughter of Viswakarman, married to the Sun, 'unable to endure the fervours of her lord,' gave him her *Chhaya* (shadow, image, or *astral* body), while she herself repaired to the jungle to perform religious devotions, or *Tapas*". *Verb. sap.*

(2) In Masonic Lodges the Tyler demands the sacramental words (or precepts) from the apprentice or candidate, thus repeating the ancient formulæ. As Ragon, following the occult tradition, has well proved, Masonry was a forced product of the Gnostic mysteries, born of a compromise between political Christianity and Gnosticism.

(3) Compare: "Thou art the First Mystery looking within, thou hast come from the spaces of the Height and the Mysteries of the Kingdom of Light, and thou has descended on the Vesture of Light, which thou didst receive from Barbelo, which vesture is Jesus, our Saviour, on which thou didst descend as a Dove." (Pag. 128.) Now, the *Second* Space of the *First* Mystery corresponds in Esoteric parlance to the second plane of consciousness from *within* or above, on which plane is *Buddhi* (the Spiritual Soul), the vehicle of *Atman* (Universal Spirit), the "First Mystery", which is also "the last Mystery" in the endless cycle of emanation and reabsorption. In Egyptian Esotericism the "dove symbol" of the Gnostics was represented by the glyph of the *winged globe*. The dove, that descends on "Jesus" at his baptism is typical of the conscious "descent" of the "Higher Self" or Soul (*Atma Buddhi*) on Manas, the Higher Ego; or in other words, the union during initiation of the *Christos*, with *Chrestos* or the imperishable "Individuality" *in the All*, with the transcendent Personality—the adept.

(4) In the same way that *Atma* is the first or seventh principle, as previously explained.

(5) "Because none of them had reached that Mystery." (S.)

(6) The triple Powers are an aspect of the triple *Logos*, and the 24 Invisibles are the 21 (7 × 3) emanating Rays, and their three *Logoi*.

(7) Or the Eternal *unborn* Powers—*Aja*, in Sanskrit: the Self-generated, the *Anupadaka* (parentless), the Self-existent—in Sanskrit, *Swayambhu;* and the generated, including both the emanations from higher Emanations (4th plane), and those Dhyan Chohans and Devas who have been men, *i.e.*, already gone through the Manasic cycle.

(8) The "eternal celibates", the *Kumaras;* literally those without a *Sringi*, double, pair, mate or counterpart. It is the Hierarchy of the Kumaras which incarnates in man as his Higher Ego or Manas.

and all the Houses of their Spheres, and all the Orders of each one of them.

Nor had Jesus told his Disciples the whole emanation of the Projections of the Treasure, and their Orders; nor of their (1) Saviours and their Orders; nor what is the Guardian beside each (Projection) of the Treasure of Light; nor the Region of the Saviour of the Twins, [**3**] who is the Child of the Child (2); nor in what Regions the Three Amens emanate; nor yet the Region of the Five Trees and Seven Amens, which are also the Seven Voices (3), according to the manner of their emanation.

Nor had Jesus told his Disciples of what type are the Five Supporters and the Region of their emanation; nor of the Five Impressions and the First Precept, in what type they are evolved (4); but in his teaching he merely stated that such things exist, and had not spoken of the emanation and Order of their Regions. This is the reason why they did not know that there were other Regions within that Mystery.

Moreover, he had not told his Disciples through what Region he passed while he was entering into that Mystery and while he was coming out therefrom; but teaching them, he said (simply): "I am come from that Mystery". Therefore they thought that it was the End of all Ends [**4**] and the Sum of the Universe and the whole Pleroma (5).

It came to pass, therefore, when the Disciples were sitting by themselves on the Mount of Olives, speaking these words and rejoicing with great joy and being exceeding glad, saying one to another, "Blessed are we before all men who are on the earth, for the Saviour has revealed these things to us and we have received all fullness (6) and perfection," that Jesus sat a little removed from them.

It was on the fifteenth day of the moon of the month Tobe (7), the day of the full moon, when the sun had risen in its going, that there came forth after it a great flood of most brilliant light (8) of immeasurable brightness. For it came forth from the Light (8) of Lights from the Last Mystery, [**5**] to wit, the Four-and-Twentieth Mystery, from the Interiors to the Exteriors, which

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(1) *Sc.* of the Projections. On pagg. 190 and 191 the scale of the twelve Saviours is given. The first seven preside over the projections or emanations of the seven Voices, Vowels, or Amens, and the last five over the five Trees; they are all of the Treasure of Light (11, 14).

(2) The "Child of the Child" is Manas, the child of Buddhi on a higher plane, and the lower Manas, the child of the higher, on an inferior semi-human plane. The "twins" are the dual Manas, in Esotericism.

(3) The "Three Amens" are: the upper *triad* in Septenary man; the region of the "Five Trees" is the earth and localities wherein the actual and past Five Root-races have developed; the "Seven Amens" and the "Seven Voices" are identical with the "*Seven Aums* and the Seven Mystic Voices", "the voice of the *inner* God" (vide *Voice of the Silence*, pp. 9 and 10). The "seven thunders" spoken of in Revelation are typical of the same mystery of spiritual Initiation. Again, from a Macrocosmic aspect the Seven Amens are the seven rays of each of the "Three Amens," making up the "Twenty-four Invisibles," and so on *ad infinitum*.

(4) As many of these terms are to a certain extent explained in the sequel, it will be unnecessary to go into an elaborate disquisition on the hierarchies. For the broad outline students should compare the *Secret Doctrine*, I. 213, 435, and also Pt. 1 of the *Transactions of the Blavatsky Lodge*.

(5) See *Secret Doctrine*, I. 406, 416, 449; II. 79, 506, and *Isis Unveiled* I. 302. From the esoteric point of view, the Pleroma in the Gnostic scheme corresponds to absolute space with its seven planes or degrees of Consciousness *and the rest*. See the passage on the "SEVEN SKINNED ETERNAL MOTHER-FATHER" in the *Secret Doctrine*, vol. I. p. 9, and also Part 1 of the *Transactions of the Blavatsky Lodge*.

(6) Pleroma.

(7) From Dec. 20 to Jan. 18.

(8) The distinction between *lux* and *lumen*, both meaning *light*, has been preserved in the English by printing the word "light" with a capital when it stands for *lumen*.

are in the Orders of the Second Space of the First Mystery. Such a flood of Light came upon Jesus and surrounded him entirely.

And the Disciples saw not Jesus because of the great Light with which he was surrounded, or which proceeded from him. For their eyes were darkened because of it. But they gazed upon the Light only, shooting forth great rays of light. Nor were the rays equal to one another, and the Light was of divers modes and various aspect, from the lower to the higher part thereof, each ray more admirable than its fellow in infinite manner, in the great radiance of the immeasurable Light. It stretched from the earth to the heavens. And the Disciples seeing the Light were in great fear and confusion. [6] It came to pass, therefore, when the flood of Light came upon Jesus, that it gradually surrounded him. Then Jesus was carried or soared into the Height, shining greatly with the immeasurable Light. And the Disciples gazed after him, none of them speaking, as long as Jesus was ascending into Heaven. But they remained all in deep silence. These things, then, were done on the fifteenth of the month Tobe, *the day of the full moon* (1).

It came to pass, therefore, when Jesus ascended into Heaven after the third hour that all the Powers of the Heavens were confused and shaken one with another, they and all their Æons, and Regions, and Orders, and the earth was disturbed, and all the inhabitants thereof. And confusion was upon all men in the World, and also among the Disciples, and all feared that the World was being destroyed. Nor did all the Powers which are in the Heaven cease to be in confusion one with another, even from the third hour of the fifteenth day to the ninth hour of the following day.

And all the Angels and their Archangels and all the Powers of the Height [7] *sang hymns* (2) in the Interior of Interiors, so that the whole World heard their voice, for they ceased not until the ninth hour of the next day. But the Disciples sat together in fear and were in the greatest possible distress. They feared because of the great confusion, and wept together, saying, "What will be? Surely the Saviour will not destroy all the Regions?" But on the ninth hour of the morrow, the Heavens were opened, and they saw Jesus descending, shining most exceedingly, with immeasurable rays. Nor was the light constant, but of divers modes and various aspects, some rays being more admirable than others in infinite manner. Yet it was light in every part. It was of three degrees, one surpassing the other in infinite manner. The second, which was in the midst, excelled the first which was below it, and the third, the most admirable of all, surpassed the other two.

The first radiance was placed below all like to the light which came upon Jesus [8] be forehe ascended into the Heavens, and was very regular as to its own peculiar Light. And the three degrees of the Light were of various light and aspect, excelling one another in infinite manner (3).

Now it came to pass, when the Disciples had seen these things, that they feared exceedingly and were troubled. Jesus, therefore, being compassionate and merciful-minded, when he saw his Disciples thus troubled spoke with them, saying: "Have courage; it is I, be not afraid". And when the Disciples heard these words, they said, "Master! if thou drawest to thyself the radiant light, we shall be able to stand; but if not, our eyes

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(1) This date proves that the above is a description of the Mysteries, all the greater Initiations being performed during full moon.

(2) See the *Voice of the Silence*, p. 65, when the hymn of nature proclaims: "A Master has arisen, a MASTER OF THE DAY"; and also p. 72.

(3) On *pagg.* 17 and 18, the three Robes or Vestures are described. In Buddhism the three Buddhic bodies or forms are styled:—*Nirmanakâya*, *Sambhogakâya*, and *Dharmakâya*, as the *Voice of the Silence* informs us in the *Glossary* (p. 96), which see for a full description.

become blinded, and we are troubled, and the whole World is also troubled because of thy great Light". Then Jesus drew to himself the radiance of his Light; and all the Disciples taking heart came to him, and bowed themselves together, beseeching him, and rejoicing with great joy, said unto him, "Rabbi, whither wentest thou? Or on what ministry didst thou go? Or wherefore are all these confusions and shakings?" Then Jesus, in compassion, said unto them: "Rejoice and be glad from this hour, for I am come to the Regions from which I came out. [**9**] Wherefore, from this day forth, I will speak with you openly, from the beginning of Truth to the end thereof, and I will speak to you face to face, without a parable. From this hour I will hide nothing from you of the things which pertain to the Height and to the Region of Truth. For authority has been given me by the Ineffable, the First Mystery of all Mysteries, to speak with you from the Beginning(1) to the Completion(2), both from the Interiors to the Exteriors, and from the Exteriors to the Interiors. Hearken, therefore, that I may tell you all things.

"It came to pass when I was sitting a little removed from you on the Mount of Olives, reflecting on the Orders (duties?) of my Ministry, for which I was sent, how that it was fulfilled and the last Mystery had not yet sent me my Vesture which I placed in it, until its time should be completed; as the sun rose, the First Mystery, which was from the beginning, on account of which the universe was created and from which also now am I come out [**10**] (now only, not when they had not yet crucified me),—caused my Vesture of light to be sent me by him, who gave it to me from the very beginning; which, indeed, I laid up with that Mystery until I should begin to speak with the human race, and should reveal to them all things from the beginning of the Truth to the end thereof. Rejoice, therefore, in that this has been given you.

"Moreover, also, *I have chosen you from the beginning* through the First Mystery. Rejoice, therefore, and be glad, [**11**] for that after I came forth into the World I brought with me twelve Powers, as I told you from the beginning. I took them from the Twelve Saviours of the Treasure of Light according to the command of the First Mystery. These, therefore, when I came into the world, I cast into the *womb* of your mothers, which are in your *body* (3) to-day. For these Powers have been given to you before all the World, in that ye are to save the whole World, and in order that ye may be able to bear the threat of the Rulers of the World, and the calamities thereof; and, moreover, all the dangers and persecutions that must be brought upon you by the Rulers of the Height. Many times have I said that I have brought the Power which is in you from the Twelve Saviours who are in the Treasure of Light, and that ye are not of the World. I also am not of it. For *all men who are in the World, have taken their Soul from the Rulers of the Æons* (4). But

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(1) Archê. (2) Pleroma.

(3) Notice the singular number of "womb" and "body".

(4) The four lower human Principles, we are taught in the Esoteric Philosophy, *i.e.*, Body, Double, Life and Instinct (animal soul, or Kama, the passionate Principle), are derived by men from the Planetary Hierarchies and the Rulers of the lower terrestrial spheres—the *rupa* planes.

Compare the slokas of "Dzyan" in the *Secret Doctrine*, vol. II. 17.

"How are the Manushya born? The Manus with minds, how are they made? The Fathers called to their help their own fire; which is the fire which burns in Earth. The Spirit of the Earth called to his help the Solar Fire. These three produced in their joint efforts a good Rupa. It could stand, walk, run, recline, or fly. Yet it was still but a Chhaya, a shadow with no sense." . . . . "The Breath needed a form; the Fathers gave it. The Breath needed a gross body; the Earth moulded it. The Breath needed the Spirit of Life; the Solar Lhas breathed it into its form. The Breath needed a Mirror of its Body; 'We gave it our own,' said the Dhyanis. The Breath needed a Vehicle of Desires; 'It

the Power, which is in you, is from me. Of a truth your soul pertains to the Height (1). I brought twelve Powers from the Saviours of the Treasure of Light, which I took from a portion of the Power which I first received. [**12**] And when I had entered into the World, I came into the midst of the Rulers of the Sphere, *like unto Gabriel* the angel of the Æons, nor did the Rulers of the Æons know me, but thought that I was the angel Gabriel (2).

"It came to pass, when I had come into the midst of the Rulers of the Æons, having looked from above into the World of men, I found Elizabeth, mother of John the Baptist, before she had conceived him. I planted the Power in her, which I had received from the Little IAÔ, the Good, who is in the Midst (3), that he should preach before me, and prepare my way, and baptize with water the remission of sins. This Power then *is* (4) in the body of John. Moreover, in the place of the Soul of the Rulers, appointed to receive it, I found the Soul of the prophet Elias in the Æons of the Sphere (5), and I took him, and receiving his Soul also, brought it to the Virgin of light, and she gave it to her Receivers, who led it to the Sphere of the Rulers and carried it into the womb of Elizabeth. So the Power of the Little IAÔ (6), the Good, who is in the Midst, and the Soul of the prophet Elias, are bound together in the body of John the Baptist.

[**13**] "For which cause, therefore, did ye doubt at that time, when I said unto you; John said, 'I am not the Christ': and ye said unto me: 'it is written in the Scriptures, if the Christ come, Elias comes before him, and will prepare his way'. And I replied: 'Elias, indeed, is come, and has prepared all things according as it was written; and they have done unto him whatsoever they would'. And when I perceived that you did not understand those things which I spake to you concerning the Soul of Elias, as bound in John the Baptist; I then answered openly and face to face: 'If ye will receive it, John the Baptist is that Elias who', I said, 'was coming'."

(To be continued.)

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has it,' said the Drainer of Waters. But Breath needs a mind to embrace the Universe; 'We cannot give that,' said the Fathers. 'I never had it,' said the Spirit of the Earth. 'The form would be consumed were I to give it mine,' said the Great Fire. . . . ."

(1) The *arupa* or formless planes, which shows that "Jesus" is the type of the Mahatmic prototype, the Higher Manas.

(2) See *Isis Unveiled* II., p. 247.

(3) This is to say, that the Power planted is the reflection of the Higher Ego, or the lower *Kama-Manas*.

(4) Notice the tense, the orthodox John being dead years before.

(5) It is curious to remark the interchangeability of terms; at the end of pag. 12 we have the Rulers of the Sphere and the Rulers of the Æons, and now we have the Æons of the Sphere and a little below the Sphere of the Rulers. They are all intentional *blinds*.

(6) On page 194 we read of "the great Leader of the Midst whom the *Rulers of the Æons* call the *Great* IAÔ, according to the name of the great Ruler which is in their Region, ... and the twelve Servants (Deacons), whereby ye received Form and Strength". "As above, so below"; this apparent dualism is quite in keeping with all esoteric systems.—"*Demon est Deus inversus.*"

Theosophy for the Profane.

(Concluded from p. 17, March number.)

FORCE—or SPIRIT—MATTER and MIND are, then, the factors which build up the objective Universe, the primary manifestation of the Eternal One Existence. Aspects of the One, reflexions of the One Reality, they, in allegorical language, evolve from within outwards, from centre to circumference, fashioning the seven planes of the Object-World. On each plane they manifest, in the forms suited to each plane. Thus Matter has its seven stages, and in each the original, or protyle, sub-divides into the sub-stages that here we speak of as atoms, then as elements, and these again into other stages, as with us into solids, liquids, and gases. Correlated with each stage of matter is the corresponding stage of force and of mind—Prakriti, Purusha, Mahat, manifesting on each plane in harmonious multiplicity of forms. As the ray of white light is but the blending of seven colors, so do these seven differentiations of each make up the primal whole. In the prism of manifestation they are divided into the seven, but the prism of thought, intercepting them as manifested, recombines them into one. To sum up the thought: to the Theosophist each of these seven planes has its own material basis, its own life-conditions, its own organisms, suitable to those life-conditions, its own phase of consciousness. That is, on each are beings suited to their environment, as the bird to the air, the fish to the ocean. Shall this terrestrial plane be instinct with life, burgeoning with vitality, replete with varied forms, each adapted to its own surroundings, and shall all other realms of the vast universe be silent, unmusical, dead, a ghastly corpse to which is bound one globule seething with life?

Any reader who has grasped this conception will at once realize that the inhabitants of one plane can only cognize the inhabitants of another by developing in themselves senses capable of vibrating in response to impressions coming from that other sphere. Even within the limits of our own plane we can find a luminous analogy; air-waves strike on the ear, a mechanism fitted to respond to them, and we hear; ether-waves strike on the eye, a mechanism fitted to respond to them, and we see. The ear is deaf to the light-waves; the eye is blind to the sound-waves. For each organ the impulse that throws the other into activity does not exist. Or again, on this terrestrial plane, at each end of the spectrum, there are ether-waves invisible to us, because their waves are too long or too short for the vibration-limits of our retinal cells. There are sounds so shrill that in our ears they are silence. The air may be turbulent with beating waves emitting

shrillest sounds, and in our brain there will be silence, because we have no fibres that can quiver with responsive rapidity. Light and sound-waves may dash up against us, and we remain in darkness and in silence; bathed in light we are blind, beaten with sound we are deaf. And if this be so within the limits of a single plane, how shall organisms, that remain unconscious of the swifter vibrations on their own plane of matter, answer to the vibrations of matter rarer or grosser than their own? There is, then, nothing inconsistent with the analogy of nature in the existence of intelligences other than our own, of whose presence we are normally unconscious. In verity, according to analogy such there should be, if Spirit, Matter, Mind, have builded a universe and not only a world.

The Building of Man.

If man were an isolated creature, an unprogressive entity, there would be little to interest him in the view of the universe just presented; for he would be for ever shut out from planes other than his own, and he could acquire of them no experimental knowledge. But Theosophy teaches of man that he is builded on a plan similar to that of the Universe, and that he is a progressive, an evolving being. That sevenfold differentiation of the Macrocosm is paralleled by a sevenfold differentiation in the Microcosm, and he has in him the potentiality of living on each plane. In him a spark of the Eternal Fire, Atma, denizen of the loftiest plane of consciousness. In him the vehicle of that highest, the lamp that carries the flame, Buddhi, dweller on the sixth plane, that essentially of spiritual life. In him, link between the higher and the lower, between Atma-Buddhi and his more material aspects, Manas, the manifestation of Mahat conditioned in humanity, the Mind that is the Individual, the bridge by which spiritual consciousness reaches human self-consciousness. In him also the lower quaternary corresponding with the astral, the terrestrial and other planes, of which there is not here space to speak particularly.

Now in the man of to-day the higher triad, Atma-Buddhi-Manas, is mostly latent, but the third is evolving from the germ to the bud, though the perfect blossom be yet in the future. In the cases given on pp. 14, 15, of vision without bodily organs, of vision through material obstacles, of vision of thought-projected images, may be seen the promise of that blossoming, the pledge of that evolution. In somnambulism, in the mesmeric or hypnotic trance, may be found some of the scientific proofs of the earlier stages of the Manasic growth, of the commencing development of that Manasic sense which shall function on the fifth plane, and make its existences as real and as tangible to us as the existences that we are conscious of on our terrestrial, the third.

But man's progress is not bounded by the full evolution of Manas, for the latent spirit in him can also be evoked, and he can rise to the higher plane of which that spirit is the rightful denizen. And higher yet, till he

is lost in the radiance of Atma, and becomes consciously one with the All. But these higher planes can only be conquered by the conquest of his lower self; the brute in us must die that the God may live; those heights will not bow down to us, we must climb to them; our true life is there awaiting us, but it must be won, it cannot be given.

Out of such contemplation of the task of every son of Man, there springs to our lips the question: "How can one life suffice for such high duty?" To this comes the answer of Theosophy: "No one life is sufficient for this emprize. For this long evolution many terrestrial lives are needed, until the lessons of experience have been learned, and capacity has been builded by effort." Therefore does Theosophy teach the doctrine of Re-incarnation, that the Manasic entity, the true Individual, linked to Atma-Buddhi, puts on and off the garment of many lives, setting the warp of his future life as he weaves the woof of the present into the warp bequeathed him by his past. Over and over again he dons the raiment of the flesh, learning and rising, blundering and recovering, pilgrim for the long cycle that he must tread with patient steps. Karma, we call the law of adjustment under which this pilgrimage is trodden, the law which is the expression of the truth that the past determines the present, in the mental, moral, and spiritual worlds as much as in the physical.

This doctrine of Re-incarnation has a weird repulsive aspect in the eyes of the Western World. Christian and Materialist alike repel it, the one with abhorrence, the other with scorn. The Christian, lapped in the hope of an easily-won heaven, a heaven in which a few slight efforts during one brief span of life are to be rewarded with an eternity of unchequered bliss: the Christian naturally enough shrinks back from the idea of the well-nigh endless struggles which Theosophy bids him face, the weary stone-flecked path up which Theosophy bids him toil. As a man who hoped to be borne upward without exertion to the summit of a lofty tower, and finds himself compelled to climb the myriad-stepped staircase, step by step, lifting the weight of his own body with every upward effort, so does the Christian wake from his day-dream of an easy salvation into the stern environment of Theosophic doctrine. He would fain turn back to his dreaming, and he pays no meed of thanks to the uncompromising truth-teller, who bids him rise and gird up his loins to struggle towards the distant goal. The sternness of natural law glooms with forbidding visage on the pampered child of unmerited fortune; but let him take courage, for justice grows beautiful as we gaze at her, and the joy of a personal conquest outweighs a thousand times that of a carelessly taken gift. Yet if the Christian studied the teachings of his own Scriptures, he would find there—as in most Eastern sacred writings—the doctrine of Re-incarnation not obscurely taught. The Jews looked for the coming of Elias as pioneer to the coming Christ. And the apostles asking Jesus: "Who did sin, this man or his parents, that he was born blind?" met with no rebuke from their teacher, no question as to how they supposed a man could sin ere yet he was born, but were answered:

"Neither *hath this man sinned*, nor his parents," thus admitting the possibility of a sin anterior to the man's birth into his then earth-life. To the Christian who believes Jesus to be infallible, this answer of his should be sufficient to establish Re-incarnation as a truth. All who believe in the immortality of the soul, indeed, must, if they are logical, accept this doctrine, for perpetual post-existence to the body implies pre-existence; "that which begins in time ends in time". As Hume acknowledged, in criticising the doctrine of immortality, "Metempsychosis is, therefore, the only system of this kind that philosophy can hearken to". The Materialist, to whom life and mind have no existence save as the outcome of functional activity, is logical in ending at death that which begins at birth; he alone holds, on this point, a defensible position. Argument to him must stand on other ground, but only very roughly here can its lines be suggested. Thus, heredity is insufficient to explain the complicated facts of human development. Take twins, born of the same parentage, fashioned in the same environment, yet often differing utterly and completely from each other in qualities; take the commonplace child of brilliant parents, the genius born of mediocre father and mother. On the other hand, take the physical, mental, and moral similarity constantly found between parents and offspring; or the unlikeness to the parents, and the reversion to a more distant ancestor. Take the tendencies, the instincts, the inborn thought-matrices, found in the child born in a civilized nation, all implying a vast accumulation of previous experiences, moulding the brain of the developing infant. Are all these physically transmitted in the microscopic cell which gives the life-impulse for the physical body? If not, how do they mould the brain of the European child, making it so widely different in its intellectual activities from that of the child of the Andaman Islander or the Veddah? Re-incarnation explains the otherwise chaotic facts of heredity, and unifies the whole. Theosophy teaches that the Ego, about to be re-incarnated, is drawn by a natural attraction to the types best fitted to provide the physical envelope suited to it, and that it supplies the ethereal form on which the physical body is moulded during intra-uterine life. Thus nothing is lost: the energies, the conquests, the attainments of the individual are not lost at death; he starts anew from the platform his efforts have won, and fashions the instrument wherewith he shall gain further triumphs.

The argument most frequently heard against Re-incarnation is that we have no recollection of past lives. Passing by the obvious fact that the waking consciousness functions through the physical brain, which is part of each new personality and most certainly does not survive death, it may be suggested that, even during the life-time of the body, want of recollection does not prove the non-happening of an event. There is no memory of intra-uterine life, closing with a death which is the birth into a higher form of life; there is no memory of early infancy, and but scattered events emerge from childhood and youth. Yet the months of pre-natal life, and the early period of childhood, are patent in their influence on our later

development. Our ignorance concerning them does not modify their moulding effect on our maturity; why, then, should our forgetfulness of yet earlier lives prove that our present is not the child of our past?

It is worthy of note that the doctrine of Re-incarnation has recommended itself to some of the greatest minds of our race; and, while this does not prove its truth, it does justify a careful weighing of its claims to acceptance. E. D. Walker thus forcibly sums up its position in the world of intellect:—

"When Christianity first swept over Europe, the inner thought of its leaders was deeply tinctured with this truth. The Church tried ineffectually to eradicate it, and in various sects it kept sprouting forth beyond the time of Erigena and Bonaventura, its mediæval advocates. Every great intuitional soul, as Paracelsus, Boehme, and Swedenborg, has adhered to it. The Italian luminaries, Giordano Bruno and Campanella, embraced it. The best of German philosophy is enriched by it. In Schopenhauer, Lessing, Hegel, Leibnitz, Herder, and Fichte the younger, it is earnestly advocated. The anthropological systems of Kant and Schelling furnish points of contact with it", etc. ("Re-incarnation", p. 65).

A long list of further names, eminent though not so great as these, is given, and it may be well to remember the brilliant host of its defenders when mere idle scoff is used as the only argument against it.

The central ethical teaching of Theosophy, the Universal Brotherhood of Man, has in Re-incarnation one of its strongest supports. Sprung from the One Life, treading the same pilgrimage, sharing the same experience, suffering under the same trials, victorious in the same struggles, aiming at the same goal, what else than brothers should be all the children of men? In face of this fundamental equality how trivial are all distinctions of race, of sex, of class—trivial as the distinctions between king and beggar on the stage. The vital point is not what part the actor played, but how he played it: on that depends his cast in the drama next produced.

With the Universal Brotherhood, the very essence, the beginning and the end of Theosophical teaching, this rough outline may fitly find its close. Only in the hearts of a few is lighted as yet this glowing ideal, but from them the flame shall spread from man to man. Life after life shall become luminous with the sacred fire, until all dross of hatred, of jealousy, of wrath, shall be burned away, and only the pure gold shall glow out from the lambent glory, the gold of a Humanity enriched by Love.

ANNIE BESANT, F.T.S.

The Vedantic Philosophy.

IT is with a feeling of respect, and with an earnest conviction that Sir M. Monier Williams, K.C.I.E., D.C.L., will, under no circumstances, postpone his attempts to finish the grand object that he has conceived, while undertaking to expose to the European world the practice and principles of Vedantic Philosophy, that I offer my remarks upon the paper read by the Boden Professor of Sanskrit, at a Meeting of the Members and Associates of the Philosophical Society of Great Britain, held at the house of the Society of Arts, John Street, Adelphi, Charing Cross, W.C., on Monday, March 10, 1890.

I am a humble admirer of Truth and its seekers, and, even though my limited knowledge of philology and theology does not at all qualify me to render much help in this scholastic and philosophical undertaking of Sir M. Monier Williams, still, as a young Brahmin, I have the vanity to crave the Professor's attention to the few suggestions that I have to make in expressing my personal conceptions about the doctrine of Vedantism. And, while I openly declare them as my personal conceptions, I thereby must be clearly understood to mean that the Vedantic Philosophy is not responsible for my conceptions of it, even as much as it is not responsible for what Sir M. M. Williams conceives it to be. It is only responsible when properly conceived. As I confess that I have not studied Sanskrit philology, I shall often during my suggestions request Sir M. M. Williams to see that his translations of the various hymns of Rig Veda and Sutras of Vedanta exactly give the same conception as those of scholars in India do; and while so requesting, I would not ask him to take upon himself any inconvenient methods of demonstration, but simply to send such hymns or Sutras as have entered into his demonstrations and conception of Vedantism, etc., and on the Monism, Pantheism, and Dualism of Brahminical and Zoroastrian philosophers, to India, and compare his translations and conceptions with theirs. I may here suggest that Pandit Gatu Lalaji, of Bombay, Pandit Dwivedi, Dr. H. H. Dhruva, L.L.A., and Shastri Bhutt Bhugwanji Nathooram, of Mandvi, are scholars who would not hesitate to offer their services in this matter.

The opinions that I hold about the various conceptions demonstrated by Sir M. Monier Williams are mentioned below. With regard to the passage:—

> "In the present paper I propose to draw the attention of this Society to the principal monistic, pantheistic, and dualistic theories of Indian philosophers—whether Brahmins or Parsis—with the object of pointing out that these theories, although apparently contradictory, are in reality closely connected with each other, as well as with the polytheistic doctrines and practices of modern Hinduism;"

I beg to state that Brahmins and Parsis are not both Indian philosophers, but the former only, the Parsis having their own philosophy, which had perhaps a distinct origin in a distinct country. The Monistic, Pantheistic, and Dualistic Theories are really contradictory, and being antagonistic, have no connexion whatever with each other, any more than with the polytheistic doctrines and practices of so-called modern Hinduism. Any one who knows of the rise of men like Shankara Charya, or Dayananda, in India, to confirm only Monism, and shatter the pseudo-doctrines of Polytheism and Dualism, and hundreds of others, would see

that they must be contradictory to the true principles of Vedantic Philosophy. Even the worst Monotheists and Dualists in India were compelled to admit that knowledge of the one Eternal (Dnyan), was the highest aim of religious philosophy, and not Bhakti (worship of the Eternal as external to man). See the doctrine of Bhakti, Dnyan, and Vairagya by Madhava himself. He describes these as but three stages for achieving the final subtle conception, which does not at all propound that the spirits of men have a real eternal existence of their own. There is not a word uttered to this effect by Madhava in his whole system of philosophy, as Sir M. M. Williams seems to think, nor by any other Hindu philosophy, however gross and primitive it may have been.

On page 2, the Professor says:—

"I believe I am right in stating that Monism is a term which may be fairly used to express the doctrine that only one Being really exists—or, in other words, that everything is resolvable into one eternal Essence, and into one only".

I differ from Sir M. M. Williams in my opinion of the Hindu conception of Monism, Pantheism, and Dualism. The term Monism, from the Hindu standpoint, conveys something more than that only one Being really exists. It also conveys that the one Being is also Self-existent and Eternal. Pantheism means that perceivable Creation is self-existent and has no creator, and consequently, as ultimate cause, is creator, who therefore is not unknown. True Hindu philosophy has never conceived Dualism, or the possibility of two co-eternal principles neither of which is the product of the other. The Monism of Vedanta has never conceived that material forms (Maya) are mere modifications, or illusory manifestations, of one All-pervading Spirit. Vedantic philosophy says that Mayic (illusory) forms are illusions *in* the Eternal Spirit, and not the illusions or manifestations of It. The Vedantic Philosophy develops the conception as to anything which cannot be identified in one Universal spirit, the existence of such a thing is illusory (Maya). Only that is Eternal which can be identified in the Eternal, and must, therefore, be not permitted separation from the Eternal, in envelopes of the illusory. This is the highest point of generalization that can be conceived in religious philosophy. This is the only conception to which any system of religious philosophy must bow down. Vedanta says *Brahma* is Eternal. Maya (illusory existence) is not Eternal. If it is an existence at all, it is but an illusion. A man in dream makes love to a lady, marries her, becomes the father of a family; but when he awakes, he finds that he is as much a bachelor as he was before he went to sleep. In fact, there was no lady, no marriage, no children, and still he saw them and kissed them. The Vedantic Philosophy had never to stoop down to the mean artifice of conceiving that the existence of Maya (including human mind, desires, emotions, senses, cravings, etc.) emanated from the All-Eternal. It distinctly says, these being illusions, let not the divine Eternal Spirit be confounded with the illusions which may be existing, or may not be existing, even as lady, children, kisses, etc., in the dream of a bachelor.

Even when a man is not in a dream, he sees a piece of rope under the shadow of his table, and, believing it to be a serpent, tries to save himself from it and breaks his leg in jumping to the ladder. Just as the illusion of a serpent in the piece of rope causing fear, subjects a man, even in a conscious state, while his eyes are open, to all the consequences of illusion, may it not be that an illusory conception of the existence of many things equally pervades the Universe? Vedanta says, Conceive that there is something Eternal in thee, feel that thou art all joy, all love, all goodness, infinite; develop that conception in thee till all thy acts become like Its, and all thy delusions will vanish. None but a Brahmin, whose faculties are not enfeebled by alcohol and flesh-eating, can easily develop that conception

in It, feel it, enjoy it, be absorbed in It, dead to all but It, even as Jesus Christ conceived, felt, and said, I am the Son of my Father (*Aham Brahmasmi*), I am It. And yet, how many missionaries, the upholders of that mighty doctrine, and its expounders, conceive what Jesus Christ meant, feel it, enjoy it, and are absorbed in him? The Holy Jesus conceived it, felt it, and enjoyed it. He said he was God, and behaved like that mighty Eternal Essence. His crucifixion was an illusion to the world. His pleasure in being crucified, in going back to his Father, I mean his Real Self, was real.

Christian, if thy missionary fails to give thee this conception of thy Saviour, go to a Brahmin on the banks of the Ganges, and he will baptize thee in the real blood of Jesus Christ; the blood which circulates in the Vedantic Philosophy to nourish Eternity, and which circulated in Jesus, even as it now circulates in the heart and brains of thousands of Brahmins in India. Christian, if thou art ashamed to acknowledge thy Lord, hear me, a Brahmin, acknowledge him—a manifestation of Eternal truth, wisdom, and suffering. He did not feel the nails in his flesh. If it were possible for any feeling to be felt, it must have been felt throughout the whole of Eternity; and yet, dear Christian, if your missionary fails to conceive it, a Brahmin feels in Christ a true Vedantist.

Sir M. M. Williams moreover states that pure spirit, according to Vedanta, does not even possess self-consciousness. Vedanta never says that. It distinctly demonstrates by a synthetic system of philosophy that Brahm is *Shudha*, *Budha*, *Akhanda*, *Chaitanya* (meaning all purity, all knowledge, Eternal consciousness). The term *Chaitanya* in Sanskrit is more comprehensive even than consciousness in English. The consciousness of the Eternal is far above the consciousness of individual man—the consciousness of the Eternal being everlasting and self-existent, as all his attributes must be. Sir M. M. Williams knows, I believe, the meaning of these three Sanskrit terms, as conveying the idea of all purity, all knowledge, Eternal consciousness. Vedanta Philosophy is not to be demonstrated before such ladies or gentlemen as would be sorry to attend such demonstration at the expense of an evening's theatrical performance. When these demonstrations are held in India, precautions are always taken to refuse admission to people who, hearing the demonstration in its later stages, without previously knowing the outlines, would jump to dangerous conclusions.

Once upon a time two highway robbers, somehow or other, managed to get admission to such a meeting, while the philosopher was concluding his remarks by saying that "I am the Lord in whom the Creation is, and ye are all in the Lord. There is nothing like mine or thine. It is all ours in Him." The robbers said among themselves, "How wicked it is of Brahmins to tell us that to steal or rob is sin, while it is all ours in Him". The same demonstrator was one day travelling in a jungle, and the robbers caught hold of him, asking him to give up everything, because there was no difference in Him. It made but little difference whether the robbers used the property or Himself, when all was theirs in Him. The demonstrator laughed, and said, "Yes, have your way". They stripped him naked, and told him to sit by the fire that they had kindled, and give them fresh instructions as interesting and as convenient for the sanction and carrying on of their profession as he had done the other day. The Brahmin understood that there was something wrong with them. He laughed once more, and put his right leg in the fire, all the while laughing and talking to them. The robbers were struck to see this process of self-cremation, and asked what did it mean. The Brahmin said: "It means that Eternal Spirit in me cannot burn, but it is this person of illusion that burns—the same person of illusion which I am burning, and which you want to nourish upon this property. My body is not the Eternal Spirit, my feelings, my emotions,

my human mind, and their cravings and desires are not the Eternal, so why should I nourish them, instead of nourishing the Eternity which is in me, and which is all joy, all purity, all consciousness, all love? Feed ye the illusory, and I will feed my Eternity. *Aham Brahmasmi* (I am the Lord)." Compare this conception with the conceptions of Jesus—(see John viii, 16)—"I am the Father that sent me"; (19): "If ye had known me, ye should have known my Father also".

The above story tells us that where the analysis of human body, soul, passions, mental and moral constitutions are being given, and where each factor is consigned to its respective source, whether in the real and Eternal, or in the illusory, the conceptions involved require unbiased faculties, patience, and perseverance. Dear Christian, I may tell you the enunciation of a proposition in Euclid. You may, or may not, know that it is truth, and yet, when you undergo the process of proving the proposition, you become certain that the enunciation is true. At a later stage, you forget the proof of the proposition, but still you hold that the enunciation is true, even though you may not be able to prove it.

The same is the fact with the Vedantic Philosophy. It gives thee the grand enunciation, "I am the Lord". In order to conceive it as truth and to be satisfied that it is truth, have recourse to one or two elementary works such as *Vicharsagar* or *Panch Dashi*. The line of thought is quite alien to you, yet have patience. Even the proof of an enunciation of a single proposition in Euclid requires patience. You would scarcely be able to grasp the enunciation as truth by your own efforts of logic, but you can by that of Euclid. The same with Vedant Philosophy. "I am the Lord." The enunciation is short, but the proposition for its proof is more difficult than twelve books of Euclid, and yet it is not impossible to learn it. Give it time, give it thought, give it energy, refer to the logic of master minds that have proved this enunciation, and thou wilt be only too glad to have taken the trouble. To grasp it is really a mighty effort, but is always crowned with success. Thou art even as a blind man left in a dungeon, with dead walls around thee. There is but one door to go out of that huge, dark dungeon; thou art blind, so thou seest it not. Then must thou feel for it. Thou beginnest at any one point of the circumference of the dungeon to feel for the door. Never remove thy hand from the dungeon wall even for a moment. Carefully go on thy round, feeling and feeling the wall. Thou art told that there is a door, an outlet. A happy moment comes, when thou art within an inch of the door—this is the moment for thy deliverance from the illusory, from darkness and evil, to the broad light and glory outside. But, alas! thou feelest a tickling somewhere in thy body. Thou instinctively removest thy hand from the wall to scratch thyself. The door, the outlet for thy deliverance from the illusory, is lost; thy round begins again—a tedious, monotonous round, and thou art lost in darkness of the dungeon once more till thou comest to the door again, perhaps to go to scratch again and lose it. In the cycle of illusory existences, man, thy spirit in the Eternal is enveloped in darkness and illusion. A happy moment has come, when, instead of an animal, thou art man—man, the outlet for thy spirit to get out from the darkness and illusion, to the real and Eternal. Compare John x. 7: "I am the door of the sheep"; and verse 9: "I am the door. By me if any man enter in, he shall be saved"; and also Matthew xxiv. 30: "And then shall all the tribes of the earth (the lower animals) mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory". But, ah! instead of feeling the outlet for deliverance, thou removest thy hand from it, and goest to feel the nice pleasures of the world and gettest thyself lost in illusion again, instead of finding thy way to Eternity. Thou passest by the outlet. Thou art dead. Lost thy man-form—the outlet. As man thou art given clear perceptions, and intellectual gifts to conceive, feel, and enjoy thy Eternity;

to solve the problem of thy life, birth, existence, and death; to prove the enunciation "I am the Lord". Lose this opportunity as man, feed thy illusion, and thou art lost for ever.

I am often asked by many what would be the good to society, and to the religious, mental, and moral philosophy of the world, of this conception of "I am the Eternal", "I am the Lord". I answer to such people: Friends, compare the results of this conception with other conceptions upon which the said philosophies are based. In looking at all the bases in different religions, I find the assertion that man is sinful. He must be good, that he may reap the reward of good. Tell me, friends, upon this line of thought, what is your ideal of goodness. A very good man, and not the Eternal Goodness? Upon this line of thought you will have human aspirations, desire for the reward of your goodness. You will do something to get something in return. Is there nothing nobler and higher in you than such frail aspirations? To do something in order that you may get something. Does not this line of theology and thought promise you anything else as its highest reward than riches, and beauties, and pleasure? All that in Vedant Philosophy is classed among the illusory and non-Eternal. When religion promises you frail things—when the practice of religion is to obtain frail objects and not everlasting existence, do you think the line of thought and principles emanating from this practice and preaching would be as noble as in the case when the Eternal is your ideal?—when you are asked to become like It, in your life and death? Is not Divine Goodness, Greatness, and Forgiveness far above that which we can conceive in an ideal man? Vedanta teaches you to practise good acts, not because you may receive good, but because you may become what is All Good. Is it not different to have good and to be good? Concentrate your line of conduct in the working of the Eternal, and not in that which is not Eternal. Can there be a conception higher and nobler than that? Is it not easier to be awakened to one's self than to be awakened to something which, though in you, is taught to you as apart from you? Is it not easier to do good and to be good, when it is taught to you that by doing so you are nourishing your own goodness, and not any goodness foreign to you or apart from you? Read carefully what Jesus meant when he said, Matthew xxv. 34: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world (from Eternal Existence). For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. (See my allegory of a blind man in a dungeon.) Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? and thirsty and gave thee drink? etc.: and the king shall answer, and say unto them, Verily, I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." See what Jesus means to convey by making man, a sinful man, as one of the least of his (God's) brethren. Similarly, see in the context what Jesus means to convey by telling us what God would say to a sinner. If this conception was to become general, all that should emanate from God will emanate from man, every man in one—in no illusion, but in It. Be It and not a man, a body of clay, living upon every frail thing, to be decomposed and dissociated by death, and to be associated with illusion.

Sir M. M. Williams translates the terms *Dwait* and *Adwait* as duality and non-duality. In the absence of any other accurate term in English, to my knowledge, I would translate it with Professor Dwivedi as separability and inseparability. Dwaita doctrine prevailed at one time among a few ignorant minds in India, when the theory of incarnation was being generally propounded to explain the birth of Krishna, Rama, Parasurama,

&c.; but the notion, as explained by Sir M. M. Williams, was recognised as a false one, as is decidedly proved on reference to the Puranas, where each incarnation of the Eternal spirit is mentioned as of incomplete attributes, the complete being the only Eternal. It, therefore, must have been impossible for the doctrine of Dualism to have maintained its ground even for a time.

"*Ekam eva advityam.*" Sir M. M. Williams translates this as, "There is only one Being, no Second". I would translate it as, "There is only one who is inseparable".

Sir M. M. Williams translates *sat—chit—anand*, as existence—thought —joy. *Chaitanya*, never, never, in Sanskrit, means abstract thought. I would translate it as truth, consciousness, joy. *Sachidanand*, one in whom the consciousness of truth is joy. Consciousness is different from the faculty of thought, which is intended merely as an instrument for conception. The latter belongs to Maya, the former to Brahma. The Professor also criticises the conception "that this One Eternal Neuter Essence (in the illusion by which it is overspread) is, to the external world and to the human spirit, what yarn is to cloth, what milk is to curds, what clay is to a jar". Surely cloth must be something made out of yarn, and if it is said to be a cloth, without the previous existence of yarn (or substance from which it could be made, as cotton, &c.), it must be an illusion!

Sir M. M. Williams quotes from Brihada-Aranyaka: "When there is anything like duality, there one sees another, one smells another, one tastes another, one speaks to another, one hears another, one minds another, one regards another, one forms another," and infers from this that the number One, indeed, appears to have assumed the character of a kind of God, in the minds of some Indian thinkers. No Brahmin or European would draw a similar inference from these expressions, or admit that such an inference was ever drawn by any peasant in India. I have never seen the number One, drawn on a board or printed on anything, worshipped in India. The words only convey the conception that, in the absence of Monism, the Eternal Essence has to become both subjective and objective. I believe a Vedantist teaches me the same view. Even Christ, a Vedantist, has preached the same conception (Matthew xxv. 35 to 46).

The German philosopher who believes that he has not a real distinct existence and a unity of his own, but that he is merely a phenomenal manifestation or an aggregate of many manifestations of the one Infinite Being, can be said to have made the nearest approach to the conception of the doctrine of Vedantism. In fact, if he could conceive, while so believing, that Self-conscious and Eternal Existence is the reality in him, and that everything apart from this Eternal Ego is either a non-existence, a non-eternity, or an illusion, he is nothing short of a Vedantist.

Sir M. M. Williams quotes "*Na Vastuno Vastu Sidhi*", and translates it as "Nothing is produced out of nothing". I would translate it as, "It is impossible that something can be produced out of nothing", or in the actual Vedic interpretation of the word *Vastu*, substance, "Substance cannot be the outcome of no substance". This is the real Vedantic conception of it, and this being the translation, if I were Sir M. M. Williams, I would not draw any inference from a wrong translation; and, if I drew any inference from this translation of Sir M. M. Williams as it is, it would not be, "So that if there is a Supreme Creator, he cannot create the external world out of nothing. Hence he evolves all visible nature out of Himself, and all nature is Himself."

The Boden Professor appears to be under the impression that there is something common or analogous in his idea to the conception of modern scientists, who tell us that all nature is one, and that mind and matter are inseparable. I beg to state that this mind and matter of Sir M. M. Williams' materialists are something different from the Vedantists' mind

and matter. He discards this mind and matter as no manifestation of Brahma, but illusory existences in Brahma, capable of being absorbed into Brahma, when its illusionary character is lost, provided it has any existence at all, and is something capable of being absorbed into Brahma.

I must say it once more, that, in the very face of the conception of Vedantism developing the view that Eternal spirit is the only self-existent essence, and that nothing but itself is Eternal, it is absurd to infer that this view ever was compatible with dualistic or gross polytheistic doctrine and practices. I might as well infer that Christianity and Moslemism are compatible, because they both existed in Europe at the same time, and do now exist. Monism in India has always waged incessant war against dualism and polytheism, even so late as seven years ago, and it is still carried on by Aryasamajists, Prarthana-Samajists, and Brahmos, at this very moment in India.

Monism is the stronghold of Vedantic Philosophy and Brahminical Metaphysics, against which hundreds of doctrines of India, Europe, Persia, and Arabia, have dashed themselves to death, Christianity included, as preached at present. What is conversion to Christianity in India? Converting a few truant, idle, schoolboys, fond of drink, and stylish English-speaking girls; the conversion of ignorant boys to greater ignorance, to alcohol, and not to the words and conceptions of Jesus. I have not seen a single illustration of a Vedantist, who knew what Vedant was, converted to Christianity, upholding the doctrine himself and preaching it, like Shankara or Dayanand, throughout the length and breadth of India, from Himalaya to Cape Comorin, and from Sindh to the remotest Eastern boundaries of Bengal, as the Monism of Vedant is preached. The mind of a Brahmin is not the mind of a fanatic. It is open to every reasonable argument and the most subtle conceptions of Divinity.

A Brahmin can conceive, feel, and enjoy the theory of the self-sacrifice of Ego or Purusha Yaga, for the sake of the creation which was in it. Christ felt the supreme conviction that all that was self-consciousness, eternal existence, and self-existence was divine, and the rest either non-existent, or if existent at all, existent in illusion; and still his missionaries, quite ignorant of his doctrine, force upon him the origin of all that is sinful and wicked. Can sin, with Satan and all his hosts, be created by the All Holy? If Christianity proclaims at the top of its voice that "God said, Let there be light, and there was light," and assigns a desire for creation to the Eternal Being, does it not at the same time make him responsible for the creation of Satan and all his hosts? Can darkness be the outcome of all that is light, and joy, and glory? Christianity, as understood by Christ, was Vedantism, and, as preached now, is a gross material idea of anthropopathy. The serpent comes and tempts Eve, and she, in her turn, Adam. The tree of knowledge was forbidden to men. Knowledge and conception forbidden by "all that is knowledge and comprehension"! What a ridiculous chain of nonsense, quite in contradiction to what Christ illustrated in his life, birth, crucifixion, and death. With Christ, Vedantic Philosophy was crucified in Europe, but still lives in India, whence it came. He that is glorious in himself does not seek glory in fighting and vanquishing Satan, but in ignoring his very existence. Matt. xxvi. 52: "For all that take the sword perish with the sword. Thinkest thou that I cannot now pray to my father, and he shall presently give me more than twelve legions of Angels?"

U. L. Desai, F.T.S., F.L.M.

(To be concluded.)

The Old House in the Canongate.

[*Commenced in the November Number.*]

THE after events are very dimly outlined on my mind now. It was early dawn: many hours must have gone by while I stood with Hernandez within that pentacle, during that terrible fight, but they seemed like a few moments only. A countryman passed with cart laden with fragrant hay; on this soft couch I gently placed the fainting form of Mercédes, and a liberal gratuity induced the man to go a considerable distance out of his way, to the house of an old lady, a distant relative, to whose care I proposed to entrust Mercédes. My relation was not up when we got there, but she soon appeared, and hearing the fragmentary story, which was all I could give her then, she readily undertook the kind office.

"Mercédes, so long a vision, was now to me a living and breathing reality. But it was weeks before she was sufficiently recovered to tell me anything of her story, and even when I learnt it, it was vague and imperfect. It was however, clear that she was what is called a natural sensitive. She had, I imagine, been stolen by gipsies in early childhood, for she had been brought up by them—not, however, in the squalid way and with the vulgar associations belonging to the English or Scottish idea of gipsies. The tribe with whom she had lived, had their home away in the Basque mountains, where, though shunning houses, as is the manner of all their race, they seem to have maintained an almost regal magnificence. Like all their race, they were deeply skilled in the occult sciences, and had, as I suppose, stolen Mercédes, who I fancy from various indications, must have belonged to some noble Spanish house, for the sake of her remarkable gifts. It seems she lived happily enough with the gipsies, never dreaming she was not what she was reported to be—the daughter of the chief. But for the last year her sleep had been haunted by strange visions. A house unlike anything she had ever seen, indeed, very few houses were ever seen by this dweller in tents and in caves, an evil haunting presence, her description of which tallied curiously with my own impression of Hernandez, and someone to whom she always fled for protection, and in whom she seemed now to recognize myself. In her dream the evil figure seemed to be dominating both her own life and mine, and it was in obedience to an uncontrollable impulse that she had come a considerable distance to the Vesper Service in Seville. After kneeling at the altar she became absolutely unconscious, and only recovered to find herself wearied out, and terrified nigh to death, beside the Churchyard gate. The little I then knew of spiritualism led me to a definite conclusion, viz., that Hernandez, who, whatever other powers he might possess, was clearly a very strong mesmerist, had long known the wonderful clairvoyant faculty of Mercédes, and determined to avail himself of it; meeting me he had recognized in me a similar power, and had laid his plans with diabolical coolness and cunning to bring us both under his will, that the mediumistic force of two sensitives acting and reacting in reality on each other, might produce results beyond what could be achieved by one. So it seemed to me then—but I confess to you that spiritualism and the phenomena of mediumship never attracted me much; when not utterly trivial they seem to me fraught with risks too grave to be lightly faced, so I have never read much of the literature of the subject, and my conclusions may be widely erroneous. But it seemed to me that without, or even against his will, the power of his

mesmeric influence had drawn the astral form of Mercédes to the old house in the Canongate, and thus a magnetic connexion was established between her and me, which his subsequent mesmeric experiments on me had deepened and intensified, till at last in bringing us together he had defeated his own ends, but what those ends were, or who or what was Hernandez, I am wholly unable to hazard even a guess.

"There is no particular interest for a stranger in this part of my story. I will therefore hurry over it as rapidly as I can. Suffice it to say that I married Mercédes, as of course you will have guessed, after some opposition, but at last with the full approval of the gipsy chief who had been as a father to her. He was utterly reticent as to her history, but in every other respect no prince of the blood could have met me with greater courtesy, and to all the details of my strange experience he listened gravely with a slow wise smile as one who knows all about it, looking from time to time at the palm of my hand, but saying no word. Never in this world I think were married lovers so happy as we during a long summer holiday in the beautiful Basque provinces which, unknown to nearly every traveller, were as familiar to my half-gipsy bride as the streets of Edinburgh are to us to-day.

"At last we bent our steps homeward, and it was with a feeling of pride that I took Mercédes to the old house. Her first exclamation was, 'How familiar it all is'. Like a merry child she ran from room to room, exploring every hole and corner; the old house was very bright then, and as I have told you some of my happiest days belong to this period. Now and then a dark shadow would pass over in consequence of a certain delicacy of health of my beloved Mercédes, but this the doctors assured me would pass away; a tendency to hysteria they called it; but from time to time she would fall into deep trances, in which sometimes she would say strange and startling things. It had been a great grief to us that we had no children, but one day in one of these deathlike trances she suddenly looked up and said, "It is well we have no child. You are the last of your race, the old curse will break with me.' At another time she said, 'I grow stronger, he grows weaker, he will not succeed again'. These and many other sentences of the kind, whose meaning was entirely beyond my power to fathom. I had told my uncle, who, by the way, still resided with us, of my experiences in Spain and my encounter with Hernandez, of which he gave a totally different explanation from that which had commended itself to me. 'It was not Signor Hernandez himself that you saw,' so he said to me one evening. 'If you go to a spiritual seance you will very likely see Shakspere, or Julius Cæsar, or some other great personage called up and materalized before your eyes, but directly they write, as they sometimes do, or rap out communications, it becomes at once evident that not the spirit of the mighty dead, but a very vulgar and illiterate spirit is manipulating the form which you see. So it was here; some low and evil spirit put on the aspect of Hernandez to deceive you; his actions prove it. Had you been more advanced in occultism you would have recognized this at once.' Nevertheless I was not satisfied, and I seemed to have so fully recognised Hernandez, not by the outward shape, but by the personal influence which surrounded him, that I felt no manner of doubt that it was himself. My uncle, however, grew so urgent on the point that after a while I became convinced against myself, and ready to admit that what I had seen was some mere delusive shade.

"It was about this time that old Peter, the old servant who shewed you over the house, came back. I had not seen him before; he was originally as a boy in my father's employment, and had been picked up by him somewhere, I believe, in the West Indies. Peter is said to be a half-caste, but what his particular breed is I can't tell you; I suspect he has a good deal of Spanish blood in his veins and more than a dash of nigger; anyhow Peter

has always from a boy been curiously sensitive and directly he was employed, I think as a page or boot boy or something, about the old house he seemed almost to become a part of the house; it had a strange fascination for him, and he was never happy away from it; but shortly before my return to my ancestral home Peter had been ill, and my uncle sent him away for rest and change, and so it was that until my return from Spain with Mercédes I never saw Peter. I must notice here, what you have remarked, the singular way in which most of the people intimately connected with the old house have been peculiarly sensitive. My uncle unquestionably was so in some directions, in fact, I have no doubt of his having been a spirit medium, either naturally or by cultivation; so from what I can learn was my grandfather who married a Spanish lady. She by the way played him false, and learning of her treachery at the supper table one evening, in a fit of sudden madness he flung a dagger which struck her on the chest and went straight to the heart, killing her instantly; the story was hushed up, my grandfather went abroad and died very shortly after of apoplexy. Criminal justice was as you know, very uncertain in Scotland a hundred years ago, and while poor wretches in the Cowgate were hanged for petty thefts, high-placed murderers like my grandfather escaped scot free sometimes. Then my father, who had nothing of the sensitive about him, never lived in the house at all; he married a douce pious Scotch lady, when he was pretty well on in life, but only knew of the Canongate house by tradition. I must have been born a sensitive I think, though the powers only developed when I came to the old house. My darling Mercédes was exceptionally so, old Peter also, and now you who are also sensitive, whether you know it or not, must needs go rummaging and exploring about the place, and catching all its weird influence. It seems as though the old house, like a living creature, had some almost conscious power of attracting to itself those whom its wicked influences can affect. You will remember how you, a total stranger, were impelled to go in and explore it, and unless Providence had guided you to me you would have been caught like a fly in a spider's web, or rather what seems to me a better simile, like some poor insect attracted to a carnivorous plant which absorbs and destroys it. Soul and body, will that accursed house destroy all sensitives who come within its influence, unless they have great powers of resistance.

"Very shortly after our return, I met Hernandez in the hall. I started on seeing him; my uncle who was with me said, 'Now, nephew! you've been telling me various cock and bull stories about Signor Hernandez; he has in fact never left this house since you went away. Look at him carefully now, and you will see how little like he is to the astral that you saw at Seville.' I did so, and Hernandez gazed full into my eyes; as he did so the scene in the churchyard sprang into sudden vividness, and to my utter amazement the wizard who had been making those mesmeric passes in the magic circle was a totally different person from Hernandez who stood before me.

"I felt bound to offer him an apology, but I was not satisfied. No sooner, however, did Mercédes set eyes on him than she fell into a dead faint and was ill for a long time. Peter also conceived the most extraordinary repulsion for him. 'Mr. Dalrymple,' he said to me one day, "yon man is the deevil—or if he's no himself, I'm thinking he's no vera far awa' kin. And look ye, sir, if I'm no much mistaken he's just practising his uncanny arts on the young mistress, puir thing! and it's truth I'm telling ye, gin she should make a moonlight flitting wi' him, she'll no be to blame; it'll no be her fault, puir leddy, but just against her will and through the deviltries of that black sorcerer.' I remembered his strange influence over Mercédes, and altogether I made up my mind that Hernandez must go. I was just beginning to say to my uncle that I intended to tell him so, when Hernandez himself came up with his travelling valise in his hand. 'I find

I have to leave you suddenly,' he said, 'but we shall meet again ere long.' I answered somewhat stiffly that I feared I should not be able to receive him as a guest for the present, owing to private arrangements. He was not in the least put out, but simply replied, 'Oh! of course, not here. I understand, exactly, but you will be my guest soon, in the land of the olive and wine—your uncle comes with me to-night.' Another moment and he was gone. 'What does he mean, uncle?' I said. "You are not going to leave us.' 'No! no!' said my uncle with a nervous little laugh, quite foreign to him. 'Signor Hernandez mistook. I don't know what he was thinking of.' I noticed, however, that his jolly red face was very pale.

"That night the house was full of strange noises. I have heard similar sounds in other houses sometimes and was told they were rats; it may be so. I *saw* nothing. Peter told me afterwards those that he calls "them as walks" were all about that night, far more manifest and more wicked than usual. About 3 o'clock in the morning, as nearly as I could time it, I heard a long, wailing cry which sounded like that of a person in utter terror, then several choking sobs mixed with a stertorous kind of snoring, and a rattling noise as of a person breathing with great difficulty through an obstruction: then a stillness as of death. I sprang out of bed and on to the stairs, and called several times. At last old Peter came; in answer to my inquiries he had heard nothing; troops of phantoms according to him had been flitting up and down the stairs, but he had not heeded them and had gone to sleep. We took candles and searched everywhere, but in vain. My uncle's bedroom was locked as usual. We knocked, and he answered from within in his usual cheery tones; the little vaulted room was locked as it always was. At last we went to bed. Next morning we found my uncle's room empty. The bed had not been slept in, and on breaking open the door of the little vaulted room, there lay his body stiff and cold. He must have been dead many hours. The face was swollen livid, the tongue protruded and bitten through, on either side of the throat two long black marks. 'Apoplexy,' the doctor said, an old family physician with a grave face and a gold-headed malacca cane. 'Apoplexy, my dear sir. His father, your grandfather, died of the same; hereditary tendency I fear; a little blood-letting might have saved him.' The marks on the throat he accounted for in some way which I forget, pressure of a tight collar or something; but I am as certain as that we sit here, that my uncle was strangled by some hand, physical or not, and that Hernandez had something to do with it. But what ghost or spirit or human being it was that mimicked my uncle's voice, and replied to our knock, probably no one will ever know."

V.—The end of Mr. Dalrymple's Story.

While Mr. Dalrymple was talking he had been carelessly turning over the leaves of the old book containing the writings of Fergus Fergusson. After telling the tragic story of his uncle's death his eye fell on a passage which attracted him, and he read eagerly and in silence for some time. "This is very remarkable," he said at last. "Listen! here is a short account, about two pages long, of the old wizard—this is the end of it: 'He (the wizard) was a man of notoriously profligate character, his last exploit being to elope with a noble lady of Spanish birth, the wife of a good gentleman of fortune in Edinburgh, whose name was Dalrymple; the populace were so enraged at this, that he was seized and with brief shrift condemned to be burnt alive. He was drawn on a hurdle to the place of execution, but on being bound to the stake, and the faggots lighted, it was found that he had vanished; but whether preserved by his curious arts, or whether as some assert, the Devil, who was his master, at that moment claimed his wicked soul as the prize of his misdeeds the chronicler knoweth not. Yet are there not wanting, even now, some who assert that Fergus

Fergusson was seen alive and well in the streets of Edinburgh long after this occurrence; yet he could not be apprehended of any man.' "The old curse", continued Mr. Dalrymple, "goes deeper and further back than I knew; three hundred years ago, you see, here were the same fatal elements of tragedy present in my own family, and in the same old house, and still that same infernal face appearing as the evil genius of the family. I must hurry on with my story—but one circumstance after my uncle's death was so curious in the light what followed, that I must tell it you here. Mercédes, despite the doctor's assurances, grew weaker, and her trances more frequent and lasting longer, and sometimes when wearied out and ill at ease, she has stopped in front of that picture in the hall and sighed deeply. "I wish he would come back,' she sometimes said, 'it was so pleasant when he was here.' I would have done anything in the world to pleasure my darling, even to the inviting of Signor Hernandez, much as I detested him, to my house; but always in the morning when I mentioned the subject to her, she would entreat me with a shudder never to let him come near to her. I concluded that her desire to see Hernandez was merely a fantasy bred of a weak and overwrought brain, which cool reflection and waking strength turned into the natural loathing her pure soul felt for a bad man.

"Several times about this period old Peter startled me by saying he had seen 'yon auld deevil', as he always called Hernandez, about the house. At such times every corner was searched, but without result; only now and then an echo, that sounded like the sneering laugh characteristic of him, seemed to sound through the hollows down below the foundations. 'He's after the mistress, puir leddy,' said Peter to me once, 'an ye'll no catch him, the foul devil-dealing brute—gin ye could catch him, and wring the ill-fared neck o' him ye wad do the world a guid turn; but I reckon he can go invisible and pass through closed doors as easy as open anes by some of them wicked cantrips o' his.'

"One night I was just thinking of going to rest, when Peter suddenly beckoned to me, and led me to a window, you probably remember it, which commanded a partial view of the Canongate. 'Whisht!' he said, 'yon black deevil has bewitched the puir mistress—see ye there.' Sure enough down the Canongate was walking my beautiful Mercédes. You will remember the Canongate was a very different place fifty years ago from what it is now. A fashionable street it had been in old times, and there were still some families of distinction living there. She had simply the tartan plaid drawn over her head after that graceful fashion which our rulers once thought fit to forbid by sumptuary laws, and in wearing which she adopted our old Scottish fashion and added to it all the grace and beauty of her native land. By her side was a figure I knew only too well—it was Hernandez. Immediately under my hand lay a sword-cane which I had found useful in some of my travels. I caught it up and followed the pair. Down the Canongate they went and past the old front of Holyrood, I after them; and as I passed, crowds of ghosts of the old historic personages seemed to be thronging the windows of Holyrood. On they went past Muchat's cairns, past the ruins of St. Anthony's Chapel, I panting after them. Just as they paused for a moment beside the end of Hunter's Bog I grasped my cross-hilted dagger. One mad moment I poised it, meaning to fling—the next the story of my grandfather flashed through my mind. I should miss Hernandez, I should kill my darling wife; the haunting sense of the old tragedy was upon me. Over and over again must the scene be re-enacted, so some inner voice seemed to be saying—over and over again till —— then it became silent; but the brooding curse settled down on my spirit, and the consciousness that I myself had been through this very scene before forced itself very strongly upon me.

"I drew the blade from the sword cane and rushed madly at the pair; I could almost hear their low whispers. I made a wild lunge at Hernandez;

my foot slipt as I did so and the blade passed clean through him—aye! but with no resistance even as though it passed through a cloud—and that moment like a cloud the unclean form dispersed. A wraith of pale blue vapor floated up the side of Arthur's Seat, but Mercédes lay at my feet as one dead. I had the fullest confidence in the absolute purity of my wife and I gently raised her in my arms and carried her home, where for weeks she lay unconscious. When at last she came to herself she remembered no word of the nocturnal adventure—only that her sleep had been troubled by hateful and impure visions which she seemed unable to drive away or flee from. I thought of the obscene forms conjured up by my uncle in the little vaulted room, and shuddered at the idea of such foul shapes invading the pure sleep of my darling; but at last she recovered and seemed her old girlish self once more, delighting to throw herself down into a lounge in our room in front of the old mirror in amber, satin, and black lace, with the dear old sandal wood perfume about her, and enact the part of my dream love of olden days. Happy days were these, and old Peter used to say 'them as walks' had never been so peaceful as then, though he met wraiths on the stairs and hovering round, yet all ever benignant and well disposed towards us, and of Hernandez nothing whatever was seen or heard by anyone. Happy days but all too few, and the calm was ominous. Very soon alarming symptoms began to show themselves in my darling Mercédes; not only now was it physical weakness and the persistent recurrence of the long death-like trances, but mental aberration; often she did not recognize me, and would fall into fits of uncontrolled and violent passion, as unlike herself as could well be imagined.

One night as I sat watching by her bedside a strange drowsiness crept over me, very much like that which had affected me when first I wooed her as the lady of the mirror. I could see the room and all its surroundings, but of sitting there myself I was utterly unconscious; I seemed to be everywhere and as it were part of everything, and in this state I saw plainly what I took to be the spirit form of Mercédes, herself, yet glorified and purified and transfigured, and her message to me, though I must needs translate it into words, yet came not in that form, but as it were flashed from soul to soul in an instant. 'Mourn not for me,' she seemed to say, 'I am here no longer but happy and at rest at last. The poor body you look upon contains my spirit no longer. I died weeks ago according to the time of earth. It is an evil spirit, or creation of him who persecuted me, that now animates that frame of flesh and blood.' At this mention of Hernandez I felt an irresistible wave of wrath rise in my soul; but the gentle message came again: 'Nay, be not wrath, we are not angry with the medicines that bring us health, nor with the exercises that bring strength to our bodies. I was weak and sickly; it was my trial and my task to meet and overcome him. I failed, and over and over again in infinite kindness was the same task set me, and over and over again I failed, but with each failure I gathered new strength. So long as I failed his will could chain me to this old house; but now I am free, and in winning my freedom, I have won release for you too, my beloved; in a few days you will leave this house, accursed as it is for all your race, and you will enter it nevermore. He whom you know as Hernandez was once in earth-life the ancestor of your family. He now embodies all that is evil in the inherited tendencies of that family. He and you and I have enacted the same scenes together but with a different result many times—but now you, O my beloved, have crushed out your inherited tendencies, have fought successfully against the characteristics you derive from your family, and your strength has been strength in me, and by repeated opposition we have conquered Hernandez; and we can now recognize that it is he who supplying a force to oppose our own has developed our strength and to whom we must be grateful. The ancient curse is broken.' So saying the lovely vision faded away and the feverish form of Mercédes was left tossing rest-

lessly on the bed. In the morning I did not remember the vision, nor did it come back to me for long afterwards. I knew, however, when it did come back, when and where I had seen it.

"The doctor who came daily told me that Mercédes was developing a tendency to suicidal mania, and cautioned me to keep everything of a dangerous nature out her reach, and to watch her carefully. This I did: but one night I presume I must have slept at my post, for I suddenly became wide awake, and the great funeral bed was empty. Mercédes was nowhere to be seen. I called, but no answer. In an agony of mind I rushed to the little landing. There at the head of the stairs lay my darling—her night dress stained and dabbled with blood, my cross-hilted dagger in her breast—dead and cold. The blank terrible despair of that moment was almost more than flesh and blood can bear. I cried an exceeding bitter cry and fell in a dead faint beside the corpse.

"How long I was unconscious I cannot tell, days, weeks, months, I know not. I heard afterwards that there had been some enquiry, that I had been found in a swoon beside the body of my darling, and that the Crown with its usual intelligence had come to the conclusion that I might have killed her—I who would have given every breath in my body to shield her from the slightest pain. Of all this, however, I was mercifully unconscious, and Peter took me abroad, when I first recovered myself, and then I remembered the visit, and I knew, though of course your scientific men would jeer at such an idea, that my pure and holy Mercédes had never been guilty of the sin of suicide; long before, she had left the poor frail body she used to inhabit, and it was but the foul elemental conjured up by Hernandez to take possession of it which had grown wrath with its material dwelling-place, and plunged the dagger into that sweet breast from which the angel spirit had long flown; but how the dagger came there I never knew. I have never parted from it since.

"Leave me now, my young friend, my story is done. I have never before told it to mortal man, and would not have told it to you had you not come within the spell of the old house. It is but the evil magnetism which lingers there now: the spirit of Mercédes has met and conquered the spirit of evil, and very soon no stone shall be left on another to mark where stood a place accursed of God and man."

VI.—The Writer's Last Words.

But little now of my story remains to tell. Business took me out of Edinburgh almost immediately after my last interview with Mr. Dalrymple, and it was some weeks before I saw the old house again; when I did the workmen had been some time in possession and but little of the old fabric remained, all the walls were laid bare, the floors and timber were gone: only the ground floor in fact remained, and that was open to the sky, and excavations were going on below. No secret passages or unknown rooms had been discovered, it had been simply a solidly built old-fashioned mansion, some of its lower parts, from their strength and solidity, apparently belonging to a fortified place of old time. I closely questioned the workmen and learnt that at the seventh stair, the place where, according to Peter, the ghost of the lady with the dagger in her breast had always disappeared, there was an evident trace under the plaster of an old door, but the aperture had been bricked up solid some time very long ago and no man could say what had been its original purpose, for if opened it would have led out on an outside wall with a drop of some twenty feet to the ground. This I suppose must ever remain an unknown mystery.

On two points only did any interest attach to the excavations; below the old stair leading from the Laird's room to the kitchens they had pierced down to the solid rock, and had found there a curious cleft or

hollow leading apparently to the bowels of the earth, up which had floated a vapor of so deadly and noxious a character that two of the men had fainted and been carried off in a perilous state to the infirmary; and below the little vaulted room was some curious arched masonry; something like a very primitive crypt, on the floor of which they had found a stone which now lay loose, though when discovered it was firmly bedded in the masonry, carved with a rude serpent and some other emblems; on the wall, under one of the vaultings, was cut with a chisel, a pentagram, but roughly done as though by an amateur. I was looking curiously at this, when I became conscious that someone was watching me; I looked up, and standing just above me was a slim handsome man of about forty, very dark, and dressed in some foreign fashion. I looked curiously at him. Where had I seen that face before? Then in a moment it flashed across me, "Signor Hernandez". I said. "You have mistaken me," he answered tendering his card. "Count Bernstein." I heard the voice of old Peter close behind. "God save us a', yon's that auld Deevil."

"You seem to have mistaken me for a friend," he said, with slightly melancholy accent; "permit me to give you a hand out of that pit. I think I can show you who I am." I extended my right hand mechanically; my left was resting on the wall against the pentagram, and I stood on the carved stone. As his hand touched mine a vision flashed across my mind. I saw Hernandez in habit like some ancient Druid offering a human sacrifice, and the victim was a gipsy girl, who, as some inner sense seemed to tell me, had been unfaithful to his savage semi-animal passion; and onwards over and over again I saw the same scene repeated, and I heard his deep enunciation of undying hate and pronouncement of a curse so terrible that my blood congealed and the roots of my hair stirred. Not as a succession of pictures did these varied scenes appear, not even as a number of pictures seen all at once, but with a consciousness that each one was the same, all apprehended as one, all seen and understood in a flash, quicker far than thought, and borne in upon my mind, as I knew, by the fact of my completing some mysterious magnetic circles by standing on that stone, with one hand on the pentagram, the other in that of Hernandez.

Yet it was only during the interval between my placing my foot on a fragment of broken wall and stepping off the carved stone. All the events of many centuries seemed flashed into my mind in that instant; the next I saw him again clearly. "Mysterious being," I said, "are you man or devil?" "I am to you," he replied, "as you shall take me. Adam and Eve yielded to the tempting of Satan, and for them and their offspring to the last generation Satan is an ever-brooding curse. Job resisted the power of Satan, and for Job Satan appeared as one among the Sons of God. Which is the true aspect, think you? Through the attachments of family, through specious calls of duty, through wealth and through misery, Job fought with Satan and overcame. He saw Satan clearly; your friend Mr. Dalrymple sees me clearly now. Call me Satan if you will. You and all of earth have to meet with those like me, and sometimes we appear as angels of light: when there is a clear duty, we shall show you that your circumstances are exceptional; the stronger you are, the wilier must the trial be; but learn once to go fearlessly along the path, though all pleasure and vanities have to be thrown overboard; straight on though father and mother, wife and children, seem to block the way; straight on though obedience to the command seems to imply a moral guilt; straight on though it seems to be the destruction even of your very higher self; and you shall know us for what we are, angels of light," his voice grew deep, and his figure seemed transfigured as he spoke: "But fail in any of the tests, and you shall also know us; or what we are *to you*, eternal and undying curses, lamentation, and woe." The last words were hissed like the tone of a serpent in my ear, and he was gone.

"Who was that?" I asked a workman next me.

"No man here but ourselves," was his answer, "what are ye thinking of master?"

"Whisht!" said old Peter, "They can't see, but he was here for all that —his last visit I'm thinking." J. W. BRODIE INNES, F.T.S.

THE END.

Theosophical Gleanings,

OR

NOTES ON THE "SECRET DOCTRINE".

II.

WE have seen in rough outline the earliest stages of Kosmogenesis, admirably summed up for us in the following brief statement:

"Manvantaric impulse commences with the re-awakening of Kosmic Ideation (the 'Universal Mind') concurrently with and parallel to the primary emergence of Kosmic Substance—the latter being the manvantaric vehicle of the former—from its undifferentiated *pralayic* state. Then Absolute Wisdom mirrors itself in its Ideation; which by a transcendental process, superior to and incomprehensible by human consciousness, results in Kosmic Energy (Fohat). Thrilling through the bosom of inert Substance, Fohat impels it to activity, and guides its primary differentiations on all the seven planes of Kosmic Consciousness. There are thus seven Protyles (as they are now called), while Aryan antiquity called them the seven Prakriti, or Natures, serving, severally, as the *relatively* homogeneous basis, which in the course of the increasing heterogeneity (in the evolution of the Universe) differentiate into the marvellous complexity presented by phenomena on the planes of perception." (Vol. i. p. 328).

This primary sevenfold differentiation, as the "light of eternity" rolls outward into objectivity, is repeated at each stage of the further evolution. "By sevens" the building of the Universe proceeds. "It is that *Light* which condenses in the forms of the 'Lords of Being'—the first and the highest of which are collectively Jivâtma, or Pratyagâtma. From these downwards —formed from the ever-consolidating waves of that light, which becomes on the objective plane gross matter—proceed the numerous hierarchies of the Creative Forces, some formless, others having their own distinctive forms, others, again, the lowest (Elementals), having no form of their own, but assuming every form according to the surrounding conditions. Thus there is but one Absolute Upadhi (basis) in the spiritual sense, on and in which are built for Manvantaric purposes the countless basic centres on which proceed the universal, cyclic, and individual evolutions during the active period." (Vol. ii, pp. 33, 34.)

These "countless basic centres" are, of course, subordinate to the "seven Laya centres" (Stanza vi.) connected with the Primordial Seven, the Dhyani Buddhas. Just as in the physical universe recognised by

science, our planets circle round "the sun", and many such solar systems as our own circle round a central "sun", and many such aggregated systems perchance again circle round some point central to them all; so Occult Kosmogenesis posits the primordial Seven Centres, the "imperishable Laya Centres" produced by Fohat—"The Great Breath digs through space seven holes into Laya to cause them to circumgyrate during Manvantara" (vol. i p. 147)—and round these are other Laya (or Neutral) Centres, and round these yet others, and others again. The conception of a point central to all, and of secondary points central to divisional masses, and of tertiary points central to subdivisional masses, and so on in descending order, so that, to reverse the idea, each final sub-division has its own centre, and all such centres have *their* common centre, and all these common centres *their* common centre, and so on, is one that we know to be true of the visible universe, however dizzy the attempt to realise it may make us. Anyone can figure the idea out with a pair of compasses, by drawing a number of small circles, each with its centre on the circumference of a larger circle, and all the centres of such larger circles on the circumference of a yet larger, extending his Kosmos until he is tired and dizzy; and if he makes them in groups of sevens, and goes on long enough, he will obtain a fairly clear idea of the relation of the basic centre of a planetary chain to one of the primordial Seven Laya Centres.

The planetary chain, evolved from such a subordinate centre, is a cycle of seven globes, and may be figured as situated on the arc of a circle (see Diagram II. vol. i. p. 172), our earth, or any planet visible to us, being at the lowest point of the arc. These globes are, for convenience of reference, called by the names of the letters, A, B, C, D, E, F, G. The evolution impulse travels from globe A round to globe G, dwelling on each globe and then undergoing suspension, or *pralaya;* and such a circling, with its seven periods of activity and seven periods of rest, is termed a Round. Seven such Rounds complete the Planetary Cycle, and are followed by the Planetary Pralaya. The observant student will notice that in the diagram the globes are arranged in pairs, with the exception of globe D; so that globes A and G occupy the same plane, as do globes B and F, and globes C and E. There is the descending arc, globes A, B, C; the midway or turning point, globe D; the ascending arc, globes E, F, G. The traveller must descend to win experience and self-consciousness, but his cycle is not complete until he re-ascends to the old position, bearing with him his spoils. But this figuring of the seven globes arranges them but on four, instead of on seven planes, the "four lower planes of Kosmic consciousness". The Diagram on p. 200 will solve the puzzle, for there the student will observe that the "three higher planes of the septenary Kosmos" belong to "the Divine and Formless World of Spirit", the Arupa World, spoken of in our last article, which is wholly above all such things as planetary chains.

Fohat, "the active force in Universal Life," in one aspect Solar Energy, in another Electricity, whether Kosmic, solar, or human (see vol.

i. pp. 111, 112), is the "constructive power", or force, which evolves the planetary chain. The "Wheels" "are the centres of force around which primordial Kosmic matter expands, and, passing through all the six stages of consolidation, becomes spheroidal and ends by being transformed into globes or spheres" (vol. i. p. 116). The student will recognize "this law of vortical movement in primordial matter" and will understand whence the Greek philosophers, initiates for the most part, drew their scientific teachings, teachings which Sir William Thomson echoes in his theories to-day. The details of this evolution are guided, according to the Secret Doctrine, by the beings who dwell on the higher planes, those earlier condensations of the Light spoken of above. The "Builders"—as they are significantly termed—are divided into three classes, our planetary chain being the work of those belonging to the second class, while Humanity itself owes its fashioning to the third (vol. i. pp. 127, 128).

The next point to be grasped is the central idea of the Manvantaric and planetary cycles. Light seems to be thrown on this by two passages especially, although the same thought is glanced at over and over again.

"The Doctrine teaches that, in order to become a divine, fully conscious, God—aye, even the highest—the spiritual primeval INTELLIGENCES must pass through the human stage. And when we say human, this does not apply merely to our terrestrial humanity, but to the mortals that inhabit any world. . . . . Each Entity must have won for itself the right of becoming divine, through self-experience. Hegel, the great German thinker, must have known or sensed intuitionally this truth when saying, as he did, that the Unconscious evolved the Universe only 'in the hope of attaining clear self-consciousness', of becoming, in other words, MAN; for this is also the secret meaning of the usual Puranic phrase about Brahmâ being constantly 'moved by the desire to create'. This explains also the hidden Kabalistic meaning of the saying: 'The *Breath* becomes a stone; the stone, a plant; the plant, an animal; the animal, a man; the man, a spirit; and the spirit, a God'. The Mind-born Sons, the Rishis, the Builders, etc., were all men—of whatever forms and shapes—in other worlds and the preceding Manvantaras. . . . . Every atom in the Universe has the potentiality of self-consciousness in it" (Vol. I., pp. 106, 107).

And again:

"A Dhyan Chohan has to become one; he cannot be born, or appear suddenly on the plane of life, as a full-blown angel. The Celestial Hierarchy of the present Manvantara will find itself transferred in the next cycle of life into higher superior worlds, and will make room for a new hierarchy, composed of the elect ones of our mankind" (Vol. i. p. 221).

We have then presented to us the grandiose conception of a Universe evolving upwards, as a whole and in all its parts. Each cycle, minute or vast, is an evolution complete in itself, but forming part of a larger evolution. So each cell in our body has its own circle of activity, its birth, growth, maturity, death; but each cell forms part of a tissue that also is born, grows, matures, dies; and each tissue forms part of an organ that is born, grows, matures, dies; and each organ helps to form a body that passes through similar stages; and so onwards, with races, worlds, systems,

Kosmos. The consciousness of the cell, for which the leading German scientists now contend, is not the consciousness of the brain of which it forms part, nor that of man the consciousness of the Kosmos; but shall the cell therefore deny consciousness to the brain, or man to the cell?

Let us, then, commence our study of the evolution of the planetary chain and its inhabitants with the *idée mère* that spirit is to become self-conscious through that evolution, the evolution being guided by intelligences who have already passed through the human experience in a previous Manvantara. The sketch, given in Vol. i. pp 213—221, of the seven chief "celestial hierarchies" is a picture of the inhabitants of higher planes in their relationship to terrestrial humanity, which will be more clearly understood at a later stage of our study. The highest, the "formless fiery breaths", the "divine fire", are collectively Atma, the universal spirit. The second, "Fire and Æther", are Atma-Buddhi, Buddhi, the divine soul, being the vehicle of Atma. The third symbolises the intellect, Manas, that with Atma-Buddhi gives Atma-Buddhi-Manas, the Triad. The fourth "are substantial Entities. This is the highest group among the Rupas (atomic forms). It is the nursery of the human, conscious, spiritual souls." They are the "inner soul of the physical cell", "the spiritual potency in the physical cell that guides the development of the embryo, and which is the cause of the hereditary transmission of faculties, and all the inherent qualities in man". The fifth group "is supposed to contain in itself the dual attributes of both the spiritual and physical aspects of the universe". The sixth and the seventh groups are "conscious ethereal entities", including Nature-Spirits or Elementals of all kinds, sentient but not always intelligent beings. From the sixth of these groups man has to draw all but his highest principles and his physical body. The question is often asked whether Theosophists regard these "hierarchies" as composed of entities, or as being merely allegorical.

"To this the answer is given as plainly: 'After due allowance for the imagery of personified powers, we must admit the existence of these Entities, if we would not reject the existence of spiritual humanity within physical mankind. For the hosts of these Sons of Light and "Mind-Born Sons" of the first manifested Ray of the UNKNOWN ALL, are the very root of spiritual man.' Unless we want to believe the unphilosophical dogma of a specially created soul for every human birth—a fresh supply of these pouring in daily since 'Adam'—we have to admit the occult teachings" (vol. i. p. 106).

The idea, then is, at the commencement of our planetary chain, that there are concerned with it Builders and Planetary Spirits (vol. 1, p. 128) who have existed as men in previous Manvantaras, and who were the elect of that past Humanity; and a host of other entities, who have progressed to a certain point and whose further evolution is to be carried on upon our planetary chain. Man, as we know him, has to be evolved with whatever else may lie before him during the present planetary cycle, and in that evolution these entities are to take part. Now septenary man consists of

Atma-Buddhi, Manas, and the lower quaternary, and the evolution we have to follow is the wedding of the Monad to the intellectual and vital entities, the making of the complete Man. For Man "is the product of Nature's gradual perfecting work, like any other living unit on this earth. But this is only with regard to the human tabernacle. That which lives and thinks in man and survives that frame, the masterpiece of evolution—is the 'Eternal Pilgrim', the Protean differentiation in space and time of the One Absolute 'Unknowable'" (vol. ii, p. 728).

Here let us pause for a moment on this term, *Monad*. The Monad is Atma-Buddhi. Fohat, we read, "traces spiral lines to unite the sixth to the seventh" (Stanza v). "The sixth principle in man (Buddhi, the Divine Soul), though a mere breath, in our conceptions, is still something material when compared with divine 'Spirit' (Atma) of which it is the carrier or vehicle. Fohat, in his capacity of Divine Love (Eros), the elective Power of affinity and sympathy, is shown allegorically as trying to bring the pure Spirit, the Ray inseparable from the ONE Absolute, into union with the Soul, the two constituting in man the MONAD, and in Nature the first link between the ever unconditioned and the manifested" (Vol. i. p. 119). Now it is essential not to lose sight of the fact that Atma-Buddhi is One throughout the Universe. It is the life, the soul of the Kosmos, and ours only in that we are parts of the All. A ray, indeed, falls into each, but it is the one "light that lighteth every man that cometh into the world", and every atom in this world and in all others. In a sense, it becomes individualised, as a drop from the ocean, by its union with the individual, but in its essence it remains part of the whole. "The Monads are not *discrete* principles, limited or conditioned, but rays from that one universal absolute Principle" (Vol. ii. p. 167).

It is this Monad which circles round the planetary chain, and whose journey from globe A to globe G makes a Round (Vol. i. pp. 167, 168). Seven times is that journey trodden during the planetary Manvantara. "The Monad, born of the nature and of the very Essence of the 'seven' (its highest principle becoming immediately enshrined in the seventh Kosmic Element), has to perform its septenary gyration throughout the Cycle of Being and Forms, from the highest to the lowest; and then again from man to God" (Vol. i. p. 135). There is "a limited number of Monads evolving and growing more and more perfect through their assimilation of many successive personalities, in every new Manvantara . . . . . Although the hosts of more or less progressed Monads are almost incalculable, they are still finite, as is everything else in this Universe of differentiation and finiteness" (Vol. i. p. 171). It is this Monad which impels to development and progress: "That which propels onward and forces evolution, *i.e.*, compels the growth and development of Man towards perfection, is (*a*) the MONAD, or that which acts in it unconsciously through a force inherent in itself; and (*b*) the lower astral body on the *personal* self. The former, whether imprisoned in a vegetable or an animal body, is endowed with, is indeed

itself, that force. Owing to its identity with the ALL-FORCE, which, as said, is inherent in the Monad, it is all-potent on the Arupa, or formless plane" (Vol. ii. pp. 109, 110).

The Monads, in the course of their long pilgrimage, pass through many planetary chains; but as we are here concerned with that chain only of which our earth is part, it must suffice to say briefly as to the Monads which are to incarnate during our planetary Manvantara, that the Secret Doctrine teaches that they arrive on our chain from the chain in which the moon is globe D. (It must be kept in mind that bodies normally visible to us must needs consist of matter able to impress itself upon our retina, *i.e.*, matter belonging to our plane.) "Now, it must be remembered that the Monads cycling round any septenary chain are divided into seven classes or hierarchies according to their respective stages of evolution, consciousness, and merit" (vol. i. p. 171); and these classes reach globe A for their new planetary pilgrimage in orderly succession. When the most advanced class of Monads has finished its seventh Round on globe G of the lunar chain, their activity is suspended for a period of pralayic rest; during their last Round, when the hindermost class has worked through a globe, that globe begins its planetary pralaya, and its life-energies pass "to a new Laya centre, which commences the formation of" the corresponding globe on the earth chain (p. 172). The seven classes of Lunar Monads (Lunar Pitris, in the Hindu phrase) will, then, reach our globe A, one after the other; "having ended their life-cycle on the lunar chain, which is inferior to the terrestrial chain" (p. 179), they come to be incarnated on the latter. On globe A, as on the succeeding globes, the cycle of evolution is sevenfold: three elemental kingdoms, followed by the mineral, the vegetable, the animal, the human. Let us figure in our minds the arrival of Class I. at the threshold of the lowest of the three elemental kingdoms; working its way through it, it reaches the second elemental kingdom, and as it begins to evolve through the second, Class II. enters the lowest elemental. As Class I. starts through the highest elemental, Class II. begins the mid-elemental, and Class III. enters the lowest. And so continues the evolution step by step, until Class I. has reached the first stage of the germinal condition of potential humanity on globe A, and Class VII. has entered the lowest elemental kingdom on the same globe. Thus globe A finally manifests the seven kingdoms, each occupied by a class of Lunar Monads or Lunar Pitris:

Lunar Monads, Class I. have reached the Potential Human Stage.

,,	,, II.	,,	,,	Animal ,,
,,	,, III.	,,	,,	Vegetable ,,
,,	,, IV.	,,	,,	Mineral ,,
,,	,, V.	,,	,,	Higher Elemental Stage
,,	,, VI.	,,	,,	Middle ,,
,,	,, VII.	,,	,,	Lower ,,

But the student must remember, in using these familiar names of human,

animal, etc., that all on globe A is of the most ethereal substance, the mere filmy shadows of organisms; slowly, Round after Round, the seventh group of the celestial hierarchy—the Nature forces or spirits of each globe—build into the filmy shadows the grosser matter, condensing, solidifying, stage by stage (see, with reference to globe D, and therefore, by analogy, for each globe, vol. ii. p. 110: "the spirits of the Earth clothed the shadows and expanded them . . . . it is they who give, or build, the physical tabernacle of man"). It must also be remembered that the "Man" of Globe A is irrational, senseless; the Monad cannot impress his substance, filmy as it may be: a long journey lies before the Pilgrim, ere he can become conscious on the material plane; be the matter ever so ethereal, it is not of the Arupa* world.

TWO STUDENTS OF THE E.S.

Note. It is certain that even on an elementary paper such as this some questions will arise in the minds of many who may read it. Some of those questions students will be able to solve by their own efforts; for it must be remembered that in Esotericism, even more than in any other study, no man can do his brother's thinking for him. Other questions may, however, refuse to be solved even after careful thinking; if such questions are sent to us, to the care of the Editors of *Lucifer*, 17 Lansdowne Road, Holland Park, W., we will do our best to answer them, or obtain answers for them, and such questions and answers on the preceding paper will be annexed to the following one.

EASTER MORNING.

From the star-circled dome of Heaven their flight,
Worldward, a host of angels speed. Their wings
Shed gold light of the Throne that radiance flings
Throughout the sunrise. And that mountain's height
Which shadowed, in deep hush, the Christ's death night
Is lit with glory; while a seraph sings
The song of silence to the King of Kings
Whose deathless death is triumph of Love's might.

Each love within us is a Christ new-born
And each, in time, our brothers crucify
With weary crosses—weary crowns of thorn—
With stripes and wounds—until they purify
The mighty Self within, and justify
The glorious radiance of *our* resurrection morn.

MARY FRANCES WIGHT.

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* The student should remember that *a* is a privative, and signifies *without*: *a* rupa, without form, and so with other similar words.

Ecclesiastical Christianity.

IV.

WE pass onward to a later period.

The antecedents of the French revolution were oppression and imprisonment, much of which had been upheld by ecclesiastical influence, and Louis XIV may be said to have sown the seed of the Reign of Terror. Descartes was compelled to live in exile, and it had been proposed to burn him for "heretical philosophy", and the Bastille, or some other instrument of Church and State, inflicted grievous injury on almost every thinker in France. The Jesuits presided over the bastilles and galleys, and in them or in the State prisons anyone could be immured without trial or sentence, on the authority of a *lettre de cachet*. To the last the clergy supported despotism, and when in 1761 the persecutions for heresy were relaxed, they urgently remonstrated against it. At the time of the Revolution, which witnessed horrors similar to those inflicted upon the Huguenots, and in the same places, a century before, their property was estimated at eighty millions, and one-fifth of the land was possessed by the Church, which had grown rich by Protestant spoils.

In Spain, the Inquisition was only abolished in 1820, and that country has never recovered from the paralysing influence of priestly dominion. The Spanish bull-ring attests the degree of her civilisation. Persons are still living who remember the destruction of the convent of Poblet, in which a recently-used torture-chamber was found and a dungeon filled with human bones. In Spanish America millions of the aboriginals were destroyed by the cruelty of the Spaniards, and their land became, in great part, the property of the Roman Church. In 1565 Melendez of Spain massacred the French Protestants in Florida, and 200 were killed, including children and the sick. On the ground mass was afterwards celebrated, and the site of this deed of blood selected for a church. Through treachery Melendez afterwards killed several hundreds more who had been confiding enough to trust to his word of honor. And in later times, at the catastrophe which occurred in the cathedral of Santiago, on the "Feast of the Virgin", in 1863, the priests kept the large iron gates across the chancel firmly closed in the face of the shrieking people, in order to save the church properties and "sacred relics". It was the old spirit of the Inquisition in another form, reckless of human lives and happiness alike, when priestcraft and its follies were at stake.

In England, during the incapable reign of George III., the clergy to whom he deferred aided him in the unjust war upon the colonies which met with its righteous retribution, and when English freedom and the liberty of the Press were at stake, Church and State as usual joined forces against the people. Priestley was persecuted in Birmingham; the bishops opposed Catholic emancipation; and the Dissenters suffered anew. Every fresh step in science was met by strenuous opposition. The discovery of vaccination was denounced from the pulpit, and texts of Scripture hurled against the offending Jenner. Combe was accused of "infidelity". The heaven-sent blessing of chloroform applied by Sir James Simpson in our own century, to the amelioration of sufferings which have indeed been a curse to womanhood in civilized countries, was vehemently resisted as "contrary to Holy Writ". The abolition of church-rates, and the establishment of State education free from theological errors and sectarian bias, were measures

which met with the same opposition and the same outcries. At the solemn hour when the last rites were being performed over the remains of the great Von Humboldt, at Berlin, in 1859, the clergy almost entirely absented themselves, and the great facts taught by the study of geology excited a hostility from the Church and the orthodox, which found vent in the expressions of opinion that the science was "a dark art", and an "awful evasion of the testimony of revelation". Religious terrorism has cast its dark shadow over truths which only served to reveal the power of the Creator and the grandeur of the methods by which His worlds have been evolved. Railroads, telegraphs, discoveries, accidents, all have formed fertile themes for clerical warnings and anathemas.

The wonderful researches of Darwin, Boucher de Perthes, Huxley, Lubbock, and Lyell are stigmatised by the orthodox as "dangerous", or "irreligious"; and while attempts are made on the one hand to represent the atomic theory as only a revival of ancient philosophy, just as attempts were made in the sixteenth century to show that the Copernican theory was merely a revival of the Pythagorean doctrine, which had been "thoroughly exploded", strenuous endeavors are made on the other to overthrow every aspect of evolution except Darwin's *facts*.

In America, the advocates of the abolition of slavery ran the gauntlet of both lay and clerical persecution. "I can bear testimony," says John G. Whittier, "to George Thompson's courage, fidelity, and self-sacrifice in that terrible year when press and pulpit, caucus and legislature, were everywhere hounding on the people against us." In Boston George Thompson and Lloyd Garrison were denounced by the press and the clergy, and it was there that Garrison was dragged through the streets by the ignorant mob inflamed against him, with a halter round his neck. The church taught that slavery was a divine ordinance because it existed among the ancient Jews, and declared the abolitionists to be "profane" persons, who "fought against God". The "curse on Ham", like the "curse on Eve", must be maintained at all costs. After a thirty years' struggle, the stain of negro slavery was blotted out in a war which deluged America with blood.

In Italy, forty years ago, the Scriptures were read in secret; and so late as some twenty years since persons have bought some of the New Testaments on sale in Rome at last, in order to tear them up and scatter them on the ground. Bonfires have been made of them even in Ireland. The Index Expurgatorius of 1599 still exists. So also does the theology of Trent. In the teeth of the spirit of religious freedom which is now making itself felt throughout Europe, and which was aided in the results of Sadowa and Sedan, the Æcumenical Council declared, in the summer of 1870, in favor of the pitiable doctrine of papal infallibility, the only result of which is to promote the schism which precedes disintegration, and papal denunciations were once more thundered against the "Satan and his emissaries", who dared to fight for freedom and to ignore the pope.

The close of the year, however, beheld a swift reply to this last effort of human arrogance to arrest the divine and unchangeable laws of God. The Franco-Prussian war had in the same summer withdrawn the French troops from the papal territory, and late in the autumn Victor Emmanuel, owner of a name of happy augury, entered Rome, once more the capital of United Italy, and the temporal power of the Pope was swept away. The prisons of Naples were a result of the influence of the Vatican, and the cry for liberty and justice was no less a protest against the power of the priest.

In looking back upon the past, it must be remembered that it avails nothing to point to a St. Vincent de Paul, a Fénélon, or a St. Teresa. Among the Pharisees also were a Hillel and a Simeon. There are pure souls in all times attached to systems which they are not strong enough to reform. Visions, voices, and spiritual

manifestations—"many wonderful works", are not confined to the records of the Roman Church. The Jews of Pilate's time had the same belief and experiences with the same inoperative, because subordinated, result. The heralds of a great religious reform are not drawn within the spheres of unenlightened human authority and dictation, but gather round and inspire free human souls, the "heretics" of their age, and send them forth among the people.

Nor, indeed, can the history of ignorance and bigotry be permitted to close here. But a few years ago Rowland Williams was prosecuted for heresy in the ecclesiastical courts; Colenso was inveighed against by innumerable doctors of divinity; *Essays and Reviews* raised a storm in the clerical world; and Canon Farrar, like Maurice before him, has been convicted of "mischievous error", and solemnly expostulated with for his brave attempt to lighten the prevailing darkness of theology with *Eternal Hope*. Meanwhile, ritualism among the clergy advances apace. Youths of weak mental fibre, educated at Oxford, and influenced by subtle dialecticians, who reason like lawyers, but never like men, enter the church, retire to a clergy-house, preach *compulsory* confession to a priest, *i.e.*, as a "sacrament", and indite letters on note-paper ornamented with red crosses, and dated "the feast of the blessed St. Chad". Twelve thousand pounds have recently been wasted in prosecuting a clergyman of the Church of England during a period of twelve years, for lighting candles when not wanted, elevating a paten, wearing a chasuble, biretta, and other garments of a ritualistic persuasion, making the sign of the cross, mixing water with sacramental wine, kissing the prayer-book, and causing a bell to be rung during the consecration of the "elements".* And an English clergyman, who is in favor of reunion with the Roman Church, has not long since openly defended the Marian persecutions, and considers "heresy" on a par with murder and "rebellion". He has a brother after his own heart in France. M. Veuillot avowed his Ultramontane policy in the *Universe* thus: "For my part I frankly avow my regret not only that John Huss was not burnt sooner, but that Luther was not burnt too. And I regret that there has not been some prince sufficiently *pious* and politic to have made a crusade against Protestants." Individuals of this last stamp may be priests by nature, but they are neither men nor Christians. They are not worthy to wipe the dust from off the feet of one of the old martyrs, who many a time might have escaped death and suffering by a word.

It is difficult to conceive how any sane persons, not brought up in their midst, can presume to institute such practices and such beliefs in the name of religion in our time; but what is it at the root of these mental departures? An irrational theology, which has been opposing the work of Jesus of Nazareth for nearly two thousand years, which drives the weak to ecclesiasticism, and the strong to atheism and materialism, and a church which keeps up the system which the foregoing pages have plainly proved to be a deadly one to all that is best and noblest in human nature, by the arm of the law. The State Church will never cease to want a Lord Penzance, or to produce a G. W. Foote, and however estimable and self-

* I have before me now an "Anglican" imitation of the Roman Catholic *Garden of the Soul*, in which I find among the "Penitential devotions," prayers for confession. In the index I find *Three Theological Virtues, Four Cardinal Virtues, Seven Gifts of the Holy Ghost, Seven Spiritual Works of Mercy, Seven Corporal Works of Mercy . . . . Three Notable Duties, The Golden Litany, The Five Joyful Mysteries*, &c., all marshalled out with mathematical precision. In a pamphlet there are directions after receiving the sacrament to ejaculate "Body of Christ save me, Blood of Christ refresh me, Water from the side of Christ wash me, In thy wounds hide me," &c. With the theology of the *War Cry* fresh in one's recollection, and the open revival of these monkish phrases and practices, the religion of Christ and his mission to the world seem, if it were possible, to be well-nigh forgotten! Mental slavery and theological errors have ever taken the form of an "angel of light" but every step in human progress has pointed out their true character, let the form be enforced celibacy, persecution, opposition to knowledge and freedom, undeviating dogmas, or any other sin against the soul. Meanwhile let it be remembered that superstition and vice are sisters who walk hand-in-hand, and who are acquiring a terrible power at the present time, especially the last in the large cities which have now arisen in every European country.

denying individual members of the clergy may be, it is impossible to be much in contact with them without recognizing that they are pledged to ideas which are fatal to human liberty and progress. The abolition of slavery, the temperance and peace movements, were all begun by men outside the Church, and whenever toleration or great social reforms have been established they have, with the rarest exceptions, been forced upon the clergy by the common sense of the people. Churchmen are the persons who monopolize the Universities, uphold sectarian methods of instruction, oppose religious equality and free education, who zealously maintain the Athanasian Creed, who fear truth lest it should "unsettle" those not yet driven to Atheism, and who would fight to the death to maintain the old marriage-service of the Sarum Use, which holds the soul of woman in the curse of a man-made subjection. Whatever intellect they possess is almost always intellect without manhood, an intellect which dares not face large problems, which defers to the conclusions of an earlier age, and which expends its whole force in defence of narrow and dogmatic assertions. And recently this tendency has assumed a darker hue in the Jesuitical attempts to distort historical facts of the plainest kind in order to whitewash the Church of Rome. Truly, it may once more be said: "Ye build the sepulchres of the prophets, and your fathers killed them".

Yet the social reforms and scientific discoveries opposed by the churches have done more for the alleviation of suffering, and the advancement of civilization and happiness, than all the almsgiving and the external and superficial methods of assistance which mere charity, without knowledge, could possibly devise. With a mighty voice they speak and condemn the anthropomorphic worship of man.

The recent discussion on the Burials Bill should open the eyes of all not blinded by the mist of superstition still among us, as to the utter incapacity of the average clerical mind to teach practical religion. It is a deplorable fact that clergymen came forward to enter their "solemn protest" against the passing of the Bill as "dishonor done to Almighty God". Man has indeed made God in his own image! How necessary that Bill was may be shown from the fact that more than one clergyman has declined to read the burial service over a child that had received "heretical baptism" from a Dissenting or "unlawful" minister. The gnat is always strained at, the camel swallowed; the revision of the Articles would create a clerical uproar, while war and prostitution go on without a protest.

S. E. G., F.T.S.

(To be concluded.)

SUNSET.

Up the lane together,
Through an open field,
Over gorse and heather,
Mountains stand revealed.

Now with lonely footstep
Toil up one more height;
Nature shows her lover
Rarest sunset light.

Call the friend up after,
All is fled away;
He, with mocking laughter,
Will no longer stay.

Turn with tender longing
One more wistful glance;—
Lo! that look of beauty
On nature's countenance.

Thus to truest lovers
Secrets she displays,
Shows her fairest treasures,
Nevermore betrays.

ADAMANTA.

A Talk with Sumangala.

IS SOUTHERN BUDDHISM MATERIALISTIC?

OF all the suggestions which Theosophy has been instrumental in impressing on public attention, there are few of more momentous import than that which accredits every great world-religion with two sides, an exoteric and an esoteric. Needless here to advert to the wealth of testimony forthcoming in support of these happy distinctions. The historic fact of the existence of secret lodges and hierarchies of Initiates side by side with the prevalence of popular legends and extravagances, the testimony of pictograph, symbol, tradition, and lastly that of the cultured occultist of to-day, unite in emphasising this truth. Of course it goes almost without saying that considerable reservations may be necessary when we seek to apply this principle of research to the case of any specific creed. There is, for instance, every reason to believe that a fair proportion of human religious beliefs are based on a simple nature or ghost-worship, innocent of any possible "occult" coloring. But in dealing with the various phases of religious thought grouped under the heads of Buddhism, Brahmanism, of Zoroastrianism and even Christianity, recourse must be had to a deeper and far more significant clue. It is, indeed, hopeless to account for the phenomena attendant on the mere ORIGINATION of all the great types of belief, if we refuse to recognise the leading part played by the custodians of the Secret Science in the arena of human progress. All research points in fact to the existence of an Esoteric Doctrine, constituting that "unexplored remainder of theological controversy" over which the rationalists and the religionists have so long and so fiercely fought. And it is on the recognition of this fact that the hope of an eventual honorable compromise between the contending parties may be said mainly to depend.

Now among those types of exoteric creeds which have most closely approximated to what some of us hold to be the esoteric doctrine or "Wisdom Religion", Southern Buddhism occupies a prominent place. Nothing, indeed, is more impressive than the continual insistence of the *Pitakas* on that basal postulate of the occultists, viz, a Nirvana attainable by the "Ego" after innumerable "descents" into physical rebirth. In this particular respect its claims to consideration immeasurably outweigh those of the current western faiths whose *faint* tincture of esoteric lore—dimly discoverable amid a farrago of biblical trash—scarcely repays research. But despite its indubitably vivid esoteric impress, Southern Buddhism easily lends itself to misapprehension at the hands of the Western critic. On the one hand we note the too hasty Theosophist who dubs it "materialistic"; declaring that its modern representatives have entirely lost the key to its inner meaning. On the other, we confront the professional Orientalist, a worthy to whom the bare notion of "esotericism" is repugnant, fathering on it the denial of a soul, Nirvanic annihilation and so forth.* So prevalent, indeed, are opinions of this sort that the expres-

* Outside the Orientalist world proper, there are many unbiassed European freethinkers who labor under a similar delusion, probably owing to their want of ability to penetrate the intricacies and vermiculations of Eastern metaphysics. I find for instance a passage in the Appendix to Buchner's "Force and Matter," where the teaching of Gautama is described as initiating a "remarkable atheistic and materialistic religion"!! Schopenhauer himself fell into the error of regarding the Nirvana as the absolute annihilation of subjectivity, and thus vitiated an important portion of his borrowings from Eastern thought.

sion "*materialism of the Southern Buddhistic Church*" is rapidly becoming a stock household phrase. How utterly erroneous is this popular ascription of materialism to Sumangala and his school, will be speedily made apparent.

During our recent stay in Ceylon, Col. Olcott arranged for a discussion between the Right Rev. H. Sumangala and myself with a view to eliciting some definite pronouncements on the leading issues of the case. Though fully conscious ourselves of the absurdity of classing under the head of materialism a system which not only inculcates the anti-materialist idea of Reincarnation, but admits the reality of "Gods", "devas", mystic knowledge, powers attainable by Dhyana, etc., etc., we were not altogether unprepared for a savor of modern rationalism. In view moreover of the assertions of those Orientalists who have so kindly consented to interpret Buddhism for the Buddhists, we had grounds for anticipating as our fare a maximum of "exotericism" and a minimum of "esotericism". Was it not the fact that the potent seigniors referred to had hurled at our heads their vast experience, gleaned in arm-chairs at home, and blandly dispelled the illusion that Buddhism and the "Secret Doctrine" had aught in common? Animated, however, by a lingering suspicion that possibly a High Priest of Buddhism might be the right person to apply to after all, we sallied forth one sunny afternoon, on heckling designs intent, to the Oriental College, and before long found ourselves ensconced in the roomy Library of that useful structure. There, in addition to the High Priest, was to be seen his Sub-Principal, Hiyeyentaduwe Devamitta Thero, together with a few yellow-robed monks. Mr. L. Corneille Wijesinha, Government translator of the "Mahawansa", accompanied us in the capacity of interpreter. This gentleman's complete mastery of English and Sinhalese served us in excellent stead, and it is no exaggeration to state that the highly successful issue of the discussion was in great part due to his singularly able mediation.

In opening the discussion I plunged at once *in medias res* by broaching the subject of "First Principles". Did Southern Buddhism admit a duality of spirit and matter as the essential ground-work of kosmic evolution? What was the relation of consciousness to its physical basis—the time-honored problem known in the West as the "relation of psychosis to neurosis"? The elucidation of these points involved a very complex and lengthy treatment which threatened, at one time, to mar our metaphysical joust, but finally drew the following purely esoteric and radically anti-materialist admissions from Sumangala Maha Thero:—

There are two co-existent but mutually dependent principles underlying kosmic evolution. The first is NAMA, which may be said to correspond in a general way to the concept "Spirit", that is to say, to a formless subjective reality which both transcends, and yet lies at the root of, consciousness. NAMA is in fine, the impersonal Spirit of the universe, while RUPA denotes the objective basis whence spring the varied differentiations of matter. Consciousness or Thought (*vinnâna*) supervenes when a ray of NAMA is conditioned in a material basis. There is thus no consciousness possible without NAMA and RUPA co-operating—the former as the source of the ray *which becomes* conscious, the latter as the vehicle in which that *process* of *becoming* is alone possible. An excellent illustration was then furnished us by the High Priest, who compared this relation of vinnâna to rupa with that subsisting between a crew and their vessel. Though the crew [*vinnâna*] direct and control the vessel [*rupa*], they could not be carried along or even exist as a crew in its absence. Its existence renders possible their aggregation in such a manner as to admit of their directing it. Similarly vinnâna 'informs' rupa, but is itself only possible through rupa. The bearing of these admissions on the esoteric view of the relations between the "Logos", or Purusha, and Mulaprakriti—the dual facets of

the one Absolute Reality, is too apparent to call for comment. Furthermore the attitude taken up with regard to the foundation and conditions of consciousnes is especially worthy of note; constituting as it does the only thinkable reconciliation of current physiological psychology in Europe with the spiritual philosophies of the East, and embodying one of the most fertile and suggestive of the results arrived at by the best schools of German metaphysics. It is now warmly championed, though under a slightly different aspect, by Edward von Hartmann in his popular "Philosophy of the Unconscious". Von Hartmann pictures the Absolute as bringing the *per se* "unconscious subjectivity" of the "Idea" to individual consciousness in certain of the atom-aggregates which it has evolved on the objective side of its manifestation. And if objection is raised to von Hartmann on the score of speculative imaginings with which he has sought to deck his pessimistic creed, there remain distinguished writers in the sphere of positive psychology who have been forced into a very similar line of hypothesis. Witness, in this connexion, one of the leading English thinkers of the present day, Dr. Romanes, F.R.S., the author of that justly celebrated work "Mental Evolution in Man". In the course of an article entitled "The World as an Eject" (*Contemporary Review*, July, 1886), he argues for the reality of a World Soul whose "level of psychical perfection may be higher than what we know as personality". In accordance with this line of thought, he further remarks that "if the ultimate constitution of all things is psychical, the philosophy of the Kosmos becomes a 'Philosophy of the Unconscious' only because it is a *Philosophy of the Superconscious*". In citing these parallelisms I am, of course, fully alive to the fact that the ontological stand-points occupied by these diverse schools conflict in no doubtful fashion. The esoteric Buddhist and Brahmanic teachings appear to me to emphasize the immanence or dualism in the stream of Kosmic phenomena. The speculations of Fichte and Hegel rest, on the other hand, on a pantheistic idealism; while the pantheistic creed of von Hartmann embraces a transcendental realism and inculcates a Kosmic dualism based on his ascription to the Absolute of the two attributes of Will and Idea. Romanes again oscillates between an attachment to materialistic Monism in psychology, and the scarcely consistent desire to resolve all natural phenomena into a flux of veiled psychical processes. But those who aim at detecting similarity in difference will not fail to note their very important agreement anent a recognition of the transcendental impersonal subjectivity, which finds its conditioned expression in our present individual consciousness. I lay great stress on this point as it lies at the root of the religious philosophy of the future. It stirs up, moreover, a whole hornet's nest of attendant questions, to the consideration of which I hope shortly to return at considerable length.

Nama and Rupa having been thus satisfactorily disposed of, the inevitable question of Nirvana—that pendant of all Buddhist controversies alike—came up for discussion. On this moot issue we found ourselves, like Milton's *dilettanti* demon philosophers in Hell—

"In wandering mazes lost:"

the cause of which deadlock was subsequently apparent when, in answer to a not too premature enquiry, the High Priest expressed his opinion to the effect that the laws of thought do not apply to the problem. The Brahmanical idea of the absorption of the Ego into the Universal Spirit was, however, he declared, fallacious, as any such coalesence involved the idea of Cause and effect obtaining in Nirvana—a state pre-eminently *asankatha*, that is to say, not subject to the law of Causality. He then proceeded to deny the existence of any form of consciousness, whether personal or that of coalesced Dhyanic entities, in Nirvana; rejecting the most rarified notion of the survival of any consciously acquired memories in

that state. Subsequently, however, he gave the lie to the annihilationists by admitting that this state was comprehensible to the intuition of the Arhat who has attained to the fourth degree of Dhyana or mystic development, and furthermore that the "true self", *i.e.*, the transcendental subject—about which anon—actually entered Nirvana. The obscurity in which this avowal was veiled might be judged from the fact that, according to him, the refined phase assumed by the Ego on the confines of Nirvana cannot be described as one of either consciousness or unconsciousness: the problem as to its condition being thus altogether removed from the sphere of intellectual research. Ordinary empirical thought works piecemeal by establishing unreal relations between ideas, and is hence incompetent to seize upon the mystery.

Touching on the modes of "meditation", he specified two main divisions—*Samartha*, the attenuation of passion by reflection, and *Vidarsana*, the attaining of supernormal wisdom by reflection: each of which embraced twenty aspects. Buddhism, be it understood, does not trouble itself much about Vidarsana, subordinating, as it does, all aims whatever to the supreme struggle towards freeing the Ego from the misery of life, by the eradication of all desire and passion. *En passant* it is as well to note that the wisdom streaming in upon consciousness through the portals of Vidarsana was stated to be of an order transcending the purely empirical knowledge which constitutes the content of Vinnâna. It is independent of sensations and only to be described as clairvoyant and immediate realisation.

Questioned as to the possibility of a world-purpose, both the High Priest and his Vice-Principal replied that the resort to design was superfluous; objective nature being no more than the necessary succession of phenomena. Further queries elicited the remark that causation from the immaterial or subjective to the material or objective is, so far as regards the human body, an established fact. Is it not, indeed, implied in the bare statement of the law of Karma, one aspect of which ascribes to the re-forming skandhas of a past birth a positive modifying influence on the infant brain? Undoubtedly. Given, however, the actuality of a causation from subject to object in the case of the microcosm, man, are we to deny the fact of a similar causation from the World Spirit (Nama) to the "universal Rupa" or objective Nature? Analogy brands this limitation as arbitrary. It cannot, moreover, be contended by the Southern Buddhist leaders that the world-process as a whole is necessarily stereotyped through the eternities, for they also hold to the doctrine of alternating Maha-Manvantaras and Maha-Pralayas. Obviously, during the re-objectivation of Matter after a Great Pralaya, there would exist every scope for the origination of a new (or modification of the old) kosmic order by the clairvoyant ideation of Nama. Under any supposition it appears strange first to posit Nama and then to deny it all share in the world-process, save that of furnishing the raw material of consciousness. Subsequently, be it stated, Sumangala did go so far as to admit to Colonel Olcott the possibility of the aggregate subjective Karma of one Manvantara re-acting on and modifying the "tendencies" of its successor. Why not go further and accept the esoteric teaching *en bloc*?

Perhaps it is feared that any such move might prove open to misconception, owing to the absurd old Christian fashion of running the "design" argument as a prop to the idea of a "personal designer". The bare reference to the already mentioned work of von Hartmann, a philosopher who lays the strongest emphasis on the teleological ordering of phenomena while emptying the vials of his satire on the head of Theism, will suffice to dispose of any such illusion. There is, in truth, no connexion between the two positions.

In all probability (as, indeed, our respected host seemed to intimate) the

esoteric Buddhist priesthood has yet paid little or no attention to this and kindred questions anent the origin and evolution of things. Gautama himself declared that all such inquiries were profitless, as from the standpoint of his vividly practical philosophy they undoubtedly are. The complexities of human, not of Kosmic Karma, rivet the attention of his followers. Altogether students of esoteric lore can well afford to "bide a wee" before expecting to hear the last word of Southern Buddhism on this issue. Intellectual negotiations ought not to commence with an ultimatum.

A curious side light was thrown on the anthropology of the "Secret Doctrine" by some stray utterances *a propos* of the primeval races. The first men, whose "Egos"—if the terms is, Buddhistically speaking, permissible—descended into rebirth from the Brahma lokas, were stated to be ethereal, of great stature, and free from the physiological necessities consequent on the possession of an alimentary canal. Originally, they were highly spiritual and enjoyed a lengthy term of life, abandoning themselves, consequent on the gradual loss of their primal longevity, to those varied passions which constitute the *bête noire* of all respectable moralists. Intellect slowly became prominent as the flame of clairvoyant spirituality commenced to flicker, and has now attained its maximum degree of splendor coincidently with the present almost total obscuration of the higher consciousness.

What must, I think, be regarded as a very valuable concession, accrued to us from the results of the ensuing relay of questions. Was there any ground for believing that the doctrine of the "Higher Self" or "Transcendental Subject" met with an express recognition in Southern Buddhism? I say "express", because it is pretty clear that the whole theory of Dhyana rests on the assumption that the four skandhas (*vedanâ sanna*, *sankhârâ*, and *vinnâna*) do not exhaust the totality of our inner subjective nature—that there is, in fact, an unexplored domain of the soul corresponding to what is treated of in theosophical literature as the Buddhi. How, otherwise, are we to account for the fact that Sakyamuni himself is said to have received "illumination", to have penetrated by a clairvoyant wisdom into the veriest arcana of being, and to have recovered the memories or those multitudinous prenatal experiences which had chequered his path up to Buddhahood? How are we to explain the bare *storing away* of such memories, if the fluctuating mass of ideas and feelings summarised as the "four skandhas" represent the spiritual side of man in its entirety? How, again, are we to bridge the gulf between rebirths in the absence of a Higher or transcendental Self as a back-ground to these skandhas, a sort of permanent basis in which the potentiality of their re-combination in some future birth must, in some way or other, inhere? It is because they have failed to detect the traces of the Higher Self doctrine in Buddhism, that the Orientalists have not unnaturally come to regard the whole law of Karma as a poetical and "airy nothing". Rhys Davids, in the course of his interesting and eloquent work on Buddhism, furnishes a typical instance of this blundering. Confronted with the uncompromising teaching of Buddha to the effect that personality, *i.e.*, the conditioned terrestrial subjectivity of man, is illusive and without permanent ground in reality, and lacking the true key to its interpretation, he very naturally fails to view aright what he terms the "stately bridge which Buddhism has tried to build over the river of the mysteries and sorrows of life". Hence we find him alluding in feeling language to the "many despairing earnest hearts" who have "been charmed, or awed perhaps, by the delicate or noble beauty of some of the several stones of which the arch is built; they have seen that the whole rests upon a more or less solid foundation of fact; *that on one side of the key-stone is the necessity of justice, on the other the law of causality.* But they have failed to see that the very key-stone itself, the link between one life and another, is a mere word—this wonderful hypothesis, this airy nothing, the imaginary

cause beyond the reach of Reason—the individualised and individualising force of Karma."—(*Buddhism*, pp. 105-6.)

There can be no question as to the validity of this criticism in the event of a rejection by Buddhism of the aforesaid doctrine of a Transcendental Subject. It was therefore with no small sense of satisfaction that I was able to extract from the High Priest the admission (*a*) of the reality of this overshadowing Soul or "*True Self*", never realisable under the forms of the empiricial consciousness, (*b*) of its capacity to retain and store away the aroma of the experiences gleaned in incarnation, (*c*) of its direct manifestation as intuitive wisdom in the higher states of Dhyana, and (*d*) of its ultimate passage into Nirvana on the break-up of the groups of causally conditioned skandhas. It will now be seen that while the Southern Church does not attempt to deal with metaphysical niceties after the systematic fashion of the Esoteric Doctrine, it embodies nevertheless the vital truth at issue. If any one conclusion of modern psychology rests on a sound basis, it is that which affirms the content of experience to be drawn from sensations, and to develop simply by their association. Now Buddhism may accept this position without much demur—the derivation by its Founder of mental states from *Phassa* (contact) being itself a complete recognition of sensationalism—but it must at the same time link this belief on to the concept of a Permanent Transcendental Self, if it is concerned to preserve the theory of Karma from attacks. This position, as we have already seen, is practically conceded by Sumangala. How clear a light the acceptance of such a supplementary doctrine is calculated to throw on many obscure passages in the Pitakas, more especially on the celebrated verse regarding the "Maker of the Tabernacle", in the Dhammapada, the Orientalist would do well to determine for himself.

A propos of the Karmic problem involved in animal suffering, the High Priest contended that the infliction of pain by a morally irresponsible creature carried with it a future retributive effect. Causation is, in fact, no respector of persons. It matters not whether any specific "evil" thought or deed of a creature is traceable to ignorance, impulse, or deliberate intention, a painful consequence either in the present or a future birth must ensue. Of course, it goes without saying that the *degree* of the Karmic suffering entailed by a vicious act depends on the intensity of the original disturbance set up in the skandhas—a disturbance immeasurably greater in the case of a man than in that of some mere animal automaton, such as a tiger or snake. Nevertheless, this necessary reservation does not materially affect the contention. After all it is an undeniable fact that a flame will burn the body of an incautious innocent child in the same way as that of a consciously heroic Mutius. It is simply an instance of the inexorable rule of Cause and Effect, tempered, as always, by the subsequent compensatory action of the Karmic scales.

Further conversation resulted in the discovery of various other parallelisms between exoteric Buddhism and the Esoteric Doctrine. Among such, mention was made of the existence of several strata of matter tenanted by appropriate organisms and characterised by distinctive natural forces; of sakwalas, or groups of worlds, answering to the general notion of planetary chains; of the acquiescence of Buddhism in the so-called Fire-mist Doctrine of astromony—subjects all replete with interest, but perhaps rather difficult to exploit in the course of two or three hours' chat. However, having secured so fine a booty already, we were content to leave the remaining philosophical ideas of our venerable host unpillaged. So, after heartily thanking him, the Vice-Principal, and Mr. Wijesinha for their courtesy and kindness, we turned our steps homeward. And if our faces wore a look of unwonted hilarity that evening, was there not ample justification for our optimism? During those few hours we had succeeded in obtaining sufficient data to demolish for ever and for aye, the absurdly rotten indict-

ments brought against Southern Buddhism. We had seen the accusations of Materialism and Nihilism crumble away before our gaze, as surely as ever did the spectre castle of King Arthur in Sir W. Scott's "Bridal of Triermain" to that of its would-be tenants. We had recognised that the religion, or rather philosophy, underlying Sinhalese Buddhism, is one of an essentially spiritual character, the bare formulation of which would send typical European materialists and nihilists, such as Büchner and Renouvier, into a fit. A further series of searching questions as to the esoteric teaching of the *Vissuddhi Magga* and Abidharmma has now been submitted to the proper authorities, and when the results of this analysis put in an appearance, it will be possible to elaborate with more precision of detail the principles touched upon in the above-recorded conversation.

E. Douglas Fawcett, F.T.S.
(Theosophist.)

RE-INCARNATION.

From countless ages of the mazy Past,
Of which man's memory but one moment scans,
A shadow of Intelligence is cast
Whose form, fore-reaching, his hereafter plans.

This deeper darkness makes us feel a light
Which seems to us an Entity Divine,
A starry ray that, kindled in the night,
One speck of space can gloriously define.

So we can read the record Truth has writ,
On every page that Death has turned for Life,
And mark the meanings which emblazon it
With honest failings in heroic strife.

In perfect justice, Love's eternal law
Awards to each the Being that is best,
While all, from All, all attributes must draw
And find, in All, their consciousness of rest.

The ills we were predestined to endure
But crushed the carnal cravings of the Will,
That ichor, throbbing from its fountain pure,
Aglow with Godhood, every pulse might thrill.

In countless garbs each Ego has appeared,
To fathom life, in every form and state,
Till Godhood, by recurrent Manhood reared
In Wisdom, weds a bride immaculate—

The Soul, who passed from human flower to flower,
And drained the being of their fragrant breath,
From blended essences distilled the power
To be its own antipodes of Death.

Then *is* eternal harmony with All!
The Finite flowing with the Infinite,
Dispels the last illusions that enthrall
And brightness blends, in beauty, with the Bright.

R. B. H.

The True Brotherhood of the Kingdom of Heaven.

IN these days everything is being carefully tested. Mere hearsay does not satisfy thinking men and women. Old notions and old institutions are alike passing through an ordeal of candid sifting. Men wish more than the mere husks of truth. They crave for divine light to dispel the darkness.

We do not wonder, then, that in religion, which deals with man's higher nature, men should be probing matters to the bottom. Instead of ever harping about one's creed, they are desirous of testing men's conduct. Instead of asking about a man's religious belief, they wish to know his mode of living; and every man is becoming more really anxious to live well than to believe some unintelligible doctrine.

The more we study Christ's words, the more we see how intensely practical he was in all. And it is good for us, when we are unable to worship with our neighbors, to read through a number of the chapters of the Gospels so as to seize hold of Christ's words and Christ's meaning. There is no formalism, no creed, no mystery, but practical godliness outcoming in a good life. He placed before men a high nature, which it is possible for men to imitate and come near. He lived out that beautiful character. It was tested by all who saw him; and it can now be tested by us as we read the Gospel story.

Into that story men have introduced strange things according to their own bias. Paul, Peter, John, and James, all differ in their interpretation of the story. They look on Christ's teaching and life and work from their point of view. And if such men—apostles of the founder of the faith—have not given us the absolutely true interpretation of Christ's teaching, we are not to wonder that the men of later times, who framed our Confessions and our Catechisms, should have come short in giving the perfect meaning which Christ meant to convey. Now we should approach the subject directly, and study Christ's own teaching and work as told us in the four gospels. It is not the Christ of Paul, nor the Christ of Peter, nor the Christ of the Church, but the Christ of the Gospels which we have the privilege of studying for ourselves.

Much excellent matter we find given by others; but when there is any discrepancy—however slight—between the story in the gospels and the criticism of that story by anybody—however much inspired—we are privileged to accept what we find directly taught by Christ himself.

And surely that is only reasonable. In ordinary evidence, the direct account of the principal is preferred to any other person's explanation of that account. Accordingly, here, it is no less our duty than our privilege to examine Christ's own words and interpret them for ourselves.

In this way we find the gospel story much simpler. There is less creed in it; there is more life. Conduct is the test of genuine belief. We are, in a word, to believe in a practical way. And the more we try to live out the gospel ideal—to imitate the love principle which actuated Christ in all—to believe in his noble work of love, the more will our life be improved and purified, and ennobled. Then Christ will cease to be an abstract being, and become a living reality, our educator in righteousness, the stimulus to good living, the moulder of our conduct, the all-engendering source of love, the master of our being.

The strange thing is that too many worry themselves about their faith instead of their conduct. They have somehow been unfortunately taught from their infancy that faith alone is sufficient for salvation, that is enough to save them from sinning. They have got it into their heads that without some mystic acceptance of Christ they can do no good thing at all. And this has a bad effect, in two ways.

In the first place, it makes some, for self-protection's sake, assume that they have the proper faith, without troubling themselves about their conduct. It never strikes them that a dishonest life, or an impure life, or a slanderous life, or a selfish life, is out of keeping with their self-assumed faith. They are among the elect, and they never mind their conduct. Or if this ever presents itself to them at all, they satisfy themselves that they are at any rate better than Jacob and David, who were men after God's own heart.

And the other class who are affected by this line of religious teaching are those who are doing good and yet, who never know about it. They have not realized that the true following of Christ is in unselfish, generous, sympathetic work for others. They are doing good work, noble work, work which is the very test of that brotherhood, which is essential for the membership of the kingdom of heaven; and yet they are not aware of it.

These two classes were very pointedly specified by Christ in a reference which he made to the day of judgment, when the test of fitness for his Kingdom would be indicated. One band he blessed for their unselfish, brotherly conduct; the other is cursed for their selfishness and indifference to their fellow-men. He declares that those who are fit to be members of his Kingdom and whom he admits, are those who fed the hungry, clothed the naked, and visited the sick in a truly sympathetic spirit. These members were not aware of their brotherly natures. Men have done noble actions, deeds of quiet, unobtrusive nobleness, which are unrecorded in earthly records, and which are even forgotten by the generous doers themselves. Yet these deeds were moulders of their character, unconsciously training them for fitness for the kingdom of true brotherhood in Christ. And more than that; Christ declared that a kindness done to a fellow-man is just the same as if it had been done to himself, the representative of mankind, the elder Brother of the race. That is the key to the whole gospel. The training for the kingdom of heaven is living unselfishly, in noble work for Christ, which is tested by practical sympathy and love to one's fellow-men. A man is fit for the kingdom of heaven, is really in it in this world, when he lives unselfishly and delights in doing so.

Again, Christ characterised the other class, who were excluded from his kingdom, as those who had neglected to feed the hungry, to clothe the naked, to visit the sick. Selfishness excludes man from the true brotherhood in Christ. The Master reduces all sins to sins against one's neighbor; because such selfish work is done against the love principle of Christ's nature. These men may have believed in Christ in some sort of way: but they had never lived out love to man, which was the embodiment of love to God. If a man does not love his brother whom he hath seen, how can he love God whom he hath not seen? Such excluded ones, then, had not in them the power of doing good; they were unfit for the kingdom of brotherhood, which is bound together by the practical bond of love. Neglect of attention to the naked, or hungry, or sick, shows unfitness to be one of Christ's members. The man or woman who shirks doing good in society, when conscientiously called upon for the exercise of generosity and help, thereby shows total inability to love what is Christ-like, and total unfitness for true brotherhood.

We are members of society—parts of a great organism—whether we know it or not. If one suffers, all to some extent suffer. If one part of our frame is seriously injured, the rest of the body is more or less affected by

nerve sympathy. If one member of humanity be seriously made to suffer by the neglect of one in whom was none of the milk of human kindness, then to some extent all have been touched with the pain:

"Man's inhumanity to man
Makes countless thousands mourn."

We know some say that this test is by far too simple. What? Is it a simple thing to live an unselfish life? Such men have never tried to walk in love. To be generous and loving is not so easy. Does not cold money calculation or selfish ease too often come in to drain out any of the original rightness of their nature still remaining? Easy to be unselfish! Why that is the most difficult matter on earth. It is just living out Christianity —it is being a Christian.

Others say that a rich man has a better chance of being admitted into the brotherhood, for he has plenty of means at his disposal to do all that Christ declared to be necessary. We think not. We do not see much of that in the world. We really find more willingness to share what one has with others among those whose means are small. Too many of the rich take up the cause of humanity in name only; they do not use their vast means and opportunities of doing good in the cause of right; but too often weary their life out in pampered leisure, sighing to have some work to do for man, and yet never doing it. Wealth so binds itself round the very vitals of the heart, that the heart's sympathy is stifled, generosity is gone. Moreover, money-giving is only one form of sympathy. The smallest sum, given in proportion to one's means, is blessed, and glad are we to see so much done in this way for the advancement of man's temporal good, for the carrying out of that saving of the body as well as of the soul, which characterised the lifework of Christ, the patron of hospitals, and infirmaries, and homes. But the real test of Christianity or fitness for the kingdom of true brotherhood is in doing acts of brotherly kindness, in clothing the naked, feeding the hungry, and visiting the sick.

It is not in every one's power even to clothe the naked and feed the hungry, except in a very small way. But all can give a cup of cold water with cheering words, with the true expression of brotherhood, the more tenderly uttered if one is unable to give more. Most have it in their power: all who are not sick, at any rate, are able to visit the sick. They can pour the balm of consolation into the wounded spirit. They can sympathise with distress. They can firmly grasp the hand of the afflicted one with a thrill of divine sympathy. Such men and women, who do this because they cannot help it, not from a sense of duty, but because they delight in doing their best to help others, to relieve others' pain, to cheer others' hearts, are really fitting themselves for the true life of unselfishness, which is the test of kinship with God.

"But," it may be asked, "am I to be ever assisting the ungrateful? the grumbling? the over-exacting? the intensely selfish?" Well, all mankind are to be the recipients of our kindness and brotherly love. Where ever there is an opportunity of doing good, it must be done. Yet strangely Christ said, that "his brethren"—pointing to those of his kingdom—are to be the immediate objects of our care. He says nothing of the rest. Now, an ungrateful person, an ever-grumbling person, an over-exacting person, an intensely selfish person, is not one of Christ's brethren; therefore that person is not included in at least the immediate sphere of one's unselfish work. For all that, we must persevere with that class as much as we can. It is hard, hard work. Nothing is more killing than to be tied to absolute selfishness, and not to be able to please at all, however kindly the actions, however noble the sacrifice.

But Christ himself did all he could for Judas Iscariot. Tenderly he dealt with that erring apostle for many a day. He saw the cankerworm of

self-gratification, and pride, and avarice eating into the vitals of the miserable man, and he admonished him quietly at first, then more pointedly, but always with the object of restoring the wayward one. Till at last, Christ owned himself beaten. He gave in. He left Judas to his devices. He had tried all in his power to restore his disciple, yet ingratitude and selfishness and grumbling possessed the heart of Judas. And Christ left him to his own fate, excluding him from the Kingdom. We, too, must therefore do all in our power to be kind even to the ungrateful and the unworthy, returning even good for evil; till at the last we must give in for the sake of others, who more require our sympathy.

We will, then, best realise this gospel of Christ, which is the gospel of humanity, by living in brotherly kindness. We must do good as we have opportunity, especially to the deserving and the grateful. We are to live honorably and purely to ourselves and our conscience, we are to be generous and kind, we must let no pollution, or slander, or envy enter our minds or issue from our lips—practically living out what the Lord requires of men, "doing justly, loving mercy, and walking humbly before God"—and our work will be fitting us for the true brotherhood of the kingdom of heaven whether we know it or not; until we realise in the end that our love to man was truly love to God. It is not easy when meeting so much selfishness and ingratitude to live this out. Yet our Lord cleansed nine out of the ten lepers, who turned out to be ungrateful. At the same time he exposed their meanness. We must persevere, then, feeling that we would like to do more good; and we will find many opportunities of doing so very near our doors.

We cannot picture the nature of those who are excluded from the Kingdom. They have shown practically by their conduct that they are totally unfit for the society of brethren. The divine democracy of which Christ is the spiritual Head is bound together by the everlasting bonds of love for man, by the increasing desire to do the greatest good to the greatest number of the members of the Kingdom. Those who are not among its members have no longer a father's eye of affection looking on them; they are shrivelled up in their individuality. They live on selfishly, with all the tortures of that terrible condition. The famous authoress, Mrs. Oliphant, once tried to picture the absolute misery of those who lived together in a completely selfish manner—and her pictures are horrible; yet they are most likely true so far. Surfeited self-gratification is a sufficient hell.

The problem of the age is to draw men together into the divine brotherhood, under the recognised leadership of Christ, "The Bright, the Morning Star". It is our duty to find out the good in man and direct its energies aright. Too many search for the devil in man, and thereby succeed in spreading the evil which we all deplore. We are required to do our endeavor to harmonise the powerful instincts of humanity, which, left to themselves, might act blindly and ruinously, and draw them forth by the magnetic touch of our brotherly life to act gently and usefully for mankind. And just as the electric fluid which cleaves to fragments the forest trees, or scatters to the earth the strongest built towers, has by the God-like intellect of man been made his servant to bind together by telegraph network the nations of the world, and thereby become the most powerful messenger of commercial and social good over the globe; so by the study of human nature the social forces of humanity may yet be turned from being the instruments of hatred and revenge, to be the mighty powers of love and righteousness and good to mankind.

We are all being called upon, in this precarious age, to diffuse as widely as possible every element of good, to draw class and class together by the magnetic power of true brotherhood, in the living out of the love-principle of Christ. The poor must be made to pity as well as respect the rich; and the rich must be made to respect as well as pity the poor. Honest labor

must be honored as consecrated service. Heroic work in suffering must be borne with patience. There is much noble working underground in the depths of the soul, unsuspected and unseen, except by very few. But such a spirit will have, by its calm bearing, a redeeming power on all around. And as the small seed may be wafted by the winds into the silent glade to spring up and beautify desolation, so by the silent, unobtrusive, yet most powerful and personal teaching of a life, influence may be carried to many a soul which never preacher's voice could stir.

There is so much that wants doing to bring about the "federation of the world", that we are apt to despair. Yet let each one do his and her best to further the cause of the universal brotherhood of humanity, which includes all races, creeds, sexes, and colors.

Is it not a lamentable thought that when we come to leave this world of enterprise and work we shall realise that we have missed doing the little that was laid near our hands? Let us live, then, as we would then wish we had done. The great doctrine of unselfishness, living for the good of others is the final religion for time and for eternity, for this world and the next. Other religions have tried many ways for man to reach the ideal of the race and have failed. Christ alone showed us how to work out our salvation by practically living out that righteousness through love which is the very essence of the divine nature and which is the test of fitness for the true brotherhood of the kingdom of heaven.

And let us close these stray but earnest remarks with this quotation, made by one whose teaching on these lines has done much to leaven the religious thought of the more broadly sympathetic of our countrymen (Professor Momerie):—

"There is, we know, one primitive and sure
Religion pure—
Unchanged in spirit, though its form and codes
Wear myriad modes—
Contains all creeds within its mighty span—
The love of God displayed in love for man,"

J. G. McPherson, D.D., F.R.S.E.

[As we take no responsibility for the opinions expressed by our contributors, but leave to each the duty of speaking the truth as he sees it, it is perhaps hardly necessary to express our dissent from the form in which the writer of the above clothes the great principle of Universal Brotherhood. But we must enter our protest against the undue exaltation of Christ, and against the statement that he "alone" showed the right way. Buddha showed it centuries before Christ, and Buddhism has been far less of a failure than Christianity in the matter of practically inducing brotherhood. —Eds.]

ASPIRATION.

Calling from the mystic distance,
Voices low and sweet I hear:
Night and day with strange persistence
Call these voices soft and clear.

Call from hill and shadowy dingle,
From the river and the sea;
With all sounds the voices mingle,
Always do they plead with me.

In the mart's discordant noises,
Through the strife and din of gain,
Sing these sweet mysterious voices,
Sing their pure, unworldly strain.

When I hear them low and sweetly
Pierce the world's tumultuous din.
Other sounds I lose completely,
And my life seems poor and thin.

Then my soul is strongly lifted
Far above earth's petty jars.
By some sweeping current drifted
With the current of the stars.

O my voices! come still nearer,
Take me from the world apart,
Sing to me your songs yet clearer—
Make your home within my heart

Anon.

Correspondence.

BIGOTRY IN CEYLON.

THE following correspondence will be read with interest and indignation:—

Buddhist English School,
Colombo, Ceylon,
February 22, 1890.

MADAME H. P. BLAVATSKY, London.
Editor of LUCIFER.

Dear Madame,

From the annexed copies of correspondence you will read that the Anglican Archdeacon of Ceylon has made capital of his position, as Warden of St. Thomas's College, Colombo, to deal an unjust blow upon me for my religious opinions. I was educated for six years at that school, where I gained some distinctions for which my name was put up on the panels of the library of the College. I quote from the *College Magazine*:—

1883. A. E. Buultjens } Weerasinhe Prize of Rs. 100 for Classics.
1884. A. E. Buultjens }

1883. A. E. Buultgens, English University (Government) Scholarship of £150 a year for four years, for highest marks among candidates in Ceylon competing in the Cambridge Senior Local Examination.

For the above three events my name was empanelled till within the last few months, when my name was removed. There are still the names of other men, and the public removal of my name has created some sensation among the friends and enemies of Buddhism.

While at school, I gained the Bishop of Colombo's Annual Prizes for Religious Knowledge in two successive years. But during my three years' residence at Cambridge University (St. John's College), I was obliged, through conscientious scruples, to give up my adherence to the Christian Faith, as expounded by orthodox clergymen. I laid my scruples before Dean Whittaker, at that time a Don at St. John's, and obtained exemption from attending the "service" at chapel (which is compulsory for five times in the week).

On my arrival at Ceylon, after graduating as B.A., I inqured into and accepted the teachings of Gautama, Lord Buddha; and six months ago I took up the Headmastership of the Buddhist English School. My coming forward publicly as a Buddhist was the signal for my being consigned into hell by the more charitable (!) of the Christians. This much will explain the letters I annex. I hope you will use your powerful and philanthropic voice in protesting against this persecution which reminds me of the fires kindled at Smithfield, London, in Mary's reign. These missionaries here will kindle ten thousand fires if they have their way.

The REV. E. F. MILLER, M.A.,
Warden, St, Thomas's College,
February 15, 1890.

Dear Sir,

It is with great pain I learn that my name has been removed from the panels of the Library of St. Thomas's College. If it is right on my part to do so,

may I ask you to let me know what offence I have committed to justify this pain being inflicted on me ?

I remain, dear sir,
Your former pupil,
A. E. BUULTJENS.

February 19, 1890.

My dear Buultjens,

It is, alas ! easy to answer your question. Your name has been removed from the panels in the Library because you have apostatized from the faith of Christ. The College was founded to maintain and spread that faith, and you, having been baptized into that faith, have now deserted to its enemies. Would you have us retain the name of a traitor among those whom the College delights to honor ?

I would have written on the subject of your apostacy, but I scarcely heard of the step you were meditating before you took it, and then I thought it was too late.

Yours sorrowfully,
(Signed) E. F. MILLER.

The above is a practical sample of how Archdeacon Miller of Ceylon interprets the " Love your enemies " of Jesus Christ. Do the English public pay to send out to Buddhist countries, missionary teachers of this stamp ? Such narrow-minded bigotry will never convert the so-called "heathen".

I remain, dear Madame,
Yours faithfully,
A. E. BUULTJENS, B.A., F.T.S.

We hardly think that the " spiritual pastors and masters " of our home colleges will follow the example of this strange relic of the excommunicating Inquisitor which has been unearthed in modern Lanka; otherwise their panels will speedily be emptied of the names of the best of those whom the " colleges delight to honor ".

How remarkably myopic is your average missionary ! Can he not see that he has done more harm to his own propaganda than to the victim of his uncharitableness ? How thus can he hope to convert any worthy or intelligent Buddhist, who from his youth is trained in the precepts of tolerance taught by Gautama ?

If an Archdeacon, who is presumably one of the highest representatives of the religious system he professes, falls so far behind the practice of his "heathen" brethren, what inducement will there be for the said "heathen" brethren to be converted ? But then, you see, a missionary calls the tolerance of the Buddhist " apathetic indifference " ; if the Buddhist were as comtemptuous as the missionary, he might call the latter's intolerance, impertinent interference.

As to the conversion of the unworthy and unintelligent, they do more harm than good to real Christianity though they are undoubtedly useful to swell the statistics with a view to home collections. The conversion of a child is no conversion ; and his " apostacy " when he arrives at manhood only gives undeniable proof that this is so, and should really give no cause for resentment to the pious child-stealer, if he is really an honest man.

We wonder what Christians would do if their children were taken by Buddhist missionaries and converted ?

Bigotry is a superstition bequeathed to us by the Dark Ages, and we can only pity this reverend victim of an unbalanced enthusiasm. But while doing so, it is our duty to protest most emphatically against that real " apathetic indifference " to the good of humanity which permits the existence of such a moral-microbe pest; and we call upon all true theosophists to crush it out wherever it appears.

Review.

"CIVILIZATION: ITS CAUSE AND CURE"*; AND OTHER ESSAYS.

It is seldom that we have read a book with so much pleasure. This all too short volume breathes forth a spirit of true devotion to humanity and of harmony with nature. Throughout it is characterized by a forceful and honest style which speaks to all men, while at the same time it maintains the golden mean of a just judgment.

The author sturdily attacks the problem of civilization, and gets right down to the root of this great banyan tree whose branches ever return to the maternal soil from which they first drew life. Every page of Mr. Carpenter's book is interesting, every paragraph goes home. It is a protest against the insufficiency of modern theories; a protest against the taking of custom for truth. Perhaps the peculiar charm of these essays is that they are so far from that verbiage and vain repetition which are the mere tinsel of literary pageantry, and also from those crabbed ink-horn terms and technicalities of which we have sometimes too much. For our author, civilization is Man; Man is the one thing of which we can ever know the reality with any approximation to truth.

In the essay entitled "Modern Science—a Criticism," Mr. Carpenter reviews the theories that obtain in the scientific world of to-day, and shows how insufficient they are to bear the test of actuality. All these theories are arrived at by a process of eliminating the facts, by a process of G. C. M., in which the selfhood of the various phenomena is destroyed, and a purely artificial and arbitrary basis of so-called facts is chosen on which to raise the card-castle of hypothesis. So the premisses being false, in that the actuality of the real facts has been neglected, apparently logical theory is as useful as making a chain and then finding there is no staple to support it, or as real as the trick of the Indian juggler who threw a rope into the air and then climbed up it. After passing in review the fundamental hypotheses of modern science and conclusively proving their insufficiency, he says:

"Having created these absurdities by the method of 'personification of abstractions' or the 'reification of concepts', it seriously and in all good faith tries to understand them; having dressed up its own Mumbo Jumbo (which it once jeered at religion for doing) it piously shuts its eyes and endeavors to believe in it."

Two instances will be sufficient to show the justice of the writer's revolt against the claim that modern science is *exact* in her conclusions about things in themselves.

Quoting the following passage from Maxwell's "Theory of Heat":—

"But as soon as we have been made familiar with the most prominent features of these different conditions of matter, the most *scientific* course of study is in the *reverse* order, beginning with gases, on account of the greater simplicity of their laws, then advancing to liquids, the more complex laws of which are much more imperfectly known, and concluding with the little that has been hitherto discovered about the constitution of solid bodies."

Mr. Carpenter proceeds to put it in plain words and turn the light of actuality upon it in the following manner:—

"That is to say that Science finds it easier to work among gases—which are invisible, and which we can know little about—than among solids, which we are familiar with and

* By Edward Carpenter. London: Swan, Sonnenschein and Co., 1889.

which we can easily handle! This seems a strange conclusion, but it will be found to represent a common procedure of Science—the truth probably being that the laws of gases are not one whit *simpler* than the laws of liquids and solids, but that on account of our knowing so much less about gases it is easier for us to *feign* laws in their case than in the case of solids, and less easy for our errors to be detected."

Again, in speaking of astronomy the most *exact* science, he says:—

"What then is the path of the moon? No one knows; we have not the faintest idea—the word itself ceases to have any assignable meaning. It is true that if we agree to ignore the perturbations produced by the sun—as in fact we *do* ignore perturbations produced by the planets and other bodies—and if we agree to ignore the motion of the earth, and the flight of the solar system through space, and even the movement of any centre round which that may be speeding, we may then *say* that the moon moves in an ellipse. But this has evidently nothing to do with actual facts. The moon *does* not move in an ellipse—not even 'relatively to the earth'—and probably never has done and never will do. . . . . Now does it not seem curious that *astronomy*—the study of the heavenly bodies, which are the most distant from us of all bodies, and most difficult to observe—should yet be the most perfect of all sciences? Yet the reason is obvious. Astronomy is the most perfect science *because we know least about it*—because our ignorance of the actual phenomena is most profound."

In the next essay "The Science of the Future—a Fore-cast", from the biological consideration "organism is made by function as well as environment", he proceeds to question: "What then is the function of Man?" What the meaning of the word "I"? And suggests an answer in a magnificent passage which concludes as follows:—

"Does there not exist in truth, as we have always hinted, an inner illumination—of which what we call light in the outer world is the partial expression and manifestation—by which we can ultimately see things *as they are*, beholding all creation, the animals, the angels, the plants, the figures of our friends and all the ranks and races of the human kind, in their true being and order—not by any local act of perception, but by a cosmical intuition and presence, identifying ourselves with what we see? Does there not exist a perfected sense of Hearing—as of the morning stars singing together—an understanding of the words t[illegible]oken all through the universe, the hidden meaning of all things, the word which [illegible]arkably myself—a profound and far pervading sense, of which our ordinary sense of soun[illegible]rm to[illegible] the first novitiate and initiation? Do we not become aware of an inner sense of health and holiness—the translation and final outcome of the external sense of taste—which has power to determine for us absolutely and without any ado, without argument and without denial, which is good and appropriate to be done or suffered in every case that can arise?

"And so on; it is not necessary to say more. If there are such powers in man, then there is indeed an exact science possible."

Pure Theosophy; the purest Occultism, say you! Yes, of the purest; each page carries home to the Theosophical reader the conviction that here is a comr[illegible] there a fellow-worker, and of the most excellent.

Good t want a book to lend a friend who has a prejudice against the word Theos[illegible]s w and its nomenclature? Then bid him read Edward Carpenter's "Civilion ion". Do you want a simple statement of the problem and a safe direction [illegible] the method of its solution; a book that will speak in clearest tones to you and render intelligible and imperative the "Key to Theosophy" and the "Secret Doctrine"? Then read "Civilization". What matters it whether the book calls the Science of Life Theosophy or not? It proves by logic and review of the *facts* that there is such a Science and that this Science alone can throw light on the murky darkness of our present ignorance.

Briefly, this volume of 150 pages should be on every Theosophist's book shelves and its ideas in every Theosophist's mind and heart.

We present our most respectful homage to the author.

Theosophical Activities.

THE EAST.

India.

The Recording Secretary reports an enthusiastic welcome to the President-Founder on his return; telegrams and letters of greeting poured in upon him. The Colonel accompanied two Japanese gentlemen who had been appointed by their Government to study Indian Agriculture and Horticulture, to the Salem Agricultural Show, of which he was appointed one of the Judges by the Madras Government. He afterwards delivered a lecture to an appreciative audience on Scientific Agriculture.

A crematorium is to be established in the grounds at Adyar.

Our Active Bombay brethren have already issued three numbers of "The Theosophical Tract Series". The titles are "A True Theosophist", "The Science of Life", and "Know Thyself", and the substance is reprinted from our magazines. The publisher is our esteemed brother Jhonghie Khorshedji Daji. Copies can be obtained from Radhabai Atmaram Sagoon, 135 Kalbaderie Road, Bombay, price one anna each, or for distribution at cost price. This is an excellent departure and we cordially wish it every success.

The manager of the *Theosophist* writes: "I have great pleasure in informing you that Dr. J. Bowles Daly, LL.D., late of the *Illustrated London News*, and an eminent author, and E. Douglas Fawcett, Esq., late of the (London) *Daily Telegraph*, one of the cleverest writers of the day on Philosophy and Metaphysics, have joined the Editorial staff of the *Theosophist*. Colonel Olcott retains the editorship. Madame Blavatsky's writings will occasionally appear, and arrangements have been made for a monthly letter from London, giving the latest news about the spread of Eastern Philosophical and Occult ideas throughout the Western world."

The Outlook. By H. S. Olcott, P.T.S.

I shall never forget the inspiring effect upon my mind of a sermon I heard at New York on the Sunday after the Battle of Bull Run, in the first year of the Rebellion. Our army had been disastrously, disgracefully routed, and there was general gloom: the capture of Washington with the National archives and treasury seemed inevitable, and with it the overthrow of our Government. On the following Sunday the Rev. H. W. Bellows, one of our greatest pulpit and platform orators, preached the sermon in question to a great audience that hung upon his words. From that moment and throughout the four years of our titanic struggle I never despaired for the country. The eloquent preacher searched into the depths of the question of national life and strength, and appealed to the calm judgment, faith, and manhood of his hearers. A brave heart himself, he infused his courage into the heart of every sympathetic listener.

And now that I sit me down to survey the position of the Theosophical Society in the first half of its sixteenth year of activity, the old lesson comes back to me with force, and I feel the deepest regret that I lack the lofty power of Dr. Bellows to put into the hearts of all my colleagues the perfect confidence which many of us feel in the destiny of this remarkable movement. If there be faint-heartedness in some quarters and doubt or despondency in others, it is merely because the

movement is not considered as an entity, but only viewed in fragments. There are hosts of men who are myopic as regards broad questions, and can see only what is close to the mind's eye. Others become pessimistic when looking through smoky mental spectacles. From the very beginning I have had to listen to prophets of evil crying: Woe to Theosophy! Woe to the Society! because A has resigned, B turned traitor, C reviled, or D died. Yet the Society grows stronger and stronger every year: new countries come under its influence, new Branches spring up, new books are published, and the public interest in Hindu, Buddhist, Zoroastrian, and other Eastern philosophies is ever deepening. What better proof is needed than the last year's record furnishes—my splendid success in Japan and Ceylon, my late tour throughout the United Kingdom, the year's returns of American work, the Pacific Seaboard Convention, the popular agitation in Great Britain following after Mrs. Besant's adhesion, the excellent Convention at Bombay, the doubling of our Permanent Fund, the joining of the Head-quarters Staff by Dr. Daly and Mr. Fawcett, the sale of our books, notably of the "Secret Doctrine" and "Key to Theosophy," the striking success of Mme. Blavatsky's Esoteric Section? These are facts that are culpably lost sight of by timid friends and brothers. Full of the best intentions and thoroughly convinced of the truth of the old philosophy, they should not jump to false conclusions because they do not properly inform themselves as to the progress of our work, and perhaps because they lack the excellent quality of persistent pluck.

Viewing the Theosophical movement, then, as a whole, I must honestly express my great satisfaction with the outlook. If it were a mere question of local activity or inactivity, we might say that we deplore the temporary reaction observable in this or that country, or in this or the other town; we might grieve over the effects of petty personal quarrels and misunderstandings, the decease of masterful workers, the defection of individuals once prominently active. But this is no local movement, it is confined to no city or country, no creed or race; it is essentially cosmopolitan and internationally evolutional. Its vitality, therefore, depends upon no one person, group or local organization. It is an influence provocative of a general stimulus of thought and awakening of conscience, the world over. It rests upon broad propositions not to be refuted or ignored. Yearly this fact comes into greater prominence; yearly our poor little personalities become more and more dwarfed, and our platform rises higher and higher. Look back fifteen years to the parlor coterie in New York who gave birth to the idea of such a Society as ours, and then glance at its outcome. Only thus may we estimate the progress achieved. What matters it, in making such a retrospect, that certain Branches or groups of Branches are for the moment lethargic, waiting like the Sleeping Princess for the kiss of the Delivering Rescuer? What matters it that the religious enthusiasm we created throughout India has been turned aside momentarily into the smoother and more flowery channel of politics? What matters it that for want of helpers about me, I have to leave India and some other countries to learn self-help and do the best they can, while I travel to new and far lands where the soil is ready for the sower, and the call most urgent for pioneers to start new vortices of this force: this force, whose potentiality is the spread of truth and the salvation of mankind from the abyss dug by those twin delvers, Ignorance and Superstition? If my colleagues should check off our register even scores of Branches which survive but in name—but do still survive so far as we have any official knowledge—and tell me that this or that remedy must instantly be applied, I can only admit the fact, while saying it is not vital since Theosophy stands. I can only point to the files of our Magazine and our official Annual Reports for evidence that I have said over and over again, in the strongest language, that, without men and means at my command, I cannot do what the simplest common sense shows to be indispensable. Take, as our nearest example, India, a vast country of 1,525,540

square miles in area, over which I have travelled several times and organised Branches of our Society. What the Hindus need is constant overlooking, and what they most value is encouragement by representatives of the Head-quarters. We should have an Inspector to each Presidency, if possible a European, residing at the capital town, going periodically over the ground, stopping at least a week each time with each Branch, organising courses of study, making new Branches and, himself outside caste, being a sympathetic friend, brother, good counsellor, and blameless exemplar to all his spiritual wards, so to say, irrespective of social or religious considerations. The ideal of such a man would have to possess the following qualifications: a good education; eloquence as a speaker; force as a writer; a thorough sympathy with Indian nature; appreciation of its sweeter and nobler qualities, and belief in his power to arouse its higher potentialities; a familiarity with Indian history, with the leading features of the various national creeds, and with the meaning and relative value of religious and caste observances; an inclination to be perfectly neutral in political, sectarian, and all other questions outside the three declared "Objects" of our Society; a sincere love for the Indian races, so sincere as to make him—when he remembers his Cleveland Streets, his Excise Revenues, and his Divorce Courts—prone to forgive them for the many and manifest defects in their characters, resulting from generations of national despiritualisation and the ever increasing struggle for life; and make him to set himself, with brotherly love, to bring out what is good, and noble, and admirable in these races. Above all, he should have the talent of organisation, and a great fund of patience and gentleness, accompanied with absolute unselfishness. I appeal to the whole body of enlightened Indians to say whether I have exaggerated in my description; whether this is not a portrait of the kind of man many expect me to supply. This granted then, how am I to draw down from the sky five such persons? And where find the others of special adaptabilities who are this moment urgently demanded for Ceylon, Burma, Siam and Japan?

All this, of course, applies to the ideal or, as one may almost say, the impossible man. But let no one imagine, because such gifted beings are as rare as the Udumbara flower, that this is an excuse far sitting idly by and doing nothing. Let us simply try to do as well as we can. Person after person has come out here to India and Ceylon, worked more or less well for a time, and retired in despair. Yet, all the same, each has done something, which is far better than never to have done anything. The one eternal, imperative word taught the neophyte is TRY. And to the Hindus I have only to say what I said in my first public address on Indian soil:—

"If India is to be regenerated, it must be by Hindus, who can rise above their castes and every other reactionary influence, and give good example as well as good advice."

"Here is material for a new school of Aryan philosophy which only waits the moulding hand of a master. We cannot hear his approaching footsteps, but he will come; as the man always does come when the hour of destiny strikes."

"It will be the work not of years but of generations to reascend the steps of national greatness. But there must be a beginning. Those sons of Hindustan who are disposed to act rather than preach cannot commence a day too soon. This *hour* the country needs your help."

This is explicit enough, and after eleven years in India I simply reiterate it. Many have heeded me, have worked hard and well, have set the good example. Bombay in particular, once as lifeless and sadly supine as Madras and Calcutta are now, has become an active centre whose influence reaches even America and Europe through the publications of our Branch. Mr. Tookaram and others have "tried" in sooth with all their hearts and reaped blessed results. I ask and implore others to do likewise, to help themselves and help their countrymen with-

out waiting for me to find the ideal personages above mentioned. I myself am full of imperfections, I have scarcely any money at my command, I have a host of obstacles and difficulties to overcome. The movement spreads so swiftly as to have outgrown my ability to do it full justice. Formerly I could stop in India year after year, but now I am wanted in all directions.

I go to a new country, a popular excitement follows, Branches spring up, books are enquired for, a manager is immediately needed to follow after me and organize the movement. Where can I find him? And, since I have nobody to travel, and superintend, and teach, and agitate during my absence, I may upon returning find Branches fallen into torpor, indifference prevailing here and there, contemptible personalities at work under false masks of public devotion, and "reform" and "resuscitation" made watchcries by people who do nothing themselves. How cruelly unreasonable have not many been in their views of the situation and their strictures upon the Executive! The President's mistakes, the President's failures, the President's this and that; as though the President ever pretended to be infallible like them, or were not the chief of the most incongruous and unprecedented association of personalities ever formed for the pursuit of the highest, most difficult ideal ever conceived of! To "command the Channel Fleet or perform the surgical operation for lithotomy", Sydney Smith's ideal difficulties, would be child's play in comparison with the successful performance of this other task.

But, though India has been instanced, I do not wish to draw any invidious comparisons. If there were as many difficulties to overcome in other countries, I doubt if the outlook there would be anything like as encouraging as it is here. I have, and have ever had, the most perfect confidence that the Hindus have the disposition and latent capability to redeem their national reputation. Other Europeans complain that they cannot get on with them: I never had the least difficulty. Perhaps my unwavering love for them may blind my eyes to their faults and deficiencies, but I think not. I believe they only want leaders—Native leaders. Nobody ever talked more plainly and boldly to them about this than I, because nobody ever had a more ardent desire to see them worthy of their ancestral renown. Let them help me to make a good working organization, and the moral and spiritual redemption of India will proceed swiftly and surely. Bombay and other towns have shown the way. With proper organization the National Congress has sprung up; without it, it will crumble to pieces. Yet it is ten times more hard to find men to perfect the Theosophical scheme than to find others to carry on the Congress work; for politics are comparatively a paltry affair, and tend to personal demoralization. An astute politician would serve for that work, while a sort of saint is needed for the first named! The Hindus are disposed to give a most filial and unquestioning obedience to leaders whom they respect and whom they think love them and their country. Let us try to find such.

Mr. Judge thinks the future centre of the Theosophical movement will be America; it may be so, but that depends upon the help that comes to us to put the Indian branch of the general movement upon the best footing. Let us wait and see. We have just met two almost irreparable losses in the untimely deaths of Pandit Bhashyacharya and of Charles Francis Powell, my beloved American colleague. Who volunteers to step into the vacant places, to trample upon self, and assume the heavy duties and responsibilities of this unpaid and heart-trying work?

To sum up the Indian situation before turning our thought elsewhere, I may say that it is most encouraging as regards the persistent effect of our associated work upon the patriotic zeal and religious bias of the Indian peoples, and as to its tendency towards a coalescence of previously disunited castes and races. This tendency, begun by us, is now being enormously increased by the Congress move-

ment. In the apathy of certain Branches, for example those of Calcutta, Madras, Poona, etc., etc., is shown the effect of insufficient leadership; which evil is remediable and, under the peculiar circumstances of Indian political administration, liable to be remedied at any given moment. It is as unsafe to predicate the collapse of our movement upon the momentary torpor of any given Branch or Branches, as it is to count upon the indefinite continuance of the useful activity now seen in others, when the local leader or leaders may to-morrow be ordered away to some other station by their official superiors, leaving no worthy substitutes behind.*

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As for Ceylon, I may say that the force of our movement was never so great or so increasing as it is now. Eleven new Branches have been formed within the past year, our vernacular semi-weekly organ, the *Sandaresa*, is rapidly increasing its circulation, our English one, the *Buddhist*, more than holds its own, the Women's Education Society has enrolled 800 Sinhalese lady Members, our English High Schools at Colombo and Kandy have each nearly 200 boy scholars, a girls' school has been opened by the W. E. S., at Wellavatte, about 30 other schools in other localities have been placed under our management, the Hindus and Buddhists of Trincomalee and, in fact, of the whole Island, are working together in full fraternal reciprocity, the Ceylon Section of the General Council has been formed and is now at work. Many shortcomings and defects are chargeable to the Sinhalese, but to me, who have worked with them since 1880, all the facts above enumerated seem full of bright promise for the future. The unfaltering sympathy and aid of Sumangala Maha Thero make this promise all the more cheering.

The unanswerable logic of statistics will prove whether or not the views above expressed as to the general outlook of the Society's interests are too optimistic. With the single exception of 1883, when I was breaking new ground all over India, more Branches (29) were formed in 1889 than in any one year before. Commencing with 1876, the yearly increment has been as follows: 1, 0, 2, 7, 16, 24, 42, 11, 17, 15, 22, 21, and 29. Up to the close of the year 1889, we had issued 207 charters; and deducting eleven officially extinguished, we had a total of 197 living charters at the close of last year. A process of weeding out is going on, but appearances indicate that at least as many new Branches will be annually enrolled as will suffice to fill the gaps thus made. I am making some important changes at the Head-quarters in the hope of increasing the effectiveness of the small working staff; and have been greatly touched by the home greetings that have poured in upon me from every quarter of India since my return from distant wanderings.

To sum up the situation in one sentence, I affirm that throughout the world the cause is prospering wherever there are self-helpful Branches and individual members, and languishing wherever there are not. So will it be to the end of our cycle, for so has it ever been with every cause from the very beginning of time.

(*The Theosophist.*)

Ceylon.

"The Colombo Theosophical Convention" has put the Ceylon Section on a strong working basis, directed by native energy. The President-Founder, while in the Island, opened a Girls' School under the "Women's Educational Society", which has been inaugurated and is flourishing under the auspices of our Sinhalese lady members. The *Buddhist* has since reported the opening of another girls' school under the same auspices.

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* For lack of space we are compelled to omit our President's review of the activities of the American and British Sections, and of our European Lodges. As, however, they are perfectly familiar to our readers, the omission may easily be filled in

Our Sinhalese brothers send us a notice drawing attention to the *Buddhist*, a weekly English paper published at Colombo. Among its contributors are the High Priest Sumangala (one of the greatest living scholars in Pali and Sanscrit, and the most prominent leader of the Southern Church), His Royal Highness Chandrdat, Prince of Siam, Sir Edwin Arnold, Mr. A. P. Sinnett, Madame H. P. Blavatsky, Colonel H. S. Olcott, Dr. Franz Hartmann, Mudaliyar L. Corneille Wijesinha, and other great writers on its special subjects. It contains translations from the Pali, and articles explaining the true position of Buddhism and defending it from the attacks of its enemies, together with discussions of various points of the religion, and correspondence on subjects of interest to the Buddhists of the Southern Church. It is the organ of the Ceylon Section of the T. S. The subscription is Rs. 3 per annum in Ceylon or India, and 10s. per annum or its equivalent for other countries. Address: H. Dhammapala, Manager of *The Buddhist*, 61 Maliban Street, Colombo, Ceylon.

Japan.

The following communication has been received by the President from "The Ladies' Association", Shimochaya Macni, Nagoya, Japan:—

"Since you left this land half a year has already passed; during that short space what Japanese Buddhists have done is indeed wonderful. I thank you most respectfully for your kind exertions in arousing the Japanese Buddhists from their slumber: and they have formed a great many organizations in the interests of that beautiful and rational religion.

"But all what they have done is for men, while there is nothing for the other sex.

"We now determined to organize the Ladies' Association and to establish a Girls' School here at Nagoya, which you visited, for the purpose of producing good mothers, educated sisters, and cultivated daughters, for the sake of our beloved Nippon. And a magazine, named 'The Moral Friend', is also to be published by our Association once a month. We have already induced 2 Princesses, 5 Marquesses, 5 Countesses, 8 Viscountesses, 7 Baronesses, and many famous Buddhist priests, celebrated scholars, &c., to become honorary members, while common members are daily increasing in number. We are very glad to see that the time of restoring this beautiful religion to its former condition is near at hand.

"May I ask you to allow yourself to become an honorary member of our Ladies' Association, also Mr. Dammapala; and to give us your advice about the best method of educating women.

"Praying for your increasing prosperity and happiness, and trusting to be favored with a reply in the affirmative,

"I am, honored Sir,

"Yours very truly,

"M. Oka, *Manager*."

(The Theosophist.)

ENGLAND.

British Section Council.

At a meeting of the above Council, held at 17 Lansdowne Road on the 26th ult., the following business was done:—

1. Address of the British Section to the American Convention.

2. Address of the British Section to the General Council, meeting at Adyar, India.

3. Prospective plans relative to the organization and work of the Section.

The Section was represented in Council by the officers and proxies as follows:—

H. P. BLAVATSKY, *President.*

Blavatsky Lodge—ANNIE BESANT, *President.*

Delegates of Blavatsky Lodge	COUNTESS WACHTMEISTER.
	ISABEL COOPER-OAKLEY.
	W. KINGSLAND.
	HERBERT BURROWS.
	COUNT BUBNA.

Cambridge Lodge	G. F. ROGERS, *President.*
Dublin Lodge	G. R. S. MEAD, *Proxy.*
Scottish Lodge	MRS. GORDON, *Proxy.*
Liverpool Lodge	MISS L. COOPER, *Proxy.*
Newcastle Lodge	BARONESS DE PALLANDT, *Proxy.*
West of England Lodge ...	A. W. COBBOLD, *Proxy.*

F. L. GARDNER, *Hon. Treasurer of the Section.*

W. R. OLD, *General Secretary.*

The Addresses of the Section to the General Council at Adyar, and to the American Convention, were adopted as read. They embodied the Activities of the Section during the past year, mentioning chiefly the publications of the T.P.S.; the work of the Corresponding Groups; and the process of the Lodges; and concluded with some suggestions for the future working of the Section, and the expression of our fraternal regard and good wishes for our Fellow-Theosophists in the East and West.

A scheme for the establishment of permanent British Headquarters in London was laid before the Council by Annie Besant, and was received with full sympathy; the official sanction of the Council being given for its execution as speedily as circumstances may permit.

W. R. OLD,
Gen. Sec. British Section, T.S.

A successful lecture was delivered by Annie Besant, F.T.S., in the Portman Rooms, Baker Street, on March 25th, on "The Sphinx of Theosophy". We are glad to be able to add that some adhesions to the Society followed the lecture.

At a lecture delivered by an anonymous "Orientalist", who indulged in wild abuse of the Theosophical Society and of its founders, J. T. Campbell, F.T.S., effectively exposed the unworthy tactics of the lecturer. Our brother created so good an impression that a lecture hall has been offered to him without charge, to deliver a lecture in favor of Theosophy.

On Friday, April 25th, a lecture on "The Soundness of Theosophy" will be delivered at South Place Chapel, Finsbury (near Moorgate Station, Underground Railway), by Herbert Burrows, in answer to two addresses on the Intellectual and Moral Unsoundness of Theosophy, which were lately given by Dr. Stanton Coit.

The chair will be taken at 8 p.m. by Annie Besant. All London Theosophists should make a point of attending and of bringing their friends. Admission free.

The pamphlet by Annie Besant, entitled "Why I became a Theosophist," has met with such wide approval, that we now have an "Adyar Edition" printed by the *Theosophist*, and an American reprint from the "Aryan Press". Moreover, it has been translated into French, under the title "Pourquoi je devins Théosophe", by Mme. Camille Lemaître, and we hear that translations into other languages are in hand.

The Liverpool Lodge reports that "At our General Business Meeting recently held, the following officers were appointed:—President, Mr. S. G. P. Coryn; Vice-President, Mr. C. Savage; Secretary, Mr. R. Hill; Treasurer, Mr. Joseph Gardner. Mrs. Londini retires from office through bad health, and much to our regret. We all have in her a warm friend and worker."

Theosophy in Sheffield.—On March 29th, Herbert Burrows, F.T.S., delivered a lecture in Sheffield on "Theosophy: its Meaning and Teachings". The Cutlers' Hall was hired, and the town well placarded with striking posters by a very earnest Sheffield Theosophist, Mr. C. Y. Barker, and the result of his efforts was very satisfactory. The hall was crowded with an audience which comprised Christians, Atheists, Materialists, Secularists, Spiritualists, Clairvoyants, Mesmerists, &c., and a number of people had to be turned away from the doors owing to want of room. The chair was taken by Mr. Frank Dallaway, who was able to announce that a good Theosophical library had been formed in the town by Mr. Barker, and that *Lucifer* could be found in the municipal Free Library. There was but little opposition to the lecture, and the audience, by their questions, showed themselves very eager for knowledge. The vote of thanks to Mr. Burrows was moved by an opponent and seconded by a gentleman who announced himself as a strong theologian, but who wished to express his obligations to the lecturer for the clear and lucid manner in which he had treated his subject.

Newcastle-on-Tyne.—Annie Besant, F.T.S., lectured to a large audience on "What is Theosophy?" at Newcastle-on-Tyne, on March 30th. In the evening she met the members of the Lodge at a brother's house, and an interesting conference on matters Theosophical took place.

Theosophy in Art.

The *Secret Doctrine* and *Voice of the Silence* have inspired our brother Theosophist, R. Machell, with the subjects of two magnificent pictures, which are to be sent in to this year's Academy.

"The Birth of a Planet" is a large canvas 7 x 6, personifying the birth of a new planet from an old, just as the earth is described as the child of the moon in the *Secret Doctrine*. The whole conception is replete with mystic significance. In the foreground the mother planet is shown in a female figure, whose face, radiant with an expression of self-sacrificing love, portrays the pouring out of the life principle into the new planetary centre. The latter is shown by a younger female figure sporting in the waves of space with all the happy vigor of youth. The whole picture is suffused with aureoles and radiances of prismatic hues, and in the glory of the background, typifying the solar orb, is the shadow of the Caduceus of three serpents, whose intertwined bodies form the lemniscate.* Four circles of various

* Vide *Secret Doctrine*, Vol. I., 550.

radiance can be discerned to the right of the picture, which, with the glories of the sun, the father, of the mother planet and of the child complete the mystic seven.

The second picture is explained by the legend: "That beam is thy life-guide and thy true Self, the Watcher and the silent Thinker, the victim of thy lower Self' '.* In the foreground is the figure of a maiden draped in Grecian robes of a light green hue, with a kerchief of the same color binding her hair. There is a look of expectancy in her rapt gaze, as if she were straining her ear to catch the longed-for "Voice". Behind is an imposing and majestic figure of passionless mien, who with the right hand holds the maiden's palm and with the left points onward. The aura of the angelic figure is marvellously worked out, and thrown into relief by the jagged rocks and crags which hem in the valley through which the "pilgrim" treads.

These are not the first mystic works from the brush of our gifted fellow-Theosophist. He has already exhibited a large canvas entitled the "Dweller on the Threshold" at the Spanish Exhibition, and is now showing it at Oldham. It will be a pity if these beautiful tributes to Theosophy pass out of Theosophic hands.

IRELAND.

DUBLIN.

Our esteemed brother, Mr. F. J. Allan, has retired from office as Secretary to the Dublin Lodge Theosophical Society in favor of Claude F. Wright. Mr. Allen is compelled to this action mainly on account of other important work hitherto partially neglected through stress of Theosophical business. We congratulate the Dublin Lodge on the results of fourteen months' hard work done for Theosophy by Mr. Allan, and we must trust in Mr. Wright, the new Secretary, to fill his place with equal advantage.

SPAIN.

Our active brothers at Madrid have issued a pretty volume entitled "Theosophia", containing translations of some of the most important articles in our literature, suited to beginners. The pamphlet "Qué es la Theosophia" has been sent to every university, library, and club in Spain; thousands have been distributed.

SWEDEN.

Theosophy in Sweden is making rapid strides, thanks to the untiring efforts of our Swedish brothers and sisters. The Stockholm Lodge has now 100 members enrolled, and is, next to the Blavatsky Lodge, the most active in Europe. The Lending Library is in constant requisition, and the Theosophical receptions held weekly by Madame Amélie Cederschiöld are numerously attended by those who are anxious to gain some insight into Theosophy. The enquirers are becoming so eager for more knowledge that Miss Ellen Bergman has also an evening which she devotes to answering questions, and teaching those who know less than herself.

The Swedes are not fickle, but faithful and true to any cause which they have at heart; and we may, therefore, look with all hope to a grand future for Theosophy in our country.

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* *Voice of the Silence*, page 57.

AMERICA.

The following list of Lodges is a striking proof of the spread of Theosophy in the United States.

AMERICAN BRANCHES: THEOSOPHICAL SOCIETIES.

PLACE.	NAME.	DATE OF CHARTER.	PRESIDENT.	SECRETARY.	ADDRESS.
St. Louis	Arjuna Theosophical Society	1882	Albert J. Stiles	Elliott B. Page	P. O. Box 659
New York	Aryan T. S.	1883	William Q. Judge	Dr. Horace A. Loomis	P. O. Box 2659
Chicago	Chicago T. S.	1884	Stanley B. Sexton	Miss Gertrude A. Piper	34 Walton Place
San Francisco	Golden Gate Lodge	1885	Dr. Jerome A. Anderson	Dr. Allen Griffiths	Room 5, 13 Mason Street
Los Angeles	Los Angeles T. S.	1885	Dr. C. W. Bush	Miss Louise A. Off	Collado Street, Station F.
Malden	Malden T. S.	1885	Sylvester Baxter	Frank S, Collins	97 Dexter Street
Boston	Boston T. S.	1886	Arthur B. Griggs	Robert Crosbie	55 South Street
Cincinnati	Cincinnati T, S.	1886	Robert Hosea	Miss Annie Laws	100 Dayton Street
Chicago	Ramayana T. S.	1887	Dr. W. P. Phelon	Edwin J. Blood	463 S. Leavitt Street
Minneapolis	Ishwara T. S.	1887	Dr. J. W. B. La Pierre	James Taylor	75 S. Ninth Street
Philadelphia	Krishna T. S.	1887	Edward H. Sanborn	John J. L. Houston	902 Walnut Street
St. Louis	Pranava T. S.	1887	Wm. H. Cornell	Wm. Throckmorton	500 N. Commercial Street
Omaha	Vedanta T. S.	1888	Dr. J. M. Borglum	T. Richard Prater	205 Sheeley Block
Grand Island, Neb.	Nirvana T. S.	1888	L. D. Proper	Nathan Platt	
San Diego, Cal.	Point Loma Lodge	1888	Dr. John F. S. Gray	Mrs. Anne J. Patterson	643 Sixth Street
Bridgeport, Conn.	Varuna T. S.	1888	Dr. E. Kirchgessner	Miss Emma L. Shannon	59 William Street
Cleveland	Dharma T. S.	1888	Wm. E. Gates	Mrs. D. E. Gates	714 Harkness Avenue
Decorah, Iowa	Isis Lodge	1888	Miss Therese Asseln	Miss Clara Reum	Box 901
Milwaukee	Brahmana T. S.	1888	Mrs. Julia Ford	Mrs. Alice M. Wyman	421 Milwaukee Street
Los Angeles	Satwa Lodge	1889	Samuel Calhoun	Mrs. Angie F. Shaw	Box 132
Brooklyn	Brooklyn T. S.	1889	Col. H. N. Hooper	John C. Tredway	72 Lafayette Avenue
Santa Cruz, Calif.	Bandhu T. S.	1889	Dr. W. W. Gamble	Mrs. Mary H. Bowman	
Washington, D.C.	Blavatsky T. S.	1889	Chas. O. Pierson	Geo. H. Baldwin	123 First Street, N.W.
San Jose, Cal.	Excelsior T. S.	1889	Mrs. P. D. Hale	Mrs. P. M. Gassett	351 N. Third Street
San Diego, Cal.	Gautama T. S.	1889	Geo. H. Stebbins	Mrs. V. M. Beane	Box 1258
Kansas City	Kansas City T. S.	1889	Hon. Henry N. Ess	Chancy P. Fairman	1328 Grand Avenue
Fort Wayne	Light T. S.	1889	(Private)		
Oakland, Cal.	Aurora Lodge	1889	Miss Marie A. Walsh	Henry Bowman	630 Ninth Street
Tacoma, W. T.	Narada T. S.	1890	Rev. W. E. Copeland	John H. Scotford	744 St. Helen's Avenue
Stockton, Cal.	Stockton T. S.	1890			
Gilroy, Cal.	Oriental Club	1890			
Muskegon, Mich.	Muskegon T. S.	1890			
Los Angeles	Sakti T. S.	1890	Dr. George Mohn	Mrs. Julia B. Taylor.	
San Diego, Cal.	Upasana T. S.	1890	Sidney Thomas	Abbott B. Clark	P. O. Box 1200

AMERICA.

Bertram Keightley is still doing yeoman service on the Pacific coast. It is difficult to imagine where he gets the time to deliver so many lectures and addresses, and also to be at the continual service of the ubiquitous interviewer.

The Sakti T. S., the third in Los Angeles, Calif, has offered the following tribute to Bro. Bertram Keightley.

"It was with deepest regret we saw our friend and brother Mr. Bertram Keightley leave Los Angeles.

"The few days he spent here won him a warm place in many hearts.

"The work he did here, which gave fresh impetus to the cause he loves so well, cannot *now* be estimated; the future alone can demonstrate the effect of his effort.

"While all the members of the Branches are sensible of the debt we owe Mr. Keightley, the Sakti, the new Branch for which he was sponsor, have a deeper consciousness of fellowship, a greater gratitude, an impulse to earnest effort, that they may be worthy of what to *them* is an honor, that the Sakti, the first Branch organized by Mr. Keightley, may stand the 'test of Theosophic interest', and be Theosophists, not merely members of the T. S.

"The satisfaction of those who have the interest of the cause at heart was increased by the respect Mr. Keighley inspired among those not in sympathy with Theosophy.

"The masterly way in which he presented so metaphysical a subject, as well as his logical reasoning, could not but command admiration and convince even the skeptical of his perfect familiarity with his theme. The readiness and clearness with which he answered all inquiries intelligent enough to merit consideration, and to many that were not he gave courteous replies, never failing in patience under any provocation, won for Mr. Keighley golden opinions. While we feel this a feeble acknowledgment of Mr. Keightley's labors here, and no measure of our obligation, we are glad to show our appreciation of what he has done for Theosophy in Los Angeles.

"By order of Sakti Branch.

"DR. GEORGE MOHN, *President.*
"JULIA B. TAYLOR, *Secretary.*"

The Aryan T. S. is very active. The *Theosophical Forum* is edited by Bro. Fullerton, who freely devotes his entire time and abilities to the work of the Society; at the headquarters in 132, Nassau Street, there is the circulating library founded and kept up by a member of the branch; the meetings are all public, and the number of persons present each Tuesday night seldom falls below fifty; the Aryan Press was founded by a generous donation made by one of its members; the Tract Scheme began in this Branch and now includes sixty-six workers; one of its members has just given an order to the *Path* to donate two copies of the *Key to Theosophy* to each of the members of the Branch for distribution.

"The Library of the Aryan T. S. now numbers over 300 books, and they circulate freely among its members."—(*The Path*).

That Theosophy is spreading rapidly in the United States is evidenced by the fact that in one week the General Secretary's office issued forty new diplomas.

THEOSOPHICAL AND MYSTIC PUBLICATIONS

THE THEOSOPHIST for March is an excellent number. Foremost of all, the article of E. D. Fawcett entitled a "Talk with Sumangala", which is reprinted in our present number, is to be remarked. The importance of the result of this remarkable interview with the venerable High Priest of Southern Buddhism cannot be over estimated. The editorial for this month is called "The Outlook", and is from the pen of our venerable President, whom we are sincerely glad to welcome back to the editorial chair. Perhaps the outlook may not appear very bright to an outsider, owing to the out-spokenness of the Colonel, who faithfully represents the bad as well as the good. The long list of "Activities" in the "Supplement", however, will speedily remove this impression. Dr. Henry Pratt continues his series of "Elohistic Teachings" giving us a thoughtful paper entitled "Through the Human to the Divine". "A Chat on the Roof" is amusing. It is sad to read of the state of affairs which has led to the inauguration of the "Temperance Movement in Japan". The "*so-called civilizing influence of foreign countries*" is gradually substituting beer, wine and spirits for the mild national beverage Sâké, which is brewed from rice and tastes somewhat like Malaga wine. The writer of this article, F. Sawai, says: "That we have so many Japanese who sink into habits of intemperance, is chiefly attributable to the decline of Buddhism, or to the corrupt use of the Doctrine in our society, and so at this time the new propounders of True Buddhism, or the members of the Shin-Shú Sect, must perform their duty in regard to the improvement of morality in the nation; and at present, the proposers of our Temperance Association mostly consist of the followers of Lord Buddha, and we believe that to them is chiefly due the progress of temperance in this country." "Christian Theosophy" is the title of a paper on an excellent lecture, by the Rev. G. W. Allen, upon "The Relation of Christianity to Theosophy". The paper concludes with these words "(The ideas of Mr. Allen) speak for themselves, and demonstrate the possibility of an intimate union between Theosophy and the higher Christianity or *true religion of Jesus* . . . . . The little that has come down to us of his teaching consists of his ethical maxims. We know, however, that he had a 'secret doctrine', which he taught only to his more intimate disciples, and it would be strange, indeed, if that secret doctrine should not have been Theosophy in its philosophical fulness." We are glad to see the name of Rama Prasad appended to an article on "The Prophecy of the Bhágavata as to the future Rulers of India". In the ninth and twelfth books of the Purana a list of kings "who it is said, *will* rule in India after Parikshit, in the Kaliyuga", is given. The verification of this prophecy is worked out in a remarkable manner by the learned writer.

A long review on "The Guide of the Perplexed" of Maimonides, by E. D. F., is also exceedingly interesting.

The March *Path* opens with No. XV. of "Letters that have helped me", containing some useful reflections on sex. "Theosophy in daily life" is the title of a practical paper, by Alexander Fullerton, in which he urges that it is the duty of a theosophist to protect the individual rights of a community by the suppression of aggressive impertinence and selfishness. "I can never believe," he says, "that the social ideal of Theosophy is where the public-spirited are speechless and muscleless in the presence of outrage, and where the selfish are given full liberty to trample everybody else into the mud. . . . A man has a bundle on the seat while passengers are standing. Are they to allow that invasion of the right of others, the appropriation to himself of property not his? By no means. If allowed to do so, he will do it again, and become a nuisance through life." We are

familiar with the teaching, "If a man smite thee on one cheek, turn to him the other also," and we have heard of "non-resistance to evil". But we think that brother Fullerton has succeeded in showing that the meaning is, that although evil should not be returned for evil, yet "inaction" is sometimes as culpable as wrong action, especially when the rights of the community are concerned. Katherine Hillard follows with a well written paper on "Apparent failure", in which she treats of "the deceptiveness of that illusion which we call success, or of that other illusion which we call failure", with appropriate quotations from Browning and Walt. Whitman. Jas. M. Pryse contributes a thoughtful aticle on "The impossibility of a unitary rule of conduct in the manifested world of duality". "Take, for an instance, he writes, "the doctrine of Karma. It includes both free-will and pre-destination, the 'pairs of opposites' for that subject. For if each individual reaps only the effects of causes set in motion by himself, and thus may create his own future, he evidently has perfect freedom of will, and his destiny is held in his own hands. But, again, since each thought and motive he has is the result of preceding thoughts and motives, and there again of others, he is evidently proceeding inevitably upon a line marked out in the beginning."

The first number of *Le Lotus Bleu*, our new organ in France, after the address to the reader which was published in last month's "Activitie", starts with an interesting article, by Eugène Nus, on the "Unknowable", which concludes with the words: "Therefore, like that honest 'Chauvin' who professed, though perhaps a little rashly, that the impossible is not French, let us maintain until the new order of things, that in proportion as our curiosity is legitimate . . . the unknowable is not human." Under the title "Letters on Theosophy" we have Louis Dramard alive once more among us. What Theosophy might now have been in France had Dramard lived, is for those who knew him to say. Those who had not this good fortune may, in some measure, learn his worth from these letters, which breathe a spirit of true Theosophy. The rest of the number is taken up with translations from the "Key to Theosophy", "Black and White Magic", and "Esoteric Buddhism", agreeably to one of the main objects of the magazine, which is to place these important books before the French public. There is no doubt that the *Lotus Bleu* will thus supply a long felt want.

The February number, of the *Buddhist* contains an interesting translation from the Umagga Játaka and also rendering of the Tela-Katha-Gatha, a small poem of Pali stanzas, which may be attributed to the Elizabethan age of Ceylon Literature. The article "Western Buddhistic Leanings" by the editor, A. J. Buultjens, is concluded. He traces these leanings in the Cartesian schools, and in the system of Spinoza; in Glanvil's "Scepsis Scientifica", a very rare work, and in the writings of Hobbes, Giordarno Bruno, and Thomas Campanella. There are also full accounts of E. D. Fawcett's taking the *Pansil* or Five Precepts, and of the "Colombo Theosophical Convention". The later numbers were unfortunately received too late for notice.

The Problem of Life is a new magazine, published monthly, at San Francisco, and edited by W. J. Colville, F.T.S. It contains papers of interest, especially the editorials and articles on Nationalism. But its notices of "Metaphysical" and "Christian science" healing, and advertisements about the "Summerland" make it somewhat a mixture.

The Buddhist Ray, published by Philangi Dasa at Santa Cruz Cala., U.S.A., is still bravely battling for the teachings of Gautama. The most interesting contribution is a translation from the Pali, entitled "The Dying Rahat's Sermon".

The first number of *The Transactions of the Blavatsky Lodge of the Theosophical Society* has been published by the T.P.S. It is the first instalment of a long promised treat to students of the *Secret Doctrine*, being discussions on the stanzas of the "Book of Dzyan" contained in that work. Additional explanations of the Kosmogenesis of the Esoteric Philosophy are given by H. P. B. herself. The discussions were taken down in shorthand, and are edited under the immediate supervision of the author of the *Secret Doctrine*. An appendix is added to No. I., containing several very interesting discussions on dreams, which throw quite a new light on this curious subject: the

occult teaching on the point is fully dealt with and many interesting facts are brought forward. In outward appearance No. I. of *The Transactions* is of the same size as the T.P.S. pamphlets; it contains sixty-four pages, and its artistic light blue cover is very pleasing and attractive. The price for non-subscribers is 1s. 6d. Enough matter remains for five more numbers on the same subject; but as it has to be very carefully revised and edited, and as only one or two of the hardest worked members of the Lodge are competent to undertake the task, they cannot be brought out very rapidly. Rule No. 16 of *The Transactions of the London Lodge of the Theosophical Society*, contains an excellent paper on "Faith", by "Pilgrim". It treats of right "Faith" as the highest reason, and demonstrates its necessity by quoting from Herbert Spencer's "First Principles", as showing "how the ultimate ideas which Science has evolved naturally lead up to the wider conclusions of the Divine Science in which they are embraced". In a short space "Pilgrim" touches on the great teachings of Theosophy in a masterly manner, and leads up to the rational and noble ethics of Brotherhood as taught in the Precepts of the *Voice of the Silence*. Speaking of the "Path", the writer says: "To few of us can human language even dimly picture what the stages and perils of the journey are, but what human language can do has been done in the 'Voice of the Silence'".

The name of Hübbe-Schleiden is so well known in Germany, that anything written by the learned professor is sure of receiving respectful attention, and the title of his newly issued pamphlet, "Jesus, a Buddhist?" will by itself arouse curiosity. Dr. Hübbe-Schleiden opens with some sentences from Schopenhauer, in which the great philosopher expresses his belief in the Hindu origin of the New Testament; and after calling the reader's attention to two works by Rudolf Seydel, "The Gospel of Jesus in its relation to the wisdom and teaching of Buddha", and "The Buddha-Legend and the Gospel Life of Jesus", our author proceeds to lay down three main points for consideration: the recorded facts, the doctrinal form, the doctrine itself. He draws from the close similarity prevailing the conclusion that Jesus was essentially a Buddhist, in fact an incarnation of Buddha, the "Buddha of compassionate love", whose coming was prophesied of by the Asian saint. Dr. Hübbe-Schleiden builds up his argument well, from the demonstration of the similarity of the life-histories to the proof of the identity of the teachings. The second part of the tract is the "solution of the problem", the explanation of the astounding likeness. Since Buddhism is five centuries older than Christianity, no question can arise as to which was the original and which the copy; and the springing of Christianity from the Buddhistic fount is easily shown, the question of the title being changed to the affirmation, "Jesus, a Buddhist". The idea is not a new one, however, it has been hinted at by various writers, and may be found in *Isis Unveiled*, II, 123, and the statement accompanied by several other hints from esoteric traditions and teachings. Nevertheless, Dr. Hübbe-Schleiden's pamphlet in an excellent addition to all these proofs.

We regret that pressure of space precludes mention of many other publications of merit which have been received. It is also unfortunate that the *Theosophist*, *Path*, and *Lotus Bleu*, reach us just as we are going to press, so that we are forced to be a month behindhand in our notices of them.

OUR BUDGET.

Headquarters Building Fund.

We have received altogether, up to April 11th, the following sums for the establishment of the European Headquarters of the Theosophical Society.

	£	s.	d.		£	s.	d.
A Theosophist	10	0	0	S. H. Old	0	10	0
Caroline Marshall	5	0	0	Old Clothes	0	6	0
Anon	10	0	0	R. Stapley	5	0	0
G. R. S. Mead	5	0	0	Emma E. Pinnock	1	1	0
Edith A. Bowring	5	0	0	Count Bubna	5	0	0
Kate E. Mills	0	10	0	T. W. Wilson	2	0	0
Harriette Raphael	1	1	0	A Donor	10	0	0
C. M. Johnston	0	10	0	G. Ouseley	0	10	0
W. G. Wratton	1	0	0	E. H. T.	1	0	0
R. H.	1	0	0	R, de T. Sneyd	0	10	0
A Theosophist	200	0	0	O. H. Duffel	1	1	0
Jessie Connah	1	0	0	Colonel and Mrs. Gordon	10	0	0
E. A. Thomas	0	1	0	— Johnston	2	2	0
J. (Halifax)	0	5	0	F. T. S.	2	0	0
B. E. Edwards	0	10	0	H. Kenneth Austin	10	0	0
M. U. Moore	2	0	0	G. C. Beresford	1	0	0
E. A. Seale	0	10	0	Surplus of Lecture	3	1	6
Two Friends	0	10	0				

Friends who intend to contribute a brick to the structure will "give doubly if they give at once". The work has begun, and it is desirable to complete it without incurring debt.

Lecture Fund.

Mrs. Malcolm £2 0 0

If, in any case, provincial Theosophists are of opinion that a lecture in their neighborhood would be of service to Theosophy, they are requested to communicate with Herbert Burrows, 283, Victoria Park Road, London, N.E., to whom all contributions for the Lecture Fund should be forwarded. The local expenses of lectures, halls, printing, etc., should, if possible, be borne by local Theosophists, but the personal expenses of the lecturer will be paid from the Lecture Fund.

Lucifer Fund.

	£	s.	d.		£	s.	d.
J. A. Edwards	0	16	4	Peter C. Mander	0	5	3
Batavia	2	0	10	S. A. G. Barrett	1	0	10
Satwa T.S.	0	8	2	Four Melbourne Friends	1	5	0
O. R.	3	0	0	Mrs. Gordon	2	0	0

CHARLES FRANCIS POWELL.

It is with feeling of great sadness that we have to announce the death of CHARLES FRANCIS POWELL, F.T.S., at the age of 47.

On February 9th, the following telegram was received at Adgar: "*Brother Powell died peacefully, ten hours ago, of bilious diarrhœa*".

In repeating the sad news to our President, our veteran brother Mr. V. Cooppoosawmy Iyer, District Munsiff (Judge) of Ambasamudram, in the Tinnerelly District of Madras Presidency, after detailing the circumstances concludes with these words: "Thus quietly and without a pang did a good soul put off its mortal coil. There was no distortion whatever in the face. On the contrary, there was an air of serene calm which made a deep impression on us all."

The body was cremated; the last services being rendered by the sorrowing members of the Branch, who all have a deep respect and affection for our departed brother. The Taluq magistrate and many Brahmans walked in the procession, thus giving the event almost the character of a Brahman ceremony. The ashes were sent to Adyar, and the unconsumed portion of the bones were buried under the channel of the river Tambraparni, as is the custom among Brahmans.

Charles Francis Powell sacrificed everything that the world holds dear for the one great cause; he was untiring in visiting the Indian branches and in lecturing and organising. During a six months stay in Ceylon, he founded seven new Branches, and had just crossed over into Southern India for work among the branches there, when his useful existence was stayed by a fatal attack of dysentery.

As the *Path* says: "He contributed his time, his efforts, and at last his life, to the great cause of Theosophy. Who could do more?"

EDITORIAL ANNOUNCEMENTS.

We much regret that, in consequence of the great pressure on our space, we are compelled to hold over several articles that are in type.

The circulation of LUCIFER *has, we are glad to say, increased very rapidly during the last three months, but we have on hand a large quantity of the issues of September, October, and November, which we will sell for distribution at* 10s. *a dozen* (13), *the carriage to be paid by the purchaser.*

It is found absolutely necessary to raise, in future, the subscription price of LUCIFER, *by the addition of postage. At the present time, subscribers obtain it for* 15s. *a year, post free, and as* 2s. 6d. *of this goes for postage, they pay for it only* 1s. $0\frac{1}{2}$d. *per copy, a reduction greater than is made on any other magazine. For the future, the annual subscription will be* 17s. 6d., *but all subscribers now on the books will be supplied at the old rate until the expiry of their subscriptions. The increase in price does not apply to members of the Theosophical Society.*

A. BONNER, Printer, 34 Bouverie Street, E.C.

LUCIFER

VOL. VI. LONDON, MAY 15TH, 1890. No. 33.

The Editors do not hold themselves responsible for any opinions, whether religious, philosophical or social, expressed in signed articles.

[H. P. B. BEING TOO ILL TO WRITE HER USUAL EDITORIAL, THE FOLLOWING UNPUBLISHED ARTICLE, WRITTEN BY HER MORE THAN TWO YEARS AGO, IS SELECTED TO TAKE ITS PLACE.—A. B.]

Thoughts on the Elementals.

YEARS have been devoted by the writer to the study of those invisible Beings—conscious, semi-conscious and entirely senseless—called by a number of names in every country under the sun, and known under the generic name of "Spirits". The nomenclature applied to these denizens of spheres good or bad in the Roman Catholic Church, alone, is—endless. The great kyriology of their symbolic names—is a study. Open any account of creation in the first Purâna that comes to hand, and see the variety of appellations bestowed upon these divine and semi-divine creatures (the product of the two kinds of creation—the *Prakrita* and the *Vaikrita* or *Padma*, the primary and the secondary) all evolved from the body of Brahmâ. The *Urdhwasrota* only,* of the third creation, embrace a variety of beings with characteristics and idiosyncracies sufficient for a life-study.

The same in the Egyptian, Chaldean, Greek, Phœnician or any other account. The hosts of those creatures are numberless. The old Pagans, however, and especially the Neo-Platonists of Alexandria knew what they believed, and discriminated between the orders. None regarded them from such a sectarian stand-point as do the Christian Churches. They dealt with them far more wisely, on the contrary, as they made a better and a greater discrimination between the natures of these beings than the Fathers of the Church did. According to the policy of the latter, all those Angels that were not recognised as the attendants upon the Jewish Jehovah—were proclaimed *Devils*.

The effects of this belief, afterwards erected into a dogma, we find asserting themselves now in the Karma of the many millions of Spiritualists.

* The *Urdhwasrota*, the Gods so called because the bare sight of aliment stands to them, in place of eating; "for there is satisfaction from the mere beholding of ambrosia", says the commentator of the *Vishnu Purana*

brought up and bred in the respective beliefs of their Churches. Though a Spiritualist may have divorced himself for years from theological and clerical beliefs; though he be a liberal or an illiberal Christian, a Deist or an Atheist, having rejected very wisely belief in devils, and, too reasonable to regard his visitors as pure angels, has accepted what he thinks a reasonable mean ground—still he will acknowledge no other Spirits save those of the dead.

This is his *Karma*, and also that of the Churches collectively. In the latter such a stubborn fanaticism, such *parti pris* is only natural; it is their policy. In free Spiritualism, it is unpardonable. There cannot be two opinions upon this subject. It is either belief in, or a full rejection of the existence of any "Spirits". If a man is a sceptic and an unbeliever, we have nothing to say. Once he believes in Spooks and Spirits at all—the question changes. Where is that man or woman free from prejudice and preconceptions, who can believe that in an infinite universe of life and being—let us say in our solar system alone—that in all this boundless space in which the Spiritualist locates his "Summer-land"—there are only *two orders of conscious* beings—men and their spirits; embodied mortals and disembodied Immortals.

The future has in store for Humanity strange surprises, and Theosophy, or rather its adherents, will be vindicated fully in no very distant days. No use arguing upon a question that has been so fully discussed by Theosophists and brought only opprobrium, persecution, and enmity on the writers. Therefore we will not go out of our way to say much more. The Elementals and the Elementaries of the Kabalists and Theosophists were sufficiently ridiculed. From Porphyry down to the demonologists of the past centuries, fact after fact was given, and proofs heaped upon proofs, but with as little effect as might be had from a fairy tale told in some nursery room.

A queer book that of the old *Count de Gabalis*, immortalized by the Abbé de Villars, and now translated and published in Bath. Those humorously inclined are advised to read it, and to ponder over it. This advice is offered with the object of making a parallel. The writer read it years ago, and has read it now again with as much, and much more attention than formerly. Her humble opinion as regards the work is—if any one cares to hear it—that one may search for months and never find the demarcation in it between the "Spirits" of the Séance rooms and the Sylphs and Undines of the French satire.

There is a sinister ring in the merry quips and jests of its writer, who, while pointing the finger of ridicule at that which he believed, had probably a presentiment of his own speedy *Karma** in the shape of assassination.

The way he introduces the *Count de Gabalis* is worthy of attention.

"I was astonished one Remarkable Day, when I saw a man come in of a most

* The work was published in Paris in 1670, and in 1675 the author was cruelly murdered on his way to Lyons from Languedoc his native country.

exalted mien; who, saluting me gravely, said to me in the French Tongue but, in the accent of a *Foreigner*, 'Adore my son; adore the most great God of the Sages; and let *not thy self be puffed up with Pride, that he sends to thee one of the children of Wisdom, to constitute thee a Fellow of their Society, and make thee partaker of the wonders of Omnipotency.*'"*

There is only one answer to be made to those who, taking advantage of such works, laugh at Occultism. "Servitissimo" gives it himself in his own chaffing way in his introductory "Letter to my Lord" in the above-named work. "I would have persuaded him (the author of *Gabalis*) to have changed the whole form of his work", he writes, "for this drolling way of carrying it thus on does not to me seem proper to his subject. These mysteries of the *Cabal* are serious matters, which many of my friends do seriously study . . . . . the which are certainly most dangerous to jest with." *Verbum sat sapienti.*

They are "dangerous", most undeniably. But since history began to record thoughts and facts, one-half of Humanity has ever been sneering at the other half and ridiculing its most cherished beliefs. This, however, cannot change a fact into a fiction, nor can it destroy the Sylphs, Undines, and Gnomes, if any, in Nature; for, in league with Salamanders, the latter are more likely to destroy the unbelievers and damage Insurance companies, notwithstanding that these believe still less in revengeful Salamanders than in fires produced by chance and accident.

Theosophists believe in Spirits no less than Spiritualists do, but, as dissimilar in their variety as are the feathered tribes in the air. There are bloodthirsty hawks and vampire bats among them, as there are doves and nightingales. They believe in "Angels", for many have seen them

> ". . . . . by the sick one's pillow—
> Whose was the soft tone and the soundless tread!
> Where smitten hearts were drooping like the willow,
> They stood between the living and the dead."

But these were not the three-toed materializations of the modern medium. And if our doctrines were all piece-mealed by the "drolleries" of a de Villars, they would and could not interfere with the claims of the Occultists that their teachings are *historical and scientific facts*, whatever the garb they are presented in to the profane. Since the first kings began reigning "by the grace of God", countless generations of buffoons appointed to amuse Majesties and Highnesses have passed away; and most of these graceless individuals had more wisdom at the bottoms of their hunches and at their fingers' ends, than all their royal masters put together had in their brainless heads. They alone had the inestimable privilege of speaking *truth* at the Courts, and those truths have always been laughed at. . . .

This is a digression; but such works as the *Count de Gabalis* have to be quietly analyzed and their true character shown, lest they should be

* Sub Mundanes; or the Elementaries of the Cabal: being the History of Spirits, reprinted from the Text of the Abbé De Villars, Physio-Astro-Mystic, wherein it is asserted that there are in existence on earth rational creatures besides man. 1886: Bath, Robert H. Fryer.

made to serve as a sledge hammer to pulverize those works which *do not* assume a humorous tone in speaking of mysterious, if not altogether sacred, things, and say what they have to. And it is most positively maintained that there are more truths uttered in the witty *vailleries* and *gasconades* of that "satire", full of preeminently occult and actual facts, than most people, and Spiritualists especially, would care to learn.

One single fact instanced, and shown to exist now, at the present moment among the Mediums will be sufficient to prove that we are right.

It has been said elsewhere, that white magic differed very little from practices of sorcery except in *effects* and *results—good or bad motive* being everything. Many of the preliminary rules and conditions to enter societies of *adepts*, whether of the *Right* or the *Left* Path, are also identical in many things. Thus *Gabalis* says to the author: "The *Sages* will never admit you into their society if you do not renounce from this very present a Thing which cannot stand in competition with Wisdom. *You must renounce all carnal Commerce with Women*" (p. 27).

This is a *sine quâ non* with *practical* Occultists — Rosicrucians or Yogis, Europeans or Asiatics. But it is also one with the *Dugpas* and *Jadoos* of Bhutan and India, one with the *Voodoos* and *Nagals* of New Orleans and Mexico,* *with an additional clause to it, however, in the statutes of the latter.* And this is to have carnal commerce with male and female Djins, Elementals, or Demons, call them by whatever names you will.†

"*I am making known nothing to you* but the Principles of the Antient *Cabal*," explains de Gabalis to his pupil. And he informs him that the Elementals (whom he calls *Elementaries*), the inhabitants of the four Elements, namely, the Sylphs, Undines, Salamanders, and Gnomes, live many Ages, but that their souls are not immortal. "In respect of Eternity . . . . they must finally resolve into nothing." . . . . "Our Fathers, the philosophers," goes on the *soi-disant* Rosicrucian, "speaking to *God* Face to Face, complained to him of the Unhappiness of these People (the Elementals), and *God*, whose Mercy is without Bounds, revealed to them that it was not impossible to find out a Remedy for this Evil. He inspired them, that by the same means as Man, by the Alliance which he contracted with *God*, has been made Partaker of the Divinity: the *Sylphs*, the *Gnomes*, the *Nymphs*, and the *Salamanders*, by the Alliance which they might Contract with Man, might be made Partakers of Immortality. So a *she-Nymph* or a *Sylphide* becomes Immortal and capable of the Blessing to which we aspire, when they shall be so happy *as to be married to a Sage;* a *Gnome* or a *Sylphe* ceases to be Mortal from the moment that *he Espouses one of our Daughters.*"

Having delivered himself of this fine piece of advice on practical sorcery, the "Sage" closes as follows:

"No, nô! Our *Sages* have never erred so as to attribute the Fall of the first

* We speak here of the well-known *ancient statutes* in the Sorcery of the Asiatics as in the Demonology of Europe. The Witch had to renounce her husband, the Wizard his marital rights over his legitimate human wife, as the Dugpa renounces to this day commerce with living women; and, as the New Orleans' *Voodoo* does, when in the exercise *of his powers.* Every Kabalist knows this.

† The Jewish Kabalist of Poland and Galicia calls the female Spirit of *Nergal*, when bent on revenge, *to his help and to infuse into him power.* The Mussulman Sorcerer a female *Djini;* a Russian *Koldoon* a deceased Witch (*Vyedma*). The Chinese maleficer has a female *Houen* in his house at his command. The above intercourse is said to give *magic powers* and *a Supernal Force.*

Angels to their Love of *women*, no more than they have put Men under the Power of the *Devil*. . . . . There was nothing criminal in all that. They were *Sylphs* which endeavored to become Immortal. Their innocent Pursuits, far enough from being able to scandalize the *Philosophers*, have appeared so Just to us that we are all resolved by common consent utterly to Renounce *Women*; and entirely *to give ourselves* to *Immortalizing* of the *Nymphs and Sylphs*" (p. 33).

And so are certain mediums, especially those of America and France, who boast of Spirit husbands and wives. We know such mediums personally, men and women, *and it is not those* of *Holland who will deny the fact*, with a recent event among their colleagues and co-religionists fresh in their memory, concerning some who escaped death and madness only by becoming Theosophists. It is only by following our advice that they got finally rid of their spiritual consorts of both sexes.

Shall we be told in this case also, that it is a calumny and an invention? Then let those outsiders who are inclined to see, with the Spiritualists, nought but a holy, an innocent pastime at any rate, in that nightly and daily intercourse with the so-called "Spirits of the Dead", watch. Let those who *ridicule* our warnings and doctrine and make merry over them—explain after analysing it dispassionately, the mystery and the *rationale* of such facts as the existence in the minds of certain Mediums and Sensitives of their *actual marriage* with male and female Spirits. Explanations of lunacy and hallucination will never do, when placed face to face with the *undeniable facts* of SPIRIT-MATERIALIZATIONS. If there are "Spirits" capable of drinking tea and wine, of eating apples and cakes, of kissing and touching the visitors of Séance rooms, all of which facts have been proven as well as the existence of those visitors themselves—*why should not those same Spirits perform matrimonial duties as well?* And who are those "Spirits" and what is their nature? Shall we be told by the Spiritists that the spooks of Mme. de Sévigné or of Delphine ——, —one of which authoresses we abstain from naming out of regard to the surviving relatives—that they are the actual "Spirits" of those two deceased ladies; and that the latter felt a "Spiritual affinity" for an idiotic, old, and slovenly Canadian medium and thus became *his happy wife* as he boasts publicly, the result of which union is a herd of "spiritual" children *bred with this holy Spirit?* And *who* is the astral husband—the nightly consort of a well-known New York lady medium whom the writer knows personally? Let the reader get every information he can about this last development of *Spiritual* (? !) intercourse. Let him think seriously over this, and then read the "Count de Gabalis", especially the Appendix to it, with its Latin portions; and then perchance he will be better able to appreciate the full gravity of the *supposed* chaff, in the work in question,* and understand the true value of the raillery in it. He will then see clearly the ghastly connexion there is between the Fauns,

* "Sub-Mundanes; or The Elementaries of the Cabala": with an illustrative Appendix from the work "Demoniality" or "Incubi and Succubi" by the Rev. Father Sinistrari, of Amando. The answer given (p. 133) by an alleged devil, to St. Anthony respecting the corporiety of the Incubi and Succubi would do as

Satyrs and Incubi of St. Hieronymus, the Sylphs and Nymphs of the Count de Gabalis, the "Elementaries" of the Kabalists—and all those poetical, spiritual "Lillies" of the "Harris Community", the astral "Napoleons", and other departed Don Juans from the "Summer-Land", the "*spiritual* affinities from beyond the grave" of the modern world of mediums.

Notwithstanding this ghastly array of facts, we are told week after week in the Spiritual journals that, at best, we know not what we are talking about. "Platon"—(a presumptious pseudonym to assume, by the bye) a dissatisfied *ex*-theosophist, tells the Spiritualists (see *Light*, Jan. 1, 1887) that not only is there no re-incarnation—because the astral "spirit" of a deceased friend told him so (a valuable and trustworthy evidence indeed), but that all our philosophy is proved worthless by that very fact! Karma, we are notified, is a tom-foolery. "Without Karma re-incarnation cannot stand", and, since his *astral* informant "has inquired in the realm of his present existence as to the theory of re-incarnation, and he says he cannot get one fact or a trace of one as to the truth of it . . . ." this "astral" informant *has to be believed*. He *cannot* lie. For "a man who has studied chemistry has a right to an opinion, and earned a right to speak upon its various theories and facts . . . . especially if he, during earth-life, was respected and admired for his researches into the mysteries of nature, and for his truthfulness."*

Let us hope that the "astrals" of such eminent chemists as Messrs. Crookes and Butlerof—when disembodied, will abstain from returning too often to talk with mortals. For having studied chemistry so much and so well, their *post mortem* communications would acquire a reputation for infallibility more than would be good, perhaps, for the progress of mankind, and the development of its intellectual powers. But the proof is sufficiently convincing, no doubt for the present generation of Spiritualists, since the name assumed by the "astral control of a friend" was that of a truthful and honorable man. It thus appears that an experience of over forty years with Spirits, who lied more than they told truth, and did far more mischief than good—goes for nought. And thus the "spirit-husbands and wives" must be also believed when they say they are this or that. Because, as "Platon" justly argues: "There is no progress without knowledge, and the knowledge of truth founded upon fact is progress of the highest degree, and if astrals progress, as this spirit says *they do*, the philosophy of Occultism in regard to re-incarnation is wrong upon this point; and how do

well now, perhaps: "The blessed St. Anthony" having inquired who he was, the little dwarf of the woods answered: "I am a mortal, and one of the inhabitants of the Wilderness, whom gentility, under its varied delusions, worships under the names of Fauns, Satyrs and Incubi" or "Spirits of the Dead" might have added this Elemental, the vehicle of some Elementary. This is a narrative of St. Hieronymus, who fully believed in it, and so do we, with certain amendments.

* The arguments and evidence brought to bear against the philosophy of the East are curious. Surely this is a good proof that the Occultists are right in saying that most of those "Spirits" are not even "lying" Spirits, but simply empty, senseless shells talking sense only with the help of the brains of the *sitters* and the brain of the medium as a connecting link.

we know that the many other points are correct, as they are without proof?"

This is high philosophy and logic. "The end of wisdom is consultation and deliberation"—with "Spirits", Demosthenes might have added, had he known where to look for them—but all this leaves still the question, "who are those spirits"—an open one. For, "where doctors disagree," there must be room for doubt. And besides the ominous fact that Spirits are divided in their views upon reincarnation — just as Spiritualists and Spiritists are, "every man is not a proper champion for the truth, nor fit to take up the gauntlet in the cause of verity", says Sir T. Browne. This is no disrespectful cut at "Platon", whoever he may be, but an axiom. An eminent man of science, Prof. W. Crookes, gave once a very wise definition of Truth, by showing how necessary it is to draw a distinction *between truth and accuracy*. A person may be very truthful—he observed—that is to say, may be filled with the desire both to receive truth and to teach it; but unless that person have great natural powers of observation, or have been trained by scientific study of some kind to observe, note, compare, and report accurately and in detail, he will not be able to give a trustworthy, accurate and therefore true account of his experiences. His intentions may be honest, but if he have a spark of enthusiasm, he will be always apt to proceed to generalizations, which may be both false and dangerous. In short as another eminent man of science, Sir John Herschell, puts it, "The grand and, indeed, the only character of truth, is its capability of enduring the test of universal experience, and coming unchanged out of every possible form of fair discussion".

Now very few Spiritualists, if any, unite in themselves the precious qualities demanded by Prof. Crookes; in other words their truthfulness is always tempered by enthusiasm; therefore, it has led them into error for the last forty years. In answer to this we may he told and with great justice, it must be confessed, that this scientific definition cuts both ways; *i.e.*, that Theosophists are, to say the least, in the same box with the Spiritualists; that they are enthusiastic, and therefore also credulous. But in the present case the situation is changed. The question is not what either Spiritualists or Theosophists think personally of the nature of Spirits and their degree of truthfulness; but what the "universal experience", demanded by Sir John Herschell, says. Spiritualism is a philosophy (if one, which so far we deny) of but yesterday. Occultism and the philosophy of the East, whether true absolutely, or relatively, are teachings coming to us from an immense antiquity: and since—whether in the writings and traditions of the East; in the numberless Fragments, and MSS. left to us by the Neo-Platonic Theosophists; in the life observations of such philosophers as Porphyry and Iamblichus; in those of the mediæval Theosophists and so on, *ad infinitum*;—since we find in all these, the same identical testimony as to the extremely various, and often dangerous nature of all those Genii,

Demons, Gods, Lares, and "Elementaries," now all confused into one heap under the name of "Spirits"; we cannot fail to recognize in all this something "enduring the test of *universal experience*," and "coming unchanged" out of every possible form of observation and experience.

Theosophists give only the product of an experience hoary with age; Spiritualists hold to their own views, born some forty years ago, and based on their unflinching enthusiasm and emotionalism. But let any impartial, fair minded witness to the doings of the "Spirits" in America, one that is neither a Theosophist nor a Spiritualist, be asked: "What may be the difference between the vampire-bride from whom Apollonius of Tyana is said to have delivered a young friend of his, whom the nightly succubus was slowly killing, and the Spirit-wives and husbands of the mediums?" Surely none—would be the correct answer. Those who do not shudder at this hideous revival of mediæval Demonology and Witchcraft, may, at any rate, understand the reason why of all the numerous enemies of Theosophy—which unveils the mysteries of the "Spirit World" and unmasks the Spirits masquerading under eminent names—none are so bitter and so implacable as the Spiritualists of Protestant, and the Spiritists of Roman Catholic countries.

"Monstrum horrendum informe cui lumen ademptum" . . . . is the fittest epithet to be applied to most of the "Lillies" and "Joes" of the Spirit World. But we do not mean at all—following in this the example of Spiritualists, who are determined to believe in no other "Spirits" than those of the "dear departed" ones—to maintain that save *Nature Spirits* or Elementals, *Shells*, or Elementaries, and "Gods" and genii, there are no other Spirits from the invisible realms; or no really holy and grand Spirits—who communicate with mortals. For it is not so. What the Occultists and Kabalists said all along, and the Theosophists now repeat, is, that holy Spirits will not visit promiscuous séance-rooms, nor will they intermarry with living men and women.

Belief in the existence of invisible but too often present visitants from better and worse worlds than our own, is too deeply rooted in men's hearts to be easily torn out by the cold hand of Materialism, or even of Science. Charges of superstition, coupled with ridicule, have at best served to breed additional hypocrisy and social cant, among the educated classes. For there are few men, if any, at the bottom of whose souls belief in such *superhuman* and supersensuous creatures does not lie latent, to awaken into existence at the first good opportunity. Many are those Men of Science who, having abandoned with their nursery pinafores belief in Kings of Elves and Fairy Queens, and who would blush at being accused of believing in witchcraft, have, nevertheless, fallen victims to the wiles of "Joes", "Daisies", and other spooks and "controls". And once they have crossed the Rubicon, they fear ridicule no longer. These Scientists defend as desperately the reality of materialized and other Spirits, as if these were

a mathematical law. Those soul-aspirations that seem innate in human nature, and that slumber only to awaken to intensified activity; those yearnings to cross the boundary of matter that make many a hardened sceptic turn into a rabid believer at the first appearance of that which to him is undeniable proof—all these complete psychological phenomena of human temperament—have our modern physiologists found a key to them? Will the verdict remain "*non compos mentis*" or "victim to fraud and psychology"? &c., &c. When we say with regard to unbelievers that they are "a handful" the statement is no undervaluation; for it is not those who shout the loudest against degrading superstitions, the "Occult craze" and so on, who are the strongest in their scepticism. At the first opportunity, they will be foremost amongst those who fall and surrender. And when one counts seriously the ever-increasing millions of the Spiritualists, Occultists, and Mystics in Europe and America, one may well refuse to lament with Carrington over the "Departure of the Fairies". They are gone, says the poet:

. . . . "They are flown,
Beautiful fictions of our fathers, wove
In Superstition's web when Time was young,
And fondly loved and cherished—they are flown,
Before the Wand of Science! . . . . "

We maintain that they have done nothing of the kind; and that on the contrary it is these "Fairies"—the beautiful, far more than the hideous—who are seriously threatening under their new masks and names to disarm Science and break its "Wand".

Belief in "Spirits" is legitimate, because it rests on the authority of experiment and observation, it vindicates, moreover, another belief, also regarded as a superstition: namely, *Polytheism*. The latter is based upon a fact in nature: Spirits mistaken for Gods, have been seen in every age by men—hence, belief in many and various Gods. Monotheism, on the other hand, rests upon a pure abstraction. Who has seen GOD—that God we mean, the Infinite and the Omnipotent, the one about whom Monotheists talk so much? Polytheism—once man claims the right of divine interference on his behalf—is logical and consistent with the philosophies of the East, all of which, whether Pantheistic or Deistic, proclaim the ONE an infinite abstraction, an absolute Something which utterly transcends the conception of the finite. Surely such a creed is more philosophical than that religion, whose theology, proclaiming in one place God, a mysterious and even Incomprehensible Being, whom "*no man shall see* and live" (*Exodus* xxxiii. 20), shows him at the same time so human and so petty a God as to concern himself with the breeches* of his chosen people, while neglecting to say anything definite about the immortality of their souls, or their survival after death!

* "And thou shalt make them linen breeches to cover their nakedness, from their loins even unto their thighs they shall reach" (*Exodus* xxviii, 42, *et seqq*). GOD a linendraper and a tailor!!

Thus, belief in a Host and Hosts of Spiritual entities, dwelling on various planes and spheres in the Universe, in *conscious intra*-Kosmic *Beings*, in fact, is logical and reasonable, while belief in an *extra*-Kosmic God is an absurdity. And if Jehovah, who was so jealous about his Jews and commanded that they should have no other God save himself, was generous enough to bestow upon Pharaoh Moses ("*See* I have *made thee a God* to *Pharaoh*, and Aaron . . . . . thy prophet" Exodus vii. 7) as the Egyptian monarch's deity, why should not "Pagans" be allowed the choice of their own Gods? Once we believe in the existence of our *Egos*, we may well believe in Dhyan Chohans. As Hare has it: "man is a *mixed* being made up of a spiritual and of a fleshly body; the angels are pure Spirits, herein nearer to God, only that they are created and finite in all respects, whereas God *is infinite and uncreated*". And if God is the latter, then God is not a "Being" but an *incorporeal Principle*, not to be blasphemously anthropomorphized. The angels or Dhyan Chohans are the "Living Ones"; that Principle the "Self-Existent", the eternal, and all pervading CAUSE of all causes, is only the abstract noumenon of the "River of Life", whose ever rolling waves create angels and men alike, the former being simply "men of a superior kind", as Young intuitionally remarks.

The masses of mankind are thus well justified in believing in a plurality of Gods; nor is it by calling them now, spirits, angels, and demons, that Christian nations are less polytheistic than their Pagan brethren. The twenty or thirty millions of the now existing Spiritualists and Spiritists, minister to their dead as jealously as the modern Chinamen and the Hindus minister to their *Houen*,* *Bhoots*, and *Pisachas*—the Pagan, however, only to keep them quiet from *post-mortem* mischief.

Although these Gods are said to be "superior to man in some respects", it must not be concluded that the latent potencies of the human spirit are at all inferior to those of the Devas. Their faculties are more expanded than those of ordinary man; but with the ultimate effect of prescribing a limit to their expansion, to which the human spirit is not subjected. This fact has been well symbolised in the *Mahâbhârata* by the single-handed victory of Arjuna, under the name of Nara (a man) over the whole host of Devas and *Deva-yonis* (the lower Elementals). And we find reference to the same power in man in the Bible, for St. Paul distinctly says to his audience "Know ye not that we shall judge angels?" (1 Corinth. vi., 3.,) and speaks of the astral body of man, the *soma psychikon*, and the spiritual body, *soma pneumatikon*, which "hath not flesh and bones", but has still an external form.

The order of Beings called the Devas—whose variety is so great that no description of it can be attempted here—is given in some Occult treatises. There are high Devas and lower ones, higher Elementals and those far

* The *Houen* in *China*, is "the *second* Soul, or human Vitality, the principle, which animates the ghost" as explained by missionaries from China; simply the *astral*. Th Houen, however, is as distinct from the "Ancestor" as the *Bhoots* are from the Pitris in India.

below man and even animals. But all these have been or will be men, and the former will again be reborn on higher planets and in other manvantaras. One thing may however, be mentioned. The Pitris, or our "lunar ancestors," and the communication of mortals with them, have been several times mentioned by Spiritualists as an argument that Hindoos *do* believe in, and even worship "Spirits". This is a great mistake. It is not the Pitris individually that were ever consulted, but their *stored wisdom* collectively; that wisdom being shown *mystically* and allegorically on the bright side of the moon.

What the Brahmans invoke are not "the spirits" of the departed *ancestors*—the full significance of which name will be found in Vol. II. of the "Secret Doctrine", where the genesis of man is given. The most highly developed human spirit will always declare, while leaving its tenement of clay "*nacha punarâvarti*"—"I shall not come back"—and is thus placed beyond the reach of any living man. But to comprehend fully the nature of the "lunar" ancestors and their connection with the "moon" would necessitate the revelation of occult secrets which are not intended for public hearing. Therefore no more will be given than the few hints that follow.

One of the names of the moon in Sanskrit is *Soma*, which is also the name, as is well known, of the mystic drink of the Brahmans and shows the connection between the two. A "soma-drinker" attains the power of placing himself in direct *rapport* with the bright side of the moon, thus deriving inspiration from *the concentrated intellectual energy of the blessed ancestors*. This "concentration," and the moon being a store-house of that Energy, is the secret, the meaning of which must not be revealed, beyond the mere fact of mentioning the continuous pouring out upon the earth from the bright side of the orb of a certain influence.

This which seems one stream (to the ignorant) is of a *dual nature*—one giving life and wisdom, the other being lethal. He *who can separate the former from the latter, as Kalahamsa separated the milk from the water, which was mixed with it, thus showing great wisdom—will have his reward*. The word *Pitri* does mean, no doubt, the ancestor; but that which is invoked is the *lunar* wisdom esoterically, and not the "Lunar ancestor". It is this Wisdom that was invoked by Qu-ta-my, the Chaldean, in the "Nabathean Agriculture," who wrote down "the revelations of the Moon". But there is *the other side* to this. If most of the Brahmanical religious ceremonials are connected with the full moon, so do the dark ceremonials of the sorcerers take place at the new moon and its last quarter. For similarly when the lost human being, or sorcerer, attains the consummation of his depraved career, all the evil Karma, and the evil inspiration, comes down upon him as a dark incubus of iniquity from "the *dark side* of the moon," which is a *terra incognita* to Science, but a well explored land to the Adept. The Sorcerer, the Dugpa, who always performs his hellish rites on the day of the new moon, when the benignant influence of the Pitris is at its lowest ebb, crystallizes some of the Satanic energy of his predecessors

in evil, and turns it to his own vile ends; while the Brahman, on the other hand, pursues a corresponding benevolent course with the energy bequeathed him by his Pitris . . . . Therefore, this is the true Spiritualism of which the heart and soul have been entirely missed by the modern Spiritualists. When the day of the full revelation comes, it will be seen that the so-called "superstitions" of Brahmanism and the ancient Pagans in general were merely natural and psychical sciences, veiled from the profane eyes of the ignorant multitudes, for fear of desecration and abuse, by allegorical and symbolical disguises that modern science has failed to discover.

We maintain then that no Theosophist has ever believed in, or helped to spread "degrading superstitions," any more than has any other philosophical or scientific Society. The only difference between the "Spirits" of other Societies, Sects and Bodies, and ours lies in their names, and in dogmatic assertions with regard to their natures. In those whom the millions of Spiritualists call the "Spirits of the Dead," and in whom the Roman Church sees the devils of the Host of Satan—we see neither. We call them, Dhyan Chohans, Devas, Pitris, Elementals high and low—and know them as the "Gods" of the Gentiles, imperfect at times, never wholly. Each order has its name, its place, its functions assigned to it in nature; and each host is the complement and crown of its own particular sphere, as *man* is the complement and crown of his globe; hence, a natural and logical necessity in Kosmos.

H. P. B.

RESTRAIN, O ignorant man, thy desire of wealth, and become a hater of it in body, understanding, and mind; let the riches thou possessest be acquired by thy own good actions, with those gratify thy soul.

THE boy so long delights in his play, the youth so long pursues his beloved, the old so long brood over melancholy thoughts, that no man meditates on the supreme being.

WHO is thy wife, and who is thy son? How great and wonderful is this world: whose thou art, and whence thou comest? Meditate on this, my brother, and again on this.

BE not proud of wealth, and attendants, and youth, since time destroys all of them in the twinkling of an eye; check thy attachment to all these illusions, like *Maya*; fix thy heart on the foot of *Brahma*, and thou wilt soon know him.

As a drop of water moves in the leaf of the Lotus: thus or more slippery, is human life. The company of the virtuous endures here but for a moment: that is the vehicle to bear thee over land and ocean.

Gonthaire.

(Concluded from p. 106.)

MR. DANIEL STOCKWELL, the old school teacher, arrived in good time to sit down with the Perkins' family and their puzzling guest, at dinner, which meal was, in common country fashion, partaken of at noon, or a little afterward. He had given his scholars a half-holiday. Upon entering the parlor he laid down a volume of Schopenhauer that he had been carrying and Gonthaire soon thereafter casually picked it up. It seemed to surprise him even more than the piano had, not as an abstruse work in difficult language, as Schopenhauer is apt to impress most persons, but just as a book. He turned it over and over, inspecting curiously its paper, print, and binding, evidently understanding what it was, but lost in wonder and admiration at the style of it. Possession of it appeared to establish the old teacher in his reverential regard as a man of learning.

And, indeed, Mr. Stockwell deserved to be so respected. An old bachelor, singularly free from ambition and acquisitiveness, the only object of his life had been to learn. For more than thirty years he had taught the district school, cheerfully content with the humble employment since it gave him means sufficient to live and buy his books, and leisure enough for study and meditation. More than this he had not desired. The learning of several languages had been a necessity of his studious life, compelled by his desire to read books that were not translated into English, but for languages other than as mere vehicles for ideas he cared nothing and naught was more remote from his purposes than any intent to ever use them for conversation. Hence it was that while he knew much of foreign tongues, particularly such as were rare, and those mostly in their older forms, it was hard for him to catch their sense when spoken, or to frame in them his own thoughts.

Yet, by continued and determined effort to understand the speech of Gonthaire, he made surprising headway in it. As a whole, he knew it to be a language no longer commonly spoken in any land, but as it was uttered slowly and distinctly he caught in it words that he recognized as ancient forms of French, others that were Latin, some that he had a mere nodding acquaintance with, German, and not a few that were familiar as Gaelic and Celtic roots. Piecing these together and eking them out with quick apprehension, for he had a goodly wit in the solving of linguistic puzzles, he was not long in coming to an understanding of the stranger's speech, sufficient at least for practical purposes and of so much as he understood, he jotted down a translation.

"What in thunder does he say?" at length demanded the deacon, whose impatient curiosity would brook restraint no longer.

"He demands to know", answered the schoolmaster, smiling, "who hath bereft him of his good grey stallion? and robbed him of his knightly armor? and taken from him his trusty sword, and battle-axe, and dagger, and his golden chain?"

"Well! Dern my skin!"

"And when you have answered him those easy questions, he fain would be informed by what damnable arts of sorcery he hath been brought hither? and how the noble lady Méroflède, his beloved mistress, hath been so enchanted that she hath forgotten him and the speech of her people, and hath learned a strange tongue and marvellous magic in music?"

The amazement of the Perkins' family was overwhelming, but soon a glow of righteous suspicion lighted up the Deacon's mind and prompted him to declare stoutly:

"Whatever robbin' he may have suffered, before Seth found him in the bushes, of course I know nothin' of, but it's my candid opinion that he never owned any grey stallion in his life; and as for armor, and battle-axes and the other jiggers he talks about, all that he knows of them he has doubtless picked up around some circus. The queer name he has given to our Penelope Ann, and his outlandish goin's on with her, are enough to satisfy my mind that he is crazy as a loon, and I do hope and pray that Jared C. Cheever, if he drops in this evenin'—as he mostly does—will take that considerate view instead of impulsively lammin' him."

"It is not about a circus that he would pick up his strange speech", replied Mr. Stockwell, with a smile, "and if there is justifiable apprehension of Jared's violence, I hope he may not come until I have learned the stranger's story at least. Pray be patient, and quiet, while I endeavour to do so."

Again he listened to Gonthaire, causing him to speak slowly, often writing down strange words and calling a halt while he studied upon them and seemed to search his memory. At length he said to the Deacon:

"A stranger story than his, hath no man told for true, and the wonder of it to me is, even more than the ancient tongue in which he tells it, that he talks of historical personages and events of long ago, as of matters within his personal knowledge."

"You don't say so! Just as I supposed. I knew from the first that he was cracked. Thinks he's Julius Cæsar, or Queen Elizabeth, may be; like as not."

"Oh! no. Not so bad as that. At least hear his story. This is what he says, as nearly as I can make it out." And he read:—

"Gonthaire am I; lord of Seurremont and liege of Gontran, King of Burgundy. Aforetime was my royal master Chilperic, King of Neustria, but his faithless queen, the base-born Frédégonde, when she compassed his assassination, did plan my death as needful to her peace, fearing my loyalty

to him. Then fled I, with my men-at-arms, to Gontran's court and he was pleased to shelter me. Her right to Neustria's throne he cared not to dispute, but when she would have claimed me as her vassal, hoping so to get me in her power and glut her hate, he stoutly said her 'Nay'. Therefore do I, in grateful love and loyalty, serve him unquestioningly. When the pretender Gondovald was, by the patrician Mammolus, at Avignon, betrayed to us, my hands did slay him, in my master's service, and doing so did well. But there was one named Chlodebert, a partisan of his, who thought to avenge him upon me and, seeking occasion, took me unawares and fell upon me, from an ambush, he and his men, to slay me. Surely, though they were five to one, in fair fight they had not vanquished me, for I am Gonthaire; but as we fought, the coward knave did use on me some crafty sorcerer's evil spell, and thenceforth knew I naught until this morning I awoke in this strange land and this ignoble guise. Harm from their weapons have I none, but hard bestead in every other way am I; for arms, and gear, and friends, and home, and love are all reft from me. Yea, even love, for though our tender passion had such magic power that it hath linked her destiny with mine and brought my Méroflède's form to this enchanted shore, my name and memory of my being are, by the accursed enchanter's art, from her sweet soul expunged, and my dear love now looks upon me with a stranger's sight."

"Well! I'll be gol-derned"! gasped Seth.

"Laws sakes! Ef it don't sound just like play-actin", exclaimed Mrs. Perkins.

Penelope Ann said nothing, but looked very pityingly at the hapless stranger. Of course, she reflected, it was no concern of hers, but the lady Méroflède—whoever she might be—was to be envied for having a lover who loved her so.

"Now, see here, Dan'l Stockwell", broke forth the Deacon, in an argumentative tone, "that story won't hold water at all. It don't stand to reason that there could have been any such goin's on as he speaks of, in any part of the world, without the *Boston Advertiser* taking some notice of 'em, and I'll take my solemn oath that no reports of such proceedings have appeared in its columns within thirty years past."

"Thirty years! Why, man alive; didn't I tell you that the events to which he refers occurred thirteen hundred years ago?"

"Oh! pshaw! That settles it. Find out, if you can, what asylum he has escaped from and we'll send for them to come and take him back."

Plainly, the deacon was disgusted, and without more ado he and Seth went away to their farm work, which had been rather neglected that day, while Mrs. Perkins returned to her household duties. Penelope was still retained in the parlour, to continue her soothing impersonation of the lady Méroflède. Aside from the spicy novelty of such enthusiastically passionate adoration—which she had a guilty consciousness of receiving under false pretences—the girl began to find her *rôle* rather monotonous. Mr.

Stockwell kept Gonthaire talking constantly, but did not trouble himself with interpreting to her much of what was said, and in the course of two or three hours she commenced to yawn slyly behind her hand and to wish for an opportunity to say something herself.

At supper, the school-teacher said, with mischievous gravity:

"I don't wish to make you uneasy, Mr. Perkins, but I think our friend is inclined to vehemently suspect you of being the vile enchanter who has worked him woe."

"Great Scott! What makes him think that?"

"Your more than Orientally barbaric display of boundless wealth."

"What!"

"Those massive gold ornaments on the mantel carry conviction to his mind that their possessor must be either a great king—which he sees you are not, as you have no court, retainers, army, and so on—or else a powerful enchanter, to whom the making of gold is but one of his most trivial and harmless cantrips."

Penelope and her mother chuckled, but the Deacon, with a look of stern determination on his face, arose from his place and silently left the dining-room. In a few moments he returned, bearing in each hand one of the gilded sheep, and, standing at the table facing Gonthaire, brought them together with a violent smash, strewing the supper with the fragments of their thin, fragile, gypsum bodies.

Gonthaire sank back in his chair, white and actually trembling. When he could control his agitation, he spoke very earnestly and appealingly to the teacher who, with difficulty maintaining his gravity, reported to the Deacon.

"That", he says, "knocks him out—or words to that effect. He recognizes that no one but a most mighty magician could smash up gold in such fashion and he fully comprehends the awful significance of your warning that it is quite within your power to smash up him and the unhappy lady Méroflède, even as you smashed the gold sheep, if you take a notion to do so. But he humbly supplicates you to be merciful to her, whatever infernal fate you may have in store for him."

Deacon Perkins sank down upon his seat and groaned. He could not have believed it possible, before, that an unbalanced mind might be capable of such fantastic and ingenious perversions.

"When you've had your supper, Seth," he said determinedly, "hitch right up and go over for Dr. Butler, as quick as you can. I shall not attempt to get through the night under the same roof with this critter, unless I've got medical backing."

Shortly after supper Jared C. Cheever called—"as he mostly did" in the evenings. Jared was a very spry, wide-awake young man, "clerking it" in an Adamsport store to get experience upon which to go into business for himself as soon as Penelope and he should be married, which they would be soon—with the full consent of all concerned. He brought news of the

wreck, in the preceding night's gale, of the three-masted schooner *Penguin* from Liverpool. Of all aboard her, only two men—the mate and one of the sailors—had reached the shore alive, they having floated in, clinging to pieces of the wreck. They were still at Adamsport, not much hurt, but pretty badly shaken up. After thorough discussion of that wreck and of others recalled to remembrance by it, Jared received in return the Perkins' quota of news, to wit, all about the crazy foreigner, Mr. Gone There, to whom he had already been introduced. It was deemed best to guard against possible surprises, by telling him a good deal concerning the man's strange hallucination about Penelope, though naturally, stress upon such points as might have stirred his jealousy, if he had any, was rather evaded. He looked as if he did not approve of it, but said little. For a long time he silently watched the stranger and listened to his queer talk with the teacher, vainly trying to catch even a word of it—but committed himself to no expression of opinion.

Happily the warning symbolized by the fate of the two gold sheep had put a damper upon Gonthaire. He was afraid of angering the enchanter by manifesting his ardent love for Méroflède and resolutely restrained himself —all the while secretly scheming how he might rescue her and flee with her safely, or at least find some other powerful magician to advise him. Consequently, Jared saw nothing to excite him, as he might have seen had he come over earlier in the day.

When Dr. Butler—short, stout, red-faced and positive—arrived, he brought with him, from Seth's representations, a pre-disposition to adjudge the man insane and was, of course, quickly satisfied that such was the fact.

"There's no doubt it", he said jocularly, "that he is, as his name suggests, 'gone there'", and he tapped his forehead significantly. "But it is too late to do anything about sending him away to-night. I hardly think his mania is violent, or likely to take a homicidal turn before morning; still, we may as well guard against the possibility of his sloshing around with an axe, or something of that sort, by giving him a potion that will make him sleep like a log until morning. Then, upon some pretext, you can get him over to Adamsport and into the constable's hands, to be put where he belongs."

After some discussion of ways and means for getting the potion where it would do most good, an ingenious plan was suggested, by Mrs. Perkins. A tray of glasses, filled with acidulous currant wine, was brought in and passed around to the company by Penelope. All partook of the so-called refreshment, with an air of enjoyment. Even Dr. Butler did so, though—remembering that he had tasted that home product once before—he was not able to wholly repress an initial shudder. Perhaps Gonthaire noticed that his wine was bitter and druggy, but he made no sign of so doing. Gall and aloes he would have taken from Méroflède's hand and drunk with rapture. He sank upon one knee before her, touched his glass to the one she held, and drank the treacherous liquid to the dregs.

In half an hour Seth and Jared carried him up to the guest chamber and put him to bed. He would sleep, the doctor said, until nine or ten o'clock the next day, if undisturbed.

"I've got to drive over this way pretty early to-morrow", said Jared to his prospective father-in-law, "and I'll get Squire Allen to come along to make eout the commitment, ef he sees fittin', by the time the chap wakes up."

Deacon Perkins heartily thanked him for his volunteered aid, and went to bed feeling that the load on his mind had been, at least partly, lifted off; but his slumbers were far from sound, for he could not quite expel from his memory Dr. Butler's sprightly conceit of the stranger "sloshing around with an axe".

True to his promise, Jared re-appeared, only a little after "sum-up", bringing with him the Squire and also two strangers—roughly dressed, sturdy, honest-looking fellows—whom he introduced as John Dolby, mate, and Joe Brittain, able seaman; survivors of the *Penguin*. In response to the big unspoken query in Deacon Perkins' countenance, the young man explained:—

"Well, Deacon; the long and short of it is just this. I made up my mind last that that chap in bed upstairs is a fraud and that he's playing the Perkin's family for all there is in his game—whatever it may be. I looked at his manners, outlandish; at his clothes, sailor cut; at his hands, tar. That settled it. I had dropped on him. And I've brought these two men over to identify and expose him if he is what I think, one of the men of the wrecked schooner *Penguin*, washed ashore and sailing under false colors. The Squire will have a commitment to make eout, I guess, and I'd bet a big apple on its being to the county jail. Neow, let's go upstairs and see if these men know him."

He led the way, beckoning to the two sailor-men who followed him closely. Nobody interfered or protested. He was going about the affair in that authoritative business-like fashion which seldom meets with opposition except from very deeply antagonized interests, and none such were here. The other members of the party—which, by this time, had been increased by the arrivals of the schoolmaster and the doctor—went upstairs behind the sailors.

With little noise they all filed into the big room where the man lay tranquilly sleeping, and gathered about his bed. He was lying upon his back, his big left arm thrown up around his head, his broad shaggy breast bared, and the morning light full upon his face.

"That's him!" exclaimed the sailor, at once.

"Who?" demanded Jared C. Cheever.

"Why, who should it be, but my messmate, Darby Dixon."

"You are sure of it?"

"Sure! Would I be likely to know a marlin-spike if I was to see one?

or think it was a bloomin' church organ? Why me and him has sailed seven v'yages together."

"There can be no possible doubt about it, sir", added the mate corroboratively. "That is the man who signed the *Penguin's* articles as Darby Dixon. And I don't think he'll deny it, sir; if so be as he is in his right mind." So saying he laid a hand upon the sleeper's shoulder and gave him a shake, calling, "Hi! Darby! Wake up! Roll out!"

The man opened his eyes and stared around, with a dazed expression, at the eight men's faces watching him; then suddenly the light of recognition flashed over his countenance and he uttered a joyous shout of:

"What! Joe! Alive! And you too, Mr. Dolby!"

He made a bound from the bed to the floor, throwing his arms about the necks of his comrades and cried, in a voice trembling with emotion, while the tears welled up in his eyes:

"Thank God you're alive, shipmates! I thought all but me had gone down with the old hooker!"

Then he shook hands energetically and effusively with both men and wound up his demonstration by asking "a quid of 'baccy" from Joe, who was fortunately able to accommodate him.

The voice of Deacon Azariah G. Perkins, in its severest tones, smote upon his ears, demanding:

"Is that the best excuse you can offer, sir, for the impudent deception you have practised here?"

"I! I practise any deception! What the devil's the matter with you, old man?" retorted Darby, in surprise.

"Oho! You can talk English now glibly enough, even profanely; but yesterday you made out that you couldn't understand a word of it."

"I did! Yesterday! Why, man, I was wrecked last night."

"No, Darby", interposed Joe, "It wor the night afore last that she went down."

"Then where have I been since? and how did I get here?"

"You've been right here", replied the deacon, "passing yourself off for a Mr. Gone There ——"

"Liege of Gontram, King of Burgundy", interpolated the schoolmaster, smiling.

The man rubbed his brow thoughtfully and a troubled expression swept over his face. "It seems to me", he said slowly, "as if I'd had a dream, something like that; but I can't remember it."

"Oh! Ah!" sneered the deacon, sarcastically. "Dreamed it, eh? Did you dream also of making love to Penelope Ann, and calling her the lady May Roflaid? The which you did in the most violent and outlandish fashion."

"Gentlemen", protested the man, speaking very earnestly and with manifest sincerity; "I seem to have been out of my head, for I hope I may go straight to Davy Jones's locker this minute, if I know a word of what

you're talking about, barrin' that I feel as if I'd had a dream—but I can't think now what it was. As for my making love to any lady, or any other woman, even in a foreign port, beknownst to myself—why, here's my messmate Joe Brittan, who has sailed seven v'yages with me, and he'll tell you I ain't that sort of a man. He'll tell you that many's the time he hisself has said to me, that I didn't have no notion of a sailorman's natural privileges; and I've answered him that there weren't any woman in the world for me but my little Polly—God bless her!—who is safe and snug at home in Liverpool, with the baby on her knee this blessed minute. Ain't that so, Joe?"

"Right you are, shipmate; true as preachin'", asseverated Joe solemnly.

"The last thing I remember", continued Darby, "was when she struck and went down, and I went with her; and when I came up I grabbed hold of a spar or something floating, but hadn't strength enough left to keep it, and as the waves tore it from me, something fetched me a stunning crack alongside the head and thinks I 'I'm a goner, sure'; and the next I know'd I waked up here in bed, just now, with all of you about me. And that's the ghastly, ghostly, frozen truth, so help me God, as sure as my name's Darby Dixon."

The good-hearted Deacon's severity vanished completely, for the man's sincerity and honesty were fully apparent to him, as to every one present. Cordially he grasped Darby's hand and, heartily shaking it, said:

"I believe you, my man. You were out of your head a little, and I don't wonder at it, but even if you were, you acted the gentleman, did no harm at all, and we'll just call it all a dream that you unconsciously acted out, like a sleep-walker. But you're all right now, and mighty glad we all are of it."

Dr. Butler offered scientific corroboration of the Deacon's view of the matter. He gave it as his opinion that:

"The exposure, exhaustion and overwhelming sense of deadly peril during the wreck, and then that blow on the head, gave him such a mental shock that, when he was cast ashore and regained animal life—after a considerable period of suspended animation no doubt—he had temporarily lost control of his reasoning faculties, and all that remained of his mind, for the time being, were fragments of memory, that wove themselves into vivid hallucinations of actual existence. The memories were unquestionably those of stories he had read, or heard, and it is rather fortunate that they happened to be of a kind that he could act out so unobjectionably in a New England home."

The schoolmaster, standing modestly in the background, smiled but said nothing.

"I quite agree with you, Dr. Butler", remarked Squire Allen, "and am heartily glad that, instead of having to commit an unfortunate man to an asylum, or a rogue to jail, I enjoy the pleasure of witnessing the natural

restoration to himself of one who is evidently a very honest and excellent fellow."

Jared C. Cheever was none the less pleased than any of the others, with the happy turn of events and said so frankly. Indeed he felt that he deserved a good deal of the credit for it, Dr. Butler having suggested that it was do doubt largely in consequence of the mental shock engineered by him that the man's senses had been restored. Deacon Perkins's hospitality insisted that the entire party should breakfast with him and, descending to the parlour floor, they broke up into groups, conversing, while the table was set by Mrs. Perkins and her daughter.

Penelope Ann, standing by the oven, waiting for the biscuits to brown, thought dreamily:

"Of course, the poor fellow was crazy, but he did act real natural, just as a man in his senses might act if he had been raised that way and it was the fashion of the country he lived in. And I do suppose there was a time, somewhere, when men did go on so to the ladies they were in love with. Heigh-ho! Jared C. Cheever is awful nice, and will make a real good husband I do allow, if he don't set up to be too masterful—but—it must have been pleasant to live when ladies were loved as Gonthaire loved Méroflède.'

Out on the porch, the old schoolmaster drew aside with him the squire and the doctor and, holding a coat lappel of each, said, in a confidential tone, to them:

"Hasn't it occurred to you as somewhat strange, that the temporary suspension of his reasoning faculties should have endowed the man now known as Darby Dixon, with knowledge of a language that has not, in its concrete form as spoken by him, been anywhere the common speech of men within a thousand years?"

"H'm; ah! Well; yes", the doctor assented hesitatingly, "it would be rather extraordinary—if true."

"That he did speak such a tongue is true, I assure you, upon my honor, for knowing the basic words of several languages to some extent, I made out to hold considerable conversation in it with him."

"Oh! He no doubt picked it up somewhere, while going about the world as a sailor", suggested the Squire, indifferently.

"Let me remind you that it is not now a common speech anywhere. I doubt if there is one living, even among all the most learned men in the world, who can to-day speak it so fluently as this rude sailor did yesterday. Hence, I fail to surmise where he might have picked it up."

"Well, I don't see that it is a matter of any consequence, anyhow."

"No? Perhaps not. Are you aware, Squire, that hundreds of millions of men believe in the re-incarnation of human souls, at intervals of from twelve to fifteen hundred years, and that the experiences of such corporeal personalities—successively suffered in all races and conditions of existence—are necessary steps for the elevation and perfection of the true indivi-

duality, the immortal Ego? If that should be true, it might fetch it round just about right now, in point of time, for the soul that thirteen hundred years ago inhabited the body of the Gallic lord Gonthaire, to turn up again as the English sailor Darby Dixon."

"In which latter personality, if I understand you rightly", said the doctor, "it is possible—under such extraordinary conditions as may, for the time being, suppress the distinctively personal consciousness—for the Ego's memories of its existence in the former personality to be temporarily awakened and vivified to seeming present reality. That is your idea, isn't it?"

"I have not said that it is my idea, exactly; but it seems to me a working hypothesis, worthy of serious consideration."

"A preposterous and outrageous notion, Mr. Stockwell", exclaimed the Squire indignantly; "preposterous and outrageous! Utterly at variance with what we have been taught to believe of the future state and, consequently, must be wrong."

J. H. CONNELLY, F.T.S.

One.

WHEN we come to analyse and define the meaning of the word ONE we are confronted with apparently contradictory attributes of the term, for while ONE has a signification of separate individuality it means also the aggregation of quantity. ONE means sole, only, and yet unity implies harmonious plurality. Swedenborg says there is no such thing as ONE merely; the idea only arising from the unity of many things which form or seem to form a ONE. Absolutely, ONE is not a real quality of finite things, and is not imaginable. Indivisibility is applied by chemistry to the elements, but obviously in a merely theoretical manner, for not even an atom of an element is so minute as to have no parts. To have no parts would involve having no magnitude, like a mathematical point, which is also hypothetical, and can have no corporeal existence. The symbol 1 is used in mathematics, but it is a symbol of the supernatural, as surely as the symbol of the fourth or the *n*th power. ONE is not, strictly speaking, a number at all, but applies in its true sense to the Infinite, and therefore the unknowable on the natural plane. This truth receives embodiment or recognition, consciously or unconsciously agreed upon, in games of cards, in most of which the ace is not the lowest, but the highest in value, actually transcending not only all the numbers, but the very Kings and Queens. ONE transcends number as spirit transcends matter—or further it transcends number as the Divine transcends spirit. There can be only one ONE. That is, the Divine is not only ONE but the only ONE. Swedenborg puts it that "in Him infinites are distinctly one". And because oneness implies this sort of plurality, the idea of a trinity, and even of many divinities, has found a place in men's minds. The conception starts from a truth though it wanders into error. Almost every heresy will lead us to the common soil of truth, if we track out its roots. If there had

not been some stratum of verity for it to start from, it could not have flourished. So, paradoxical as it seems, the roots of the Upas tree of "Gods many" are sustained by the immutable underlying truth that God is the only ONE. All phenomenals are items of a series, while the Divine is the unique. In man there is, apparently derived from a remote past, a widespread, a universal tendency, almost an instinct, to worship the unique in some form. It is just as conspicuous in the selfish man as in the unselfish, in the religious man as in the atheist, in the nomad as in the civilized modern. The essentials of this devotion to the unique glimmer through all the ruling passions and guiding principles of human life, however protean the outward aspects. Those who in early time, or now in uncivilized countries, thought or still think that but one sun or one moon exists, have adored and still adore the sun and moon. On the other hand those who know that there are many suns and moons, those who worship themselves and are civilized, try to think, and not without success, that there is a uniqueness about that Self-God. They strive to be cleverer than others, to be sharper in business, to accumulate more money, to cultivate a more handsome exterior skin, and so on, Self is their God and so must be unique. In this case, of course, the heresy is not in the worship of uniqueness but in its appropriation. It is not wrong to excel, unless the motive of excellence is to exalt Self with the adorable quality of uniqueness. It would be easy to trace out the divers distortions of the worship of the unique in a thousand other forms, even down to the curious passion for collecting rarities and curiosities. And here again all the evil is in motives. There is no harm in being the possessor of a Mulready envelope, an orange cowrie, or a bath-white butterfly, unless the acquisition of these rarities is allowed to imbue the Self with the essential attributes of Divinity. The very same act may be evil to one, good to another, according to the motive. But even as we use the word "God", while the Divine is incapable of being expressed in natural terms, so too while, strictly, ONE applies only to the infinite, it has a general though somewhat loose meaning on the phenomenal plane. It has in fact a sort of appearance of existence, just as a wave has an appearance of onward motion, though really there is none but only a series of successive upheavals and depressions. Further, while it is necessary, owing to the exigencies of the human mental organization, to assume that undulations are actually onward movement, so it is equally necessary, while we are on this plane, to hypothesize the existence of ONE in finites. But if, instead of recognizing the hypothetical character of this conception of unity, we come to look upon it as really and strictly applicable to finites, then arise such heresies as those alluded to above.

ONE has its poetry, derived doubtless from its ultra-naturalness. How many a poem has been prompted by the idea of the "first" or the "last" of a series of events or things. And all the beauty and sentiment is surely derived from the symbolism of the Divine suggested by the bare idea of uniqueness. The "first night" has been woven into the very grandest of English sonnets by Blanco White. The "last man" has been immortalized by Montgomery. Such topics owe their charm to their really sacred associations, their symbolism of the only ONE—the Alpha and Omega, the First and the Last. In one of our grandest blank verse poems the author, perhaps unconscious of the inspired significance of his thoughts, imagines at the commencement of his meditations that "the bell strikes one". Greatness, sentiment, solemnity, and every attribute of the Divine are suggested in the comprehensive idea of unity, which reaches downward to the unimaginable limits of indivisibility, and upward to the all-embracing inclusion of absolute infinity.

CHARLES E. BENHAM.

Some of the Follies and Fallacies connected with "Spiritualism".

THE movement known as Modern Spiritualism, and which during the last forty years has made such a revolution in the world of thought, has given our sceptical age the kind of proof needed to reanimate the fast dying beliefs of humanity in an after life. In the first years of its advent, the powerful physical phenomena shattered the scientific belief in there being nothing in the universe but Matter and Force, and introduced a new factor, namely—Spirit. So far, Spiritualism has done immense good. Whether it be a movement caused by high and lofty Spirits, or owe its origin to the efforts of the Adept Guardians of humanity, its results so far have, in my opinion, been beneficial.

But as a second phase of the Movement, developed later from the utterances of the Communicating Intelligences, and from inferences deduced from the phenomena taken as a whole, a philosophy has been built, and it is here that its weakness lies, here that many follies and fallacies have crept in, which, I think, are mainly the cause of its not obtaining wider acceptance amongst the educated classes. Not on the other hand that its philosophy is not immensely in advance of the religious teachings of the day; with all its illogical sequences Spiritualism may be credited with chasing into the limbo of obscurity some of the most repugnant doctrines of orthodoxy, such as eternal punishment, literal hell fire, universal depravity, and the installation of the tribal Jewish God as the Creator of the universe. So far it has done great good to humanity. But when it endeavors to reconstruct and build up a consistent spiritual philosophy worthy of our enlightened age, and of what we know of the glorious and stupendous universe of which our earth is but as an atom—then we see its weakness. Now, I have investigated Spiritualism for seventeen years. I am a fervent believer in its Higher Phenomena, and I wish for no better name than that of Spiritualist; nor will I ever leave the ranks of those whom I love and respect, though deeper Occult studies have made me also an Occultist. But, seeing the follies and fallacies daily growing up and obscuring this glorious Truth; knowing as I do how they stand in the way of its acceptance by the educated classes, I feel that in the interests of the cause itself they should be exposed; and, if so, the task had better be done by one who loves the cause and who has worked so long in the ranks, than by an outsider. The wick of Truth burns brighter when trimmed by honest criticism, and I consider that the one great duty of all spiritual students in this age, is to keep the Truth pure, and not to allow a Movement commencing as a revelation from a higher plane to dwindle down into a methodistical sect. There have been so many revelations. Often those who guard this Planet sought to lift man a step higher, and ever the forgers, the politicians and the ignorant have come in, polluted the pure stream, thus turning Spiritual Truth into its opposite. We must strive not to let this again occur. For these reasons I have taken upon myself the present unthankful task. In our Society* we have always hoped and encouraged the idea, that sooner or later all earnest students, whether Occultists, Spiritualists, or Theosophists, would unite in one grand

* "The London Occult Society."

brotherhood, for teaching our race. Before this dream can be realized, however, the follies and fallacies of the Movement must be cleared away; then all will recognize Truth as one indivisible unity, and may unite in the maxim: "In essential things unity; in non-essential, liberty; in all, charity".

With these preliminary remarks, let us to our task. In the present series of articles I will confine myself to the Movement in the United Kingdom, and after showing the follies and fallacies under consideration which are growing around it here, trust to conclude my series with an article on the Higher Phenomena and truer phases of the subject.

I will briefly pass over the first few years of Spiritualism in England. It was a time of powerful physical phenomena, intense earnestness and of great and unjust persecution. The Davenports, Mrs. Marshall, and Mr. Home were the great mediums of those days. The reality of the physical phenomena is so generally accepted now that they need no description. There were no varied schools of philosophy in those days, no two interpretations. People, whether materialists or orthodox Christians, when they became convinced that the phenomena occurred, at once accepted the received theory and the explanations given by the Intelligences themselves, viz., that the phenomena were entirely produced by departed human spirits. The battle in those times was over the reality of the phenomena, not over their Causes; the world generally denying their existence and dividing Spiritualists into but two classes, dupes and knaves. This was a time when intense conviction on the one side, and bitter scepticism on the other obtained. This was before it paid to simulate phenomena; therefore the tricksters had not appeared, neither had rival editors commenced to carve out the movement into sects, nor so-called trance speakers, with one-sixth foreign influence and five-sixths of their own brains, commenced to form their utterances into creeds.

We pass on then from this period to the next when such evidences of the seeds of corruption began to appear. To detail these at length and to give a correct account of them, I propose to glance through the literature and journals of the time, for in them may be found a fair sample and reflection of the movement in its various phases. To do this the most convenient way is to take them *seriatim*. The oldest and the widest circulated paper is the *Medium and Daybreak*. It was the first weekly paper of the Cause in England and dates from 1870, therefore we will give it precedence.

The weekly issue of the *Medium and Daybreak* commenced on April 8th, 1870, and the following lines occurred in its leader:—

"I make my *début* entirely uninfluenced by preconceived notions on any point. . . . I can thus be the faithful servant of truth and humanity without bias in regard to isms and persons."

Would that this glorious programme had been carried out! Very peculiar are the headings of some of the earlier articles in the paper. I will quote a few:—

"Herne carried two miles", and "Williams carried through ceiling".

In the issue for June 23rd, 1871, we are told that "Mr. Williams was levitated, a heavy fall was heard in the room above, and in less than two minutes Mr. Williams was outside the doors."

On December 5th, 1873, we read that "Mr. Blank was carried from Mr. Guppy's house, 1, Morland Villas, Highbury, to 29, Kingsdown Road, Holloway—one mile and a half."

In the issue for Nov. 23rd, 1873, we read in large type: "Remarkable and Instantaneous Transference of a sceptical gentleman from within a locked room to a distance of a mile and a half."

On Feb. 6th, 1874 we are informed that "Mrs. Hollis and her spirit guide 'Ski' were photographed by Mr. Hudson, the proof being sent home,

and being looked for it was found to have disappeared. 'Ski' stated that he had sent it to Mr. Plimpton of Ohio, U.S.A. He afterwards returned the envelope which was written in a crabbed hand, such as 'Ski' usually wrote on a slate". "A baby carried by spirits" (March 13).

We do not live in such startling times as these, the paper for the last few years being more devoted to vegetarianism, fruit growing, phrenology, and inspirational lectures. How are the mighty fallen!

We also come upon such headings as the following:—

"How to push the Medium" (Jan. 30th, 1874). "Spiritualism in the Money Market" (Feb. 20th, 1874). "Shall Spirits become our Bankers?" "The System of Deposit Account" (May 14th, 1875). "The Physical Requirements of the Movement"; "Why the Spiritual Institution needs Money" (July 2nd, 1875). "The Appeal for Physical Requirements" (July 16th). "Mediumship and Money".

Very early articles had appeared on organization, the first on Oct. 7th, 1870, but in 1874 a movement began to unite Spiritualists in one big association to be called the British National Association. From the first the editor of the *Medium* was bitterly opposed to this effort, and many articles were written on the matter, such as: "Where the carcase is there will the eagles be gathered together"; "Letter to the Council from the Editor" (April 9th, 1875). These dissensions were much to be deplored, and from them many of the troubles of later times have arisen. The B.N.A.S. and its successor, the Spiritualist Alliance, may be credited with rescuing Spiritualism out of its illogical and chaotic condition and putting it before the world in a sensible and reasonable light.

In consequence of the attacks of the *Medium*, the B.N.A.S. started another paper called the *Spiritualist*, as their organ. But dissensions again arose between the Society and the Editor, so that the Association had to issue a paper of its own, *Light*, an admirably conducted journal, to which every true Spiritualist will wish success.

It has been said that professional Mediumship has degraded the Cause, but the squabbles of rival editors and journals have done far more to weaken it than any vagaries of professional Mediums, who with all their faults have succeeded in convincing the public of the reality of the phenomena, and who have been more often sinned against than sinning.

The following lectures contain the most illogical statements:—

"The Forms of Spirits" (March 13th); "Concerning the Spirit World and what Men know thereof"; "The Location of the Spirit Spheres" (July 24th, 1874); "Social States in Spiritual Life" (Tappan); "The Social and Political Government of Spiritual Life" (Aug. 13th, 1875); and especially Mrs. Tappan on "Marriage in Spiritual Life", in which she states that there is one eternal marriage, consisting of the two Souls in affinity, whether they have come together on earth or not, and that Spiritual love knows no change or end.

The whole of the teaching in these trance discourses and also in the books of the time, viz., "The Arcana of Spiritualism", and Hudson Tuttle's and Andrew J. Davis' works, all broadly teach that the Spirit Spheres are formed by Spiritual emanations from the Mundane Spheres, that these spheres circle the earth something in the shape of Saturn's rings, that the Spirit of man grows with his body and rises from it at death as an Essence from the grosser matter left behind; though how this is to be harmonized with the teaching found in the *Two Worlds* that life is immortal from the moment of conception, passes understanding; as surely little or any Spiritual part has then been built up to go alone.

However, our simple Spiritualists often despise logic and leap ove difficulties, which to minds formed of baser clay, seem insuperable. Th Spirit, from the moment of conception, was immortal, no change, n reincarnation, either on this earth or on another. Wonderful! The chare

meeting of two persons of opposite sexes, the passing infatuation of a moment, creates an immortal Angel out of matter. Theologians! close your Bibles, and let the Jewish God confess himself outdone. Here is a miracle of miracles. Let us reverently bow our heads before the Omnipotence of Man, be mute and pass on.

A. T. TINDALL, A.MUS., T.C.L.

(To be continued.)

The Vedantic Philosophy.

(*Concluded from p.* 125.)

SIR M. M. WILLIAMS translates *Ekam evaadvityam*, as "there is only one Being no Second". I would translate it "there is only one in-separable being". The Vedantic Theory having propounded that other existences, if there are any at all, are illusory, and not having taken upon itself the responsibility of proving or disproving either the existence or non-existence of other existences, but that of the Eternal, has most judiciously avoided every error of a dualistic theory, which seems to me as existing typically in Christianity, where the existence of Satan is admitted, and its Creation not explained. If Christianity admits, that Satan—evil—something contradictory to the essence of God exists, Christianity has to admit that the origin of evil, being not in the eternal purity, must have a separate existence of its own. It is either co-existent with Eternal purity, or evolved from it at a certain stage. Christianity also, as it looks upon the Eternal Principle as something creating with a desire and design, involves upon the Eternal Being and His theory, the explanation of all evil; and while attempting to explain it, must take recourse to that given by Zoraster and no other. Here it is clear, that in developing the Conception of Good and Evil, it has fallen short even of the theory, so intelligently propounded by Zoraster, a theory which is the nearest approach to clearness and truth, and only explained in all its completeness, by its sister Philosophy Vedantism.

Sir M. M. Williams on the same page says something about modern Vedantism. Really speaking there is nothing like old and new Vedantism, as Christians have old and new Testaments. As I have so often attempted to explain above that Vedantism totally ignores the Association of the Conception of Brahma with the Illusory, I need not write anything more about this misunderstanding; and as I have also mentioned before the doctrine of Madhava, I need not speak again about that misunderstanding which also occurs.

Page 7. In this page I find several hymns from Rig-Veda are mentioned as "thus translatable'. Putting aside the question of "how they are translatable", I would think it most desirable to find out how their translations must run, in accordance with my suggestions, and the Conception developed in Vedant Philosophy.

Judging from Sir M. M. William's point of view, and as to how they are translatable, I may say, that Rig Veda, being so compendious, any one hymn from it, cannot develop the whole and entire conception of Vedantic Philosophy which is but the essence of Rig-Veda. I therefore deem it quite unnecessary to request Sir M. M. Williams to investigate more about the meaning of words. I would only request him to seek the line of

thoughts, because it is thoughts that the European nations want, and not the words conveying them.

Prakriti is not mentioned in Vedantism as a producer, in the sense Sir M. M. Williams mentions, but as the form of existence; and may therefore be attached as a belonging of Purusha, even though Vedantism does not *assert* so in any distinct terms, nor does it similarly *assert* that the material world has an eternal existence.

Linga and Yoni have not the gross physical meaning which Sir M. M. Williams is given to think. This is an idea bred in the imagination of certain Western Orientalists, and is perfectly foreign to the mind of the Vedantist. It is as absurd as for a Vedantist to argue that the Cross in the minds of Christians falls under the same unspiritual explanation.

Page 9. Just as the metal gold assumes the name of bangle, spoon, or ring with a distinct assumed form, but becomes nothing else but gold when melted, so Eternal Spirit as Christ or as Chrishna, is nothing else but Eternal Spirit. I do not expect a Brahmin to conceive anything more than this, and I wish a Christian could conceive as much, to understand the real doctrine of Christ, the Eternal Spirit. It was this clearness of head that enabled my Brahmins at Benares to join me in my prayers, when I explained to them that while praying to Christ they were invoking upon themselves the Consciousness of the Eternal and not the supposed deliverance from all sins as Christianity, as it now stands, misunderstood and misconstructed by the missionaries, preaches. They were surprised to learn that the Mahatma Christ was such a great Vedantist to the extent that he offered himself on the Cross, as Purusha Yaga, and were still more surprised to learn that the supposed followers of Christ, the so-called Christians, were the followers of his name and not his doctrine, because they believe that Vedantism is something alien to what Christ taught, and what he suffered for. Christ the Eternal Brahma felt no birth—no death. He felt in Him His Eternity only. Let missionaries teach what they may, a Brahmin know, what Christ the Vedantist, the Mahatma, the Jivanmukta, meant to teach. A Brahmin without the least hesitation or shame, proclaims he is the follower of Christ, the Mahatma-Vedantist-Jivanmukta, and how ridiculous is it that Christians are ashamed to proclaim themselves Vedantists. May true Christianity warmly grasp the hand which Vedantism extends in friendship, and let both know that they are the Same. Vedantism longs to embrace her only offspring Christianity, so much disfigured in Europe. The mother wants her offspring to be as beautiful as she is, and remove the scars, which misconception has inflicted upon her superb beauty. Let the daughter know her mother, and not forget her. Let there be no enmity between the parent and her offspring. Let illusion vanish. Let Christianity be as Christ preached it.

Sir M. M. Williams mentions in the last paragraph, while referring to the Bible that "we are nowhere told, either in the Bible or Prayer Book, that having created material germs on the one hand, and the spirits of men on the other, He willed to endow these two distinct creations with an eternal, independent, separate existence, and an independent capacity for self-evolution". I believe it is said so in more than one place. The theory of creation that is mentioned to start with in the Bible, distinctly asserts that God willed the Creation desired in the words, let there be such or such a creation and it was created, man is created; and it also tells us the curious story of Adam, Eve, and Satan, and the forbidden tree, and God forbidding Adam to eat the fruit of the tree of knowledge, and Adam by the will with which God endowed him, or created him with, eats the fruit against the will of God.

While closing my remarks upon the paper by Sir M. M. Williams, I need refer but to one paragraph.

Page 11. Sir M. M. Williams says, "nor need I add that the various

Monistic, Pantheistic, and Dualistic theories, briefly indicated by me in this paper, are utterly at variance with the Christian Doctrine of a Personal, Eternal, and Infinite being, existing and working outside man, and outside the material universe, which He Himself has created, and controlling both, and in the case of human beings, working not only outside man, but in and through him."

I can say with every degree of certainty that in my opinion from the Vedantic standpoint in view, Sir M. M. Williams has completely failed in carrying out his object of demonstrating (if it be his object) that the various Monistic, Pantheistic, and Dualistic theories, are utterly at variance with the Christian Doctrine. The doctrine preached by Christ and rudely outlined here and there in the Bible, was that doctrine of Monism, which existed thousands of years before Christ, in the far East—in India, and which is demonstrated clearly in the Vedantic Philosophy, and that the preaching of Christianity as it now stands, misunderstood and misconstructed by the missionaries,, embodies not only the germs, but the grown-up plants of Dualism and Pantheism, so much so, that a God who does not desire (because desire is a craving according to Vedantism), is spoken of as one who has a desire, and who designs, and who creates—quite apart from the Vedantic conception of a *Nir-guna-Brahma*, God above all desires —Self-conscious Eternal Spirit. If Christianity admits that God creates, I say he is a Creator of all the evils or else whence Satan and all his hosts. And if Satan is removed from the so-called Christian scheme, Jesus the Saviour must also disappear, for there would then be no Devil from which to save men.

Vedantism says that it is blasphemy to say, that God creates with a desire. It says the Creation is in It. Any man with clear mental faculty would see the difference between the two conceptions, given by the phrases "God creates" and "Creation is in God".

In the end, I beg to convey to Sir Monier Monier Williams my thanks for the immense trouble which he has taken in attempting to develop the conception of Vedantism, in this European world, and I am quite certain if he persists in his attempts, he is fully qualified, not only to conceive the conception, but to propagate it, and thus render a very great service to the mental, moral, and religious philosophy of the European world, which indeed is a world full of earnestness, and stands very greatly in need of the Vedantic conception of Eternal Brahma, which would open a new line of thought in this 19th Century, and in this country.

U. L. Desai, F.T.S., F.L.M.

Set not thy affections on foe or friend; on a son, or a relation; on war or on peace; bear an equal mind towards all: if thou desirest it, thou wilt soon be like Vishnu.

Day and night, evening and morn, winter and spring, depart and return! Time sports, age passes on, desire and the wind continue unrestrained.

When the body is tottering, the head grey, and the mouth toothless; when the smooth stick trembles in the hand which it supports, yet the vessel of covetousness remains unemptied.

So soon born, so soon dead! so long lying in thy mother's womb! so great crimes are committed in the world! How then, O man, canst thou live here below with complacency?

Egoity.

THROUGHOUT the world, numbers of honest intelligent men, reasoning logically from their premises, have been stranded on Materialism.

True they stand upon a rock, in proud isolation, and, if their position were eternally tenable, they would have a right to refuse our pity and to demand our admiration.

But, according to the order of nature "Man cannot live by bread alone," and, spiritually, their rock is utterly unproductive; consequently, however perfectly the human animal may be evolved, the sympathies, subjectivity, and ideation, which constitute a real manhood must, under such conditions, perish of sheer starvation. It is the truth—the whole truth and nothing but the truth—which can suffice for us, and it is because Theosophists think the premises of Materialism are only a part of the truth that they venture to question the conclusions of Materialists.

The crucial problem is this. Is man, essentially, an Intelligence evolved by physical forces? or is he an Individuality, which assumes the human form, and which will survive when that personality is resolved into its physical elements?

But first: What is a personality? Surely not the mere animal, but, rather, the synthesis of physical consciousness.

Every one feels that he is a Controller of forces which, within certain limits, are made to express his Will. Now where a limit exists, there must be a distinction. That which is within the bounds cannot be without them, and though our senses may be too obtuse to recognise the actual line of demarcation, the "I" can perceive the resistance of the "Not I", so soon as the point is reached where it becomes effective. This experience being corroborated by that of others is something that we may well take cognisance of, and no fear of being thought "too superstitious" should deter us from the admission of a truth, however destructive it may be of our most cherished theories.

We have, then, a reasonably clear demonstration that there is a distinction of Persons, over and above our material organisms, and may proceed to inquire if such Persons are single or dual existences. If there is, as most people believe, a quality in man, our denial of it will not alter the fact, and there is no merit in, merely, differing from our neighbors. Our business is to observe facts, to apply such tests as are available, and to consider the evidence we can obtain in a candid and rational manner.

The study, however, is beset with difficulties. Physical faculties can experimentalise only on material forms; consequently an essential Being must always elude their observation. So, for anyone to insist on having tangible evidence of intangible Existence, is as wise as saying he will not believe that a thing is black until he has seen that it is white. It is, in fact, demanding evidence which, if producible, would be utterly destructive of the possibility contended for; and this can be neither fair nor reasonable.

If essential Being does exist, it is only by pure deduction that we can obtain more than an intuition of it. Anyone therefore who will not cultivate his deductive faculty cannot possibly obtain a perception of what Theosophists maintain to be his Higher Self. He wilfully blinds the eye which Nature has provided for him, and must not complain if he cannot see things which are evident to others.

So far as Science can trace it, what we call life begins by the blending of two forces in a cell. The female absorbs the male, and thereby attains the power of vital evolution.

It is a long time before our senses can determine the nature of the new Incarnation, but, from the first, its form has been determined, and it can be nothing but that. This predestination is not inherent in matter. The protoplasm which is absorbed would enter, indifferently, into any form. It has no care whether it develops a man or a mouse. It is restricted to the plane of animal life, but on that it has conditional freedom. Here, therefore, we see the manifestation of a force which no inherent property of matter will account for.

Heredity can impart racial and parental characteristics, but, within them, there is a Being which never was and never can be anything but itself. At our earliest possibility of observation this force always appears. It controls matter, and, therefore, cannot be derived from it. Though correlated to other forces it is not identical with them. It is positive within its own limits but only relative beyond them. It dominates all the forces which exhibit vital phenomena, and imparts to the matter it has appropriated a quality which distinguishes it from all other matter. If then we term this force "Egoity" we have a better warrant for our classification than scientists have for most of those which they have adopted.

When Egoity has organised its habitation and matured its faculties we find it capable of observation and volition. By means of muscular contractility, sensations are transmitted through the delicate machinery which has been created, and end in molecular changes in the cerebrum. So far Physicists can trace the operation; but is it reasonable to assert that a mere change in the position of matter is Knowledge, or that muscular vibrations constitute Reason? Does such a theory account for what actually occurs? I write the word Devil, and a Gipsy, reading it, imagines a good Spirit, a Christian, an evil one, yet the material mutations, in both cases, were identical. How, then, were the ideas so different? Must not something have occurred beyond the range of physical observation, and are we not obliged to postulate a Knower, a Thinker, before we can understand the phenomenon?

Again, at different times the same occurrence produces different emotions in the same individual. How do we account for that?

Surely, the muscular contractions being indistinguishable, if Will were but the reaction of matter, there should be no difference in the result. How, then, are we to account for the discrepancy, if we deny the existence of a Willer? True, we can find no physical trace of such a Being; but because we have carried our observations to the utmost and have seen nothing but molecular mutation, are we to assume that the Finite has comprehended the Infinite, and that there is nothing further for it to learn; nothing that is learnable by it?

If this evidence seem inconclusive, there is still another argument which can be adduced; our power to commit suicide.

There is a universal law that nothing in Nature is self-destructive. Whenever a change is effected in the form of matter, that change is due to the action of some Agent, inimical to the existing form or possessing a superior attraction for one of its constituents, and this results in the dissolution of the Egoity, as, for instance, in the oxidation of a metal. Nothing therefore can ever be identical with the force which destroys it.

Now only two sorts of life are possible; the mortal and the immortal, and clearly that which is the one cannot be the other. If, then, these two kinds of life exist, at the same time, in the same person, a dual Egoity must be admitted for him.

There is not the least doubt that our physical life is mortal; nor will it be disputed that we can terminate it at will; or, in other words, our Egoity

can so use its potency as to sever its connection with matter. If, then, nothing is self-destructive, the true Egoity cannot be identical with that, the personality, which it destroys, and so our vital duality is demonstrated; while, if there are but two sorts of life, the one which has power to destroy the other must be immortal.

There can be no collusion in the transaction. To the last the physical life endeavors to repair the injury inflicted on it, and to prolong its own duration; but the Egoity sternly refuses to continue the cohabitation of their tenement and, being the dominant force, its Will is certain to prevail.

Consequently, if he adopted the materialistic theory, a Theosophist would find himself obliged to prove that his Being is anomalous, and out of harmony with universal law. As he is unable to do this he is quite logical in believing that he is, essentially, an Egoity which is distinct from and superior to physical life; consequently there is no reason why he should not survive the destruction of his carnal personality.

This leads us to another and most important consideration.

As we have seen, the Egoity appropriates matter and compels its correlated forces to express that which constitutes its true manhood.

Now is it possible to imagine that this Egoity did not possess its special characteristics before it imparted them?

If not, surely possession implies a Possessor; that is an anterior Individuality endowed with Will and Reason.

Such being the case the logical inference is that this anterior Existence was in some form.

That form could not be its present one, for we know, at that time, it had not even commenced its evolution.

Clearly, then, the Egoity can clothe itself in different forms, at different times, and under different conditions.

Now we have no conception of any form except as a limitation of space by matter, so, unless, our Reason is utterly at fault we are constrained to believe that the anterior form of the Egoity must have been a physical one, analogous to the present human body, but differentiated to harmonise with then existing conditions.

Theosophists, therefore make a sound deduction, from well authenticated premises, when they conclude that a man's present Personality is only one of a long series of incarnations, through which his Individuality must pass before it can acquire the experience and purity which fit it for the higher sphere of spiritual life. Consequently a birth is not a début on the physical stage, but a re-entry in a new character.

The interval of negative existence which lies between two positive parts is an unknown quantity, but its duration is not very important.

If any object to these conclusions, there are but two courses open to them.

They may assert that each soul is a special creation by God; or they may assume that the same act which propagates the body procreates, simultaneously, the Soul.

The first accuses the Creator of being an accessory, before the fact, in every fertile rape and adultery that is committed. This is so repugnant to our feelings of propriety and reverence that we may at once put it aside as untenable.

The second conjecture is more plausible. Animal life begins by the interaction of two principles under determined conditions. The result is a reproduction of the racial form and of many of the characteristics of the parents. The child is long dependent on the vegetativeness of the mother; she being merely as a seed-bed to her offspring. Even after the fission has occurred, there is a close analogy between the young plant and the young animal; the great difference being that the plant is rooted in the earth, the animal in its own stomach.

Theosophists frankly accept this essential unity of life; nay, comparing animal with animal, they admit that as regards physical and mental endowments no radical difference is discoverable.

If, then, we regard only physical phenomena the position of Materialists is unassailable. Man is only a more intelligent animal; the perfection of physical faculties is his highest Being; and the dissolution of the body is the annihilation of the Soul.

The weakness of this theory lies in its incompleteness. It ignores what most of us esteem as our higher life, and it does not account for much that we know does exist, though our senses are baffled in their quest of it.

No one, for instance, has ever seen or handled an idea. Yet, before any physical object could appear, the idea of it must have been matured; the law of it must have been perfected.

Then, who is not conscious of an Individuality absolutely his own; a will which can determine the period of its incarnation; and can cast off the body as we discard unsuitable clothing when it becomes too offensive to us.

The roots of this life are our thoughts, which ramify through Infinity, draw sustenance from Divine Ideation, and build up the Spiritual Man by assimulating the eternal substance of Truth.

Theosophists believe that this Egoity has a choice between good and evil. That it elects an Ideal which it endeavors to become now, and which it will be, hereafter.

If this Divinity is essential Truth, manifested by universal Love, the human monad may attain the divine joy of perfect harmony with All and cease to feel the wilfulness which creates the discord of Individuality.

On the other hand, if the ideal is a perfected physical self, the possibilities of the Egoity are limited to physical life and must end when the sum of its incarnations is completed.

It is therefore, only a potential immortality that Theosophy assures us. All, however, can realize it who will to work out their own salvation, by living for the good of others.

Can any creed offer higher motives or demand greater purity of purpose?

R. B. Holt, F.T.S.

THE ASTRAL IN LONDON.

Viscountess Maidstone writes to us (*Pall Mall Gazette*) as follows with regard to an occurrence which took place on the evening of the performance last week, at Westminster Town Hall, of Sophocles' *Antigone*, in which Lady Maidstone took the title part:—

Coming out of my dressing-room, I saw Mr. H. standing against the wall, opposite the door of the dressing-room. I went up, putting my hand out, and said, "How do you do, Mr. H.? I am so pleased to see you here." He made no reply, shook his head, and turned away. Knowing him to be a peculiar man, but never doubting that it was he (being a person of such strong individuality that he couldn't well be mistaken), I thought, "How funny!" and, hurrying on behind the scenes, I gave the matter no further thought. The following day a friend called, and in the course of conversation said, "You will be sorry to hear poor H. is dead". "Impossible", I replied; "I saw him and spoke to him at the play last night". "I can only tell you", was the answer, "that he died on Thursday last" (the day before the performance) "and is to be buried to-morrow."

"The fact", adds Lady Maidstone, "of the *Antigone* being entirely based on the solemn rites of the sepulture, make the facts curiously significant."

an ethereal being (a lunar Dhyani as man), non-intelligent but super-spiritual; and correspondingly, on the law of analogy, in the First Race of the Fourth Round. In each of the subsequent races and sub-races . . . . he grows more and more into an encased or incarnate being, but still preponderatingly ethereal. . . .

"II Round. He (Man) is still gigantic and ethereal but growing firmer and more condensed in body, a more physical man. Yet still less intelligent than spiritual, for mind is a slower and more difficult evolution than is the physical frame. . . .

"III Round. He has now a perfectly concrete or compacted body, at first the form of a giant-ape, and now more intelligent, or rather cunning, than spiritual. For, on the downward arc, he has now reached a point where his primordial spirituality is eclipsed and overshadowed by nascent mentality. In the last half of the Third Round his gigantic stature decreases, and his body improves in texture, and he becomes a more rational being, though still more an ape than a Deva. . . . (all this is almost exactly repeated in the third Root-Race of the Fourth Round).

"IV Round. Intellect has an enormous development in this Round. The (hitherto) dumb races acquire our (present) human speech on this globe, on which from the Fourth Race, language is perfected and knowledge increases. At this half-way point of the Fourth Round (as of the Fourth Root, or Atlantean, Race) humanity passes the axial point of the minor Manvantara cycle. . . . the world teeming with the results of intellectual activity and spiritual decrease" (vol. i, pp. 188, 189).

The product of each Round, as a Round, is the perfect evolution of one of the principles of Septenary Man, so that when the Manvantara is over Septenary Man will stand perfect and complete. We are in the Fourth Round, the Round during which the lowest point is touched, and to which appropriately belongs the evolution of the Kamic principle. The next Round, the Fifth, will see the development of Manas, the Sixth the manifestation of Buddhi, the Seventh that of Atma.

Let the student also note that as with the Rounds so with the Races on a single globe, each Race develops specially one principle, so that as the close of the smaller cycle of the globe in a single Round, the globe humanity shall touch its relative completion in the Seventh Race, its smaller cycle thus repeating the cycle of wider sweep of the Round. The Fourth Race, the Atlantean, developed the Kamic principle with its accompanying grossness of matter, the separation of the sexes having taken place in the Third Race; we are of the Fifth Race, and are developing the Manasic principle, as witness the widespread intellectuality, the immense strides of mentality. The Sixth Race will unveil the lamp of Buddhi, and from the Seventh the flame of Atma will shine brightly forth.

The cycle is repeated on a yet smaller scale in the individual man, the microcosm: his physical body is builded up, sex is perfected, his passions develop and hold sway, and then his intellect attains supremacy. In intra-

uterine life, yet once again, we trace growth along the same lines: at the commencement of the third month it becomes possible to distinguish sex (Gray); the convolutions of the brain, which are connected with intellect, begin to appear about the beginning of the fifth month (Longet, quoted by Dalton); development is sufficiently complete for independent external life by the seventh. And then? Well does the "Secret Doctrine" say: "On strict analogy, the cycle of Seven Rounds in their work of the gradual formation of man throughout every kingdom of nature, are repeated on a microscopical scale in the first seven months of gestation of a future human being. Let the student think over and work out this analogy. As the seven months old unborn baby, though quite ready, yet needs two months more in which to acquire strength and consolidate; so man, having perfected his evolution during seven Rounds, remains two periods more in the womb of Mother-Nature before he is born, or rather re-born a Dhyani, still more perfect than he was before he launched forth as a Monad on the newly-built chain of worlds" (vol. ii, 257).

We shall best progress now by concentrating our attention on one of the smaller cycles of evolution, that of our own earth, Globe D, during its period of activity in the Fourth Round. By studying the development of the first five of the Seven Races, light will also be thrown backward on the Kosmic evolution we have been considering, and we shall find the Macrocosm become more intelligible as we grow more familiar with the Microcosm.

TWO STUDENTS OF THE E. S.

Note. These papers commenced in the March number. If any reader finds any point obscure, he or she is invited to send to the writers the question to which answer is desired. If such questions are sent to us, to the care of the Editor of *Lucifer*, 17 Lansdowne Road, Holland Park, W., we will do our best to answer them or to obtain answers to them.

BE STRONG.

"What good our growing if we bear but leaves;
Our hopes and longings are they all in vain;
Will He who in the end counts in the grain
Make aught of our unkempt and tear-stained sheaves?"

Not this—but that the sense of duty shows
The way of growing in the midst of pain,
How tender shoots may yield the golden grain
As later joys which spring from earlier woes.

Then live and work in Hope, nor pause to sigh
In useless longing for untimely rest;
Make good thy day, forego the selfish quest,
And night in peace will on thine eyelids lie.

Life's not the slave of Time; do thou unbind
Her flowerets sweet and strew them in the way;
Then take thy burden in the heat of day,
And live, while live you may, for ALL MANKIND!

S.

of activity in each Round, and with each Round, the viscid becomes more and more solid; until, in the fourth Round, each globe touches its acme of solidity, and Globe D, our earth, being the midmost, reaches the densest solidity at the middle point of its active period in Round IV—the midway point of Manvantaric evolution. "Every Round (on the descending scale) is but a repetition in a more concrete form of the Round which preceded it, as every globe—down to our fourth sphere (the actual earth)—is a grosser and more material copy of the more shadowy sphere which precedes it in their successive order, on the three higher planes" (vol. i, p. 232). "Every Round, as well as every subsequent globe, from A to G, having been, and still having to be, the arena of the same evolution, only repeated each time on a more solid material basis" (vol. ii, p. 256).

Such is the general outline of the evolution: let us now return to our detail.

We have seen Pralaya follow the period of manifestation on Globe A. When the dawn again begins to break, Globe B becomes the sphere of evolution, and on this globe, in regular succession, Class I to VII renew their pilgrimage. Class I passes swiftly through the six preliminary stages till it reaches the potential human, and wins in this a further step of progress. The other classes evolve, each more slowly than the one above it, in regular order. When the "life-impulse" is once more exhausted and the dusk of pralaya is descending on Globe B, we may describe the condition as:—

Class	I	have reached the	Potential	Human, Stage 2.
,,	II	,,	,,	Animal ,,
,,	III	,,	,,	Vegetable ,,
,,	IV	,,	,,	Mineral ,,
,,	V	,,	,,	Higher Elem., Stage 2.
,,	VI	,,	,,	Middle, Stage 2.
,,	VII	,,	,,	Lower ,,

Once more after Pralaya comes Manvantaric dawn, and Globe C becomes the station of the Pilgrim. Here Class I passes swiftly from elemental up to potential human, and adds the third stage to those already acquired. And so on, through Globes D, E, F, G, until when Pralaya comes to Globe G, Class I has reached what we may call Germ-Humanity, with a Rupa, however filmy and unsubstantial, the development of this First "Principle" or "Sheath" of Septenary man being the outcome of the First Round. And now, for Class I the experience of the sub-human groups is complete. In no subsequent Round do these Monads traverse the sub-human kingdoms: they have finished with the elemental, the mineral, the vegetable, the animal kingdoms, and henceforth their pilgrimage is only in the human.

It is very difficult to represent the progress made during the First Round, without falling into gross inacurracy, and yet one would fain convey

some definite idea, not too erroneous, of the evolutional stages. It is clear, from all we know of nature, that there are no sharp dividing classes between her kingdoms, and that one passes into another by insensible gradations. Bearing this in mind, in order to correct the sharp contrasts that seem to be implied in the use of numerals, if we take an evolving life as passing say from mineral to vegetable, we may figure it to ourselves as the increasing of the vegetable element and the decreasing of the mineral; and if we divide it into seven parts, the pure mineral would be mineral 7, and the pure vegetable would be vegetable 7, while transitional stages might be be figured as $\frac{\text{mineral } 6}{\text{vegetable } 1}, \frac{\text{mineral } 5}{\text{vegetable } 2}$, and so on, the evoluting vegetable replacing the retrograding mineral. Taking this nomenclature, clumsy as it is, as at least suggesting if not expressing a truth, we may then draw up the following table, as descriptive of the state of each globe in turn before Pralaya during Round I, and of the Monadic and Physical progress. The horizontal lines give the evolution: read vertically the condition of the globe is suggested.

ROUND I.

Lunar Pitris.	Globe A.	Globe B.	Globe C.	Globe D.	Globe E.	Globe F.	Globe G.
1	Man 1 ..	man 2	man 3	man 4	man 5	man 6	man 7
2	Animal ..	animal 6 man 1	animal 5 man 2	animal 4 man 3	animal 3 man 4	animal 2 man 5	animal 1 man 6
3	Vegetable ..	vegetable 6 animal 1	vegetable 5 animal 2	vegetable 4 animal 3	vegetable 3 animal 4	vegetable 2 animal 5	vegetable 1 animal 6
4	Mineral ..	mineral 6 vegetable 1	mineral 5 vegetable 2	mineral 4 vegetable 3	mineral 3 vegetable 4	mineral 2 vegetable 5	mineral 1 vegetable 6
5	Higher Elemental	H. E. 6 mineral 1	H. E. 5 mineral 2	H. E. 4 mineral 3	H. E. 3 mineral 4	H. E. 2 mineral 5	H. E. 1 mineral 6
6	Middle Elemental	M. E. 6 H. E. 1	M. E. 5 H. E. 2	M. E. 4 H. E. 3	M. E. 3 H. E. 4	M. E. 2 H. E. 5	M. E. 1 H. E. 6
7	Lower Elemental	L. E. 6 M. E. 1	L. E. 5 M. E. 2	L. E. 4 M. E. 3	L. E. 3 M. E. 4	L. E. 2 M. E. 5	L. E. 1 M. E. 6

A similar treatment of Rounds 2 and 3 will show the position of each Class throughout and at the end of the sevenfold period of activity; and we may regard the classes at the point they have reached on Globe G as the seed which is to spring up on Globe A of the succeeding Round. Thus Class II, commencing the Potential Human Stage at the beginning of Round II, completes it at the close; and so, in their relative measures, with each Class. If the student works out these successive stages he will find that on Globe D in the fourth Round, Class V is "inzoonised" (animal), Class VI is "inherbised" (vegetable), Class VII is "inmetallised" (mineral). The stages of the evolution of Man in the Rounds that are of the past are marked for us by a Teacher:

"Man in the First Round and First Race on Globe D, our Earth, was

Theosophical Gleanings,

OR

NOTES ON THE "SECRET DOCTRINE".

III.

WE have seen the "Pilgrim" start on his long Manvantaric journey, with its forty-nine "stations", at each of which he performs manifold gyrations; for each stage of matter through which he has to pass—elemental, mineral, vegetable, animal—has its sub-stages, and sub-sub-stages, and so on through many sub-divisions, through each of which our Pilgrim must patiently work his way. At the end of the first Round we shall find our seven classes describable under the same headings as were used at the end of the first Globe in *Lucifer* p. 139, only each class will have then completed a stage, instead of a sub-stage. The intelligent student will have noted that this course of evolution implies that Class I travels with seven-fold rapidity as compared with Class VII; and this is so. Class I has been through the seven stages during the period in which Class VII has only accomplished its passage through the first; Class VII taking as long to pass through a sub-stage as Class I takes to pass through a stage.

When the evolution on Globe A has exhausted its first impulse, and the state described in *Lucifer* p. 139 has been reached, Globe A passes into Pralaya, and all life-manifestation sleeps.

Pausing here for a moment, let us take a bird's-eye view of the country over which our Pilgrim has to pass, for an occasional glimpse of the whole makes more intelligible the details of the part. The Monad "shot down by the law of Evolution into the lowest form of matter" (vol. i, p. 246), climbs upward during three-and-a-half Rounds, *i.e.*, till it reaches the midway Globe, Globe D, for the fourth time. During all this time "matter" is solidifying into what *we* know as matter, but "all this, up to the Third Round, is formless, as matter, and senseless, as consciousness" (vol. i, p. 247). Not till the midway point is touched has matter reached material perfection, and physical man reached completion. Meanwhile, on higher planes, a correlative evolution is proceeding, preparing the Inner Self as this the Outer. The "conscious, rational, individual soul (*Manas*) 'the principle or the intelligence of the Elohim'" (vol. i, p. 247) must become fitted for the dwelling a-preparing for it. And so "the Occult Doctrine teaches that while the Monad is cycling on downward into matter, these very Elohim—or Pitris, the lower Dhyan-Chohans—are evolving *pari passu* with it on a higher and more spiritual plane, descending

also relatively into matter on their own plane of consciousness, when, after having reached a certain point [that is, the midway point, on Globe D, in the fourth Round], they will meet the incarnating senseless Monad, encased in the lowest matter, and blending the two potencies, Spirit and Matter, the union will produce that terrestrial symbol of the 'Heavenly Man' in space—PERFECT MAN" (vol. i, p. 247). These "lower Dhyan-Chohans", who are the future intellectual principle in man, are variously spoken of as Manasa-Dhyanis, Solar Devas, Agnishwatta Pitris (vol. i, p. 181), the Hierarchy of Flames, the Sons of the Fire, the Kumaras, the "fashioners of the Inner Man" (vol. i, 86, 87). It is some of these who are "destined to incarnate as the Egos of the forthcoming crop of mankind. The human Ego is neither Atman nor Buddhi, but the higher Manas: the intellectual fruition and the efflorescence of the intellectual self-conscious *Egotism*—in the higher spiritual sense. The ancient works refer to it as *Karana Sarira* on the plane of *Sutratma*, which is the golden thread on which, like beads, the various personalities of this higher Ego are strung" (vol. ii, p. 79). Thus in Perfect Man we have a "union" of "three streams" (vol. i, p. 181), the Monadic, the Intellectual, the Physical: it is the evolution of the Physical, brooded over by the Monadic, that we study in the first three and a-half Rounds; the Physical, building up by the Nature forces (see *Lucifer*, p. 140), the Monadic, the Lunar Monads or Pitris.

The most developed of these Monads, our Class I, are they "whose function it is to pass in the First Round through the whole triple cycle of the mineral, vegetable, and animal kingdoms in their most ethereal, filmy, and rudimentary forms, in order to clothe themselves in, and assimilate, the nature of the newly-formed chain. They are those who first reach the human form (if there can be any form in the realm of the almost subjective) on globe A in the First Round. It is they, therefore, who lead and represent the human element during the Second and Third Rounds, and finally evolve their shadows at the beginning of the Fourth Round for the second class, or those who come behind them" (vol. i, p. 174). "The Monads of Class II reach the incipient human stage only in the Second Round" (vol. i, p. 173), and the Monads of Class III only in the Third Round. In the middle of the Fourth Round "the 'door' into the human kingdom closes" (vol. i, p. 173), and those Monads which, at this point, are "still occupying animal forms" "will not become men at all during this Manvantara" (vol. i, p. 182)—with an exception for which we need not here pause. There remains only to note in this general survey of the Pilgrim's Path, that the matter of which the globes and their inhabitants were composed during the first Three Rounds may fitly be termed "astral", the word astral implying "starry, shining, or pellucid, in various and numerous degrees, from a quite filmy to a viscid state" (vol. ii, p. 251). In each Round matter becomes more substantial than it was in the preceding Round. So also does each globe pass from filmy to viscid during its period

The Letters of Johann Caspar Lavater.

To the EMPRESS MARIA FEODOROVNA the wife of the EMPEROR PAUL I., of RUSSIA.

(Written in the year 1798, and translated from the original autographs.)

Johann Caspar Lavater, the famous Physiognomist, was the son of a skilful physician at Zürich and was born November 15th, 1741. As a child he was of a very lively imagination and gave himself up to silent reveries; while yet at school he believed that he had received direct answer to his prayers. Later on at Leipzig and Berlin he made the acquaintance of the scholars and theologians of Northern Germany, and on his return to Zürich was made deacon and subsequently first pastor of the orphan church there. Until he entered on his great physiognomical work, all his energy was devoted to the service of religion, although he also gained a sufficient reputation as a poet. His sermons were marked by such fine style, lively enthusiasm, and also by a certain mysticism which always characterized him, that they won large admiration even in foreign countries. His great work, entitled "Physiognomical Fragments", was based on the theory that there was a close connexion between the internal man and the outward expression of the face. This won him such fame that his name was speedily known all over Europe. During the Swiss Revolution, he boldly opposed the new views and the Directory, being decided in this by the spectacle of the French Revolution which had thoroughly disgusted him. For this he was imprisoned in 1799, but was soon set at liberty and died in 1801 of a wound received while assisting the distressed at the capture of Zürich by Masséna. In private life Lavater is said to have been one of the most virtuous and even saintly of men.

In presenting a translation of these letters, of which only a few have previously seen the light, we are guided by a desire to interest those of our readers who may be orthodox Christians or Spiritualists. For although the opinions of Lavater are greatly in advance of the narrow theology of his times, and in many places he gives utterance to ideas of great sublimity, still no Theosophist or Occultist can agree with his theology, psychology, or spiritualism, which are throughout characterised by very material conceptions, and remind us strongly of the "Summer Land", and the literal interpretation of St. John's Revelation. And now with regard to the letters themselves.

In 1881, in Nos. 3 and 4 of the German journal, the *Christian Reading*, appeared a letter from the Director of the St. Petersburg Imperial Public Library to the authorities of the University of Jena, congratulating them on the occasion of the completion of the 300th year of the existence of its foundation, and concluding with the following words:—

". . . . We have collected some accidentally preserved pages belonging to the rich treasury of German literature, and have the honor to present them, as a jubilee offering, to one of the most active centres of German culture, traces of which are perceived in every place where science and learning are a care, and the remarkable monuments of which occupy the most prominent place in our Library, in whose name I now present the enclosed copies.

"The St. Petersburg Imperial Public Library wishes the University of Jena success in its future undertakings, which have hitherto been so beneficial to science during the 300 years of its existence.

"The Director of the St. Petersburg Imperial Public Library.

(Signed) "Baron Korf.

"Member of the State Council of the Secretariat.

"P.S.—The copy of the enclosed was entrusted by the Council of the

Library to its chief Librarian, R. Meenoulof, who deems himself very happy to have had the good fortune of discovering, during the re-cataloguing of the private library of the Grand Duke Constantine Nicolaëvitch, at Pavlovsk, this forgotten correspondence of Lavater."

The above letter was prefaced by the following explanation:—The palace of the Grand Duke of Pavlovsk is the residence where the Emperor Paul passed the happiest years of his life. Later on it became the favorite residence of his late august widow, the never-to-be-forgotten—for her philanthropy and beneficence to suffering humanity—the Empress Maria Feodorovna. The palace library, which owes its existence to this august pair, contains a collection of most remarkable and choice works. Among other things a small packet was found there containing some autograph letters of Lavater, which have hitherto remained unknown to the biographers of this famous man. These letters were written by him, at Zürich, in 1798. Sixteen years before, Lavater had the opportunity of making the acquaintance of the Grand Duke Pavel (Paul) Petrovitch and his wife, during their travels incognito, under the titles of the Count and Countess Severnoy (North), when they visited Zürich and Schaffhausen.

From 1796 to 1800, Lavater sent his physiognomical discoveries to Russia and along with them letters, or rather fragments in the shape of letters, of a spiritualistic tendency, with the object of giving the best possible general conception about the state of the soul after the death of the body. Lavater allows that the soul of the dead can transmit its thoughts to a receptive and chosen mind (now called a medium), and thus communicate with and write letters to the friends it left on earth, and give them an idea of its existence in the realm of the spirits. In his letters Lavater speaks of his religious convictions with great enthusiasm. The publication of a few of these letters with the permission of the Grand Duke Constantine Nicolaëvitch, will enable the public to become better acquainted with the sympathetic and lofty soul of Lavater. As to the rest, and the correspondence which contains his physiognomical observations, owing to their private nature and length they cannot be made public property.*

Those now offered to the public were translated directly from the autograph letters at St. Petersburg.—[Ed.]

ON THE STATE OF THE SOUL AFTER DEATH.

First Letter.

General Thoughts.

Highly revered Maria, of all Russias,

Deign to absolve me from the obligation of giving you the title of "Majesty", with which the world honors you, but which does not accord with the sanctity of the theme chosen by me for my correspondence with you. I crave this liberty in order to have the opportunity of speaking in all sincerity and with all freedom.

You want to know some of my thoughts about the state of the soul after death. However small is the knowledge of even the wisest and most learned of us—since none of those who were translated to these (to us) unknown realms, has returned thence† —nevertheless a thinking man, the disciple of Him who came on earth from a (to us) hidden world, can say

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* Thus only two or three of the Lavater letters were sent for publication in 1881, the rest being withheld.

† And yet, according to Lavater, the dead have written letters to their friends, which letters are translated further on.—(Ed.)

leave this world to-day or to-morrow, restoring to the earth our mortal envelope, our souls will ascend with the rapidity of lightning to the prototype of all the loving ones, and we will be joined to Him in ineffable bliss.

X.

Neither I nor any other mortal can know what will become of our soul after the death of the body; meanwhile I am profoundly convinced that pure love must impart to our spirit, once it is liberated from its body, a limitless freedom and widen our existence. Love must give to it (Spirit) the possibility of an incessant enjoyment of God, and will present it with an infinite capacity of rendering happy those who are capable of tasting the highest bliss. O, how ineffable is the freedom of spirits released from the bonds of their body. With what a radiant flight will be the ascension of those who love! What an endless knowledge, what a force of intercourse with others, becomes their bliss! What light in all their being! What life informs it! Radiant streams of bliss are poured to meet him (the Spirit) from every side in order to satisfy his lofty aspirations! Innumerable hosts of loving beings extend their arms to him! Harmonious voices emanate from these brilliant choirs, telling him: "Spirit of our Spirit, Heart of our Heart! Love outpouring from the source of love! Loving soul! Thou belongest to us and to all of us, and we all are thine! Each of us is thine, and thou belongest to each of us! Our God is Love and God is our love! We are full of God and our love has found bliss in our mutual bliss."

Is it possible that you, highly venerated Sovereign Lady, your noble and excellent Imperial Consort so inclined to good, and I after you, shall not each use all our efforts in order to prepare ourselves for the enjoyment of love by our acts, prayers, and sufferings, in order not to lose sight of Love, the God, and also of the Man who bowed his head on Golgotha.

JOHANN CASPAR LAVATER.

Zürich, 18 ☉ viii., 1798.

God permitting, to be continued.

(To be continued in any case.)

As the bee, injuring not the flower, its color, or scent, flies away taking the nectar; so let the wise man dwell upon the earth.

Like a beautiful flower, full of color but without scent, the fine words of him who does not act accordingly are fruitless.

One may conquer a thousand thousand men in battle, but him who conquers himself alone is the greatest victor.

Never in this world does hatred cease by hatred; hatred ceases only by love. This is an old rule.

Not by birth does one become low caste, not by birth does one become a Brahman; by his actions alone a man becomes low caste, by his actions alone a man becomes a Brahman.

Doubts.

I SIT by my study window on a fair spring evening; before me lies smooth lawn and grass land, fringed and dotted with trees, the shadows of whose still leafless branches, cast by the sinking sun, stretch far across the bright green turf. Under the trees grow primroses, hyacinths, anemones, bluebells, and other flowers. Behind the house a garden; within it the carefully guarded promise of flower and fruit and vegetable. The silence is broken only by the sigh of a gentle breeze in the trees, and the songs of various birds.

"A refined and elevating surrounding," will be the verdict of those who are asked to consider it.

What is its cost? Its price is the blood of the innocent; the conditions of its maintenance, endless and ruthless war.

Let us inquire further. Within a hazel copse, at a small distance, is a burrow; in it dwells a colony of rabbits, perhaps half-a-dozen. They are creatures sensitive to pain, nervous, with ear and eye and nostril quick to give the alarm, with delicate tongue that distinguishes the poisonous herb, and permits it not to be eaten. Already the does are big with young, nay, already have young in many cases; before the autumn they will have brought into existence several "sixes" or "eights" of young ones. The oldest of these in turn will have bred; our small colony will have sent out many branches. There will not be less than eighty rabbits probably in my grounds. Their habit is to gnaw, nibble, and destroy leaf, stem, and flower; to burrow in the ground, and scratch it into little holes and heaps.

Overhead in the trees dwell numerous squirrels; they live on nuts and fruit and the young shoots of trees. In the spring they often gnaw the rind from the leading shoots, either to exercise their teeth on something soft, or for the sappy pulp: the tree is often deformed, sometimes killed.

The birds I have already mentioned; their habits are too well known to need description. With the artificial abundance of fruits and seeds produced by man, they also increase in numbers very rapidly.

Now you know the secret of smooth lawn, and delicate flower, of symmetrical tree, and promise of fruit: it is the continuous and systematic suppression and slaying of all these creatures. Our peaceful scene is brought about by the arbitrary displacement of one form of life, to replace it by another.

It is only by the "right" of being the most powerful and intelligent *animal* that man thus ousts every other living being that interferes with his plans.

Annexing the plain, the hill, the water, for his food supply, or for his pleasure ground, all living creatures that come in conflict with him for the possession of these are doomed.

The apparently innocent bread we eat is won by a war everlastingly waged by steel-jawed trap or gun, by poison, by exclusion from feeding grounds and slow starvation.

What then of many of us who begin to see

> ". . . . one changeless Life in all the lives,
> And in the Separate, one Inseparable"?

What of our efforts at renunciation and abnegation of self for others, and how harmonise our lives with the given facts? Hard questions truly!

really consist in requirements which a reasonable and immortal spirit may honestly follow, desiring their satisfaction, without feeling thereat a burning shame in the presence of such reasonable and immortal spirits as he is himself?'"

II.

The necessity felt by the soul to satisfy the spiritual impulses of its immortal sisters, and to give them an opportunity of profiting by the pure enjoyments of life; to breathe into them a conviction in the continuation of their existence after death, thus participating in the accomplishment of the great plan traced by the highest WISDOM and LOVE; the success obtained by such a noble activity worthy of a man, and also the ceaseless longing for good; all this forms the qualities of the soul which give it the right to be received into the highest spheres, to enter into the circle of the loftiest, purest and noblest spirits.

III.

When we, highly revered Sovereign, have once received the conviction that the most natural and at the same time unavoidable necessity which is born in the immortal soul, the necessity in God and an impulse to approach Him the closer, and to resemble in everything the father of the invisible spirits, begins to predominate in us—O then, we need not fear in the least for our future existence, because the veil concealing from us the face of God is removed for ever.

That which removed us from Him and prevented us from finding in Him enjoyment—*i.e.*, our material body—is now thrown off. The veil which concealed from us the HOLY OF THE HOLIES is rent by reason of the death of our matter. The Adored Being, whom we loved above all, acquires all the force of radiant beauty, a free ingress into our soul thirsting for joy and love.

IV.

The soul, in which the love for the Adored Being has firmly rooted itself after efforts to approach the Incomparable, resembles Him in the might of His beneficent love for humanity. Such a soul, separating itself from the body, without, of course, avoiding a certain progression, ascends rapidly and easily to the object of its highest adoration and infinite love to the one Holy and all-productive source in which it (the Soul) will find the consummation of all its aspirations.

V.

As no weak or diseased eye can look at the sun, likewise no unclean spirit still clothed with the mists of matter, the material propensities of which have not abandoned it even at the moment of its separation from the body, is able to bear the sight of the most brilliant sun of the spirits of this mysterious centre, a centre which spreads around itself that radiant light which begets in finite beings the consciousness of their infinitude.

No one knows better than you, Sovereign Lady, that the good are attracted by the good, that lofty souls alone know how to enjoy the presence of other elect souls.

He who knows life and men, who has been often placed under the necessity of suffering the presence of flatterers, of men without honor, cowards, weak, ever ready to attribute importance to the most insignificant word or smallest hint of those whose favor they are seeking; of these hypocrites who craftily attempt to penetrate into the thoughts of others in order to interpret them afterwards in their own way; he must also know that these gross and base souls are cowed by one single word, firm and full of dignity, by a single severe glance, which makes them deeply feel that they are recognized and valued at their worth.

O! how unbearable becomes for them the presence of an honest man

No hypocritical soul can feel itself happy at the contact of an honest and energetic soul in the act of searching it. Every unclean soul, liberated from its body, must in virtue of its own nature hasten, as though goaded by an irresistible force, to remove itself from every bright and pure being, in order to conceal, as much as possible, from the latter its numerous vices, which it is unable to conceal either from itself or from others.

VI.

Even if it were not said in the Scriptures "The pure alone can see God", even then all the above would be in the order of things. An unclean soul can neither enter into any relations with, nor feel any attraction to a pure soul. A soul which fears light, can certainly not be attracted to the source of light. Light destroying darkness, must of course become for it an all-devouring fire.

VII.

What are the souls then, highly revered Sovereign Lady, whom we may call unclean? I believe those in whom the aspiration to purification, correction and perfection, has not become a paramount feeling. Methinks that to this class we ought to add every selfish, vain and avaricious soul; those souls which have not learned to subject themselves to the lofty principle of self-sacrifice; those who have chosen their own selves as the objects of all their aspirations; those which look upon themselves as the aim, and all that surround them, as means to attain their desires; and those finally which would serve simultaneously two quite different masters.

Such souls, after quitting their bodies, must find themselves in a state worthy of all pity, in a state of terrible contemplation of themselves, or, in other words, of feeling profound contempt for themselves; and on the strength of their own selfishness will be inevitably attracted into the dreadful company of pitiful and selfish souls, and, rejected by the universe, condemn themselves to eternal damnation.

VIII.

Selfishness begets moral uncleanliness, and that brings in its train suffering; every human soul carries in itself something which ever opposes selfishness, something opposite to it, pure and holy, and this is an innate, moral feeling.

Without this feeling man would be incapable of any moral feeling or of any respect or contempt of himself; he would conceive neither of Paradise nor of Hell. This divine light which shines in him makes for him darkness unbearable; therefore tender souls which are the most imbued with moral feeling find themselves condemned to still greater and more acute sufferings if that moral feeling becomes subjected in them to selfishness.

IX.

It is from the sympathy and harmony that exist in man between himself and his inner tendencies that depend his purity, his aspiration to let into himself the light—his bliss, his heavens, his God! God will appear to that man in His similitude with him who knows how to love. God will appear as the highest love in the plurality of loving images. The degree of his bliss and his capacity of making others happy is subject to the degree of love that reigns in him. He who loves unselfishly will remain in unceasing harmony with the source of love, as with all those who drink from the same source.

Let us then preserve in ourselves, Sovereign Lady, love in all its purity and our efforts will approach us to the most loving souls. Let us purify ourselves daily from the impurities of selfishness, and then, whether we

on the subject as much as is necessary in order to encourage, quiet, and warn us.

For this once I will limit myself to the exposition of a few more general ideas concerning the proposed subject.

I.

I believe that as regards the state of a soul separated from its material body, its faculty of thinking and feeling must be entirely different from the state and faculty in which it found itself at the time when it was incarnated in, and united with, its material body. This difference must be at least as great as the one that exists between a newly-born babe and the still concealed fœtus in the mother's womb.

We are bound by matter, and the organs of our sensations are the instruments for the manifestations of our ideas and the aspirations of our soul.

According to the difference which exists between the telescope, the microscope, and the spectacles, which help our eyes to perceive objects examined by us by the help of these media, so do the objects appear different. Our organs of sense are just as telescopes, microscopes, and spectacles for our present life. I believe that the objective world disappears entirely from the eyes of the Soul unfettered by matter, in the same way as it eludes our senses during sleep.

II.

Either the world which the soul preconceives in its material existence, must appear still more perfect to the soul when it is unfettered from its material surroundings; for if it remained a certain time without a spiritual body, then the material world would disappear from it. Or, as the soul is clothed in a spiritual body which has exuded from the material form, in such a case it appears to me very probable that this new body of the soul must inevitably change all its sensations.

It is also very probable that with unclean spirits, their spiritual body remains for a certain time imperfect and little developed; therefore, to such (evil) souls the world must appear as through a dark glass.

III.

In pursuing on earth a certain object, acting in a certain sense, the soul, finding itself in constant struggle with its material tendencies, gets through the same purified, and acquires further riches by developing in itself organs which are the most necessary and correspond best to its nature, character, requirements, and strength.

Thus the pure soul works out already here on earth the faculties of its spiritual body and organs which will be necessary for its existence subsequently after the death of the material body. By the means of which (organs) it will have to continue its existence and manifest its sensations.

This spiritual body of the soul, corresponding to its inner nature, can make it pure, loving, and capable of a variety of the most lofty outbursts of feeling, and the purest enjoyment and activity.

IV.

All that may be said of the state of the soul after death will be ever found based on the undeniable and general truth, "As MAN HAS SOWN, SO SHALL HE REAP": and there is no other axiom as simple and as clear, as suggestive as it is applicable to all cases.

V.

There exists one more general law in nature concerning the state of the

soul after the death of the body, a law closely bound and even identical with the above axiom; a law pertaining to all the worlds, all the states, as well to the physical, *i.e.*, Material world as to the Spiritual, objective, visible, and abstract. "The like unites with the like", like objects mutually attract each other, unless they find themselves under the influence of causes which separate them.

All the teachings about the state of the soul after death rest on this simple rule, which rule embraces in itself all that which is called judgment, punishment, blessing, and curse.

In other words, if thou has sown good in thyself and around thyself, thou shalt belong to the congregation of those who have also sown good in themselves and around themselves. Thou shalt aspire after the friendship of those to whom thou hast been similar in the means of sowing good.

VI.

Every incarnated soul which is liberated, by the death of the body, from the fetters of matter will appear such as it is in reality.

All the seductions and allurements which had prevented it from fathoming its own nature, from learning its own strength and weakness, its mistakes and errors, will disappear and the soul will feel an irrepressible, inner attraction to souls similar to itself, and to remove itself from those which are alien to it.

Its own inner weight, as though obedient to the law of gravity, will carry the soul into fathomless abysses (so at least it will seem to it). This; or else like a spark flying upward owing to its natural lightness, the soul will rapidly ascend into the radiant, ethereal and imponderable spheres.

The soul decides for itself its own weight by its inner impulses; its inner contents direct it upward, downward or sideways; its moral, religious character gives it certain longings and directions peculiar to itself.

The good one will ascend to the good; the necessity for good which he feels will attract him to them.

The wicked one will precipitate himself hurriedly to the wicked: the fall of gross, blasphemous and infidel souls to souls like their own, will occur instantaneously, as rapidly as the fall of a heavy mass into an abyss when that which supports it is removed. For this once enough.

JOHANN CASPAR LAVATER.

With the permission of God, to be continued in a week.

Zürich VIII. 1798.

SECOND LETTER.

Thoughts on the same.

I.

The requirements of the human spirit during its period of imprisonment in the material body remain the same subsequently when it is delivered from the flesh.

Its highest bliss will consist in trying to find the possibility of satisfying its spiritual aspirations.

Its damnation will consist in the impossibility of realizing its material aspirations in a world less material than the world it quitted.

Damnation consists in such unsatisfied desires.

The realization thereof is the highest bliss.

I would like to say to every man and woman: "Study well your motives and call them by their right names! Put yourself the question: 'Are they applicable to a less material world? Are they realizable in it? Do they

Yet let us not scheme to evade answering them. He who sits here and meditates, who strives to be one

> "Whose equal heart holds the same gentleness
> For lovely and unlovely things,"

so far as he is concerned in this "fair" scene for selfish gratification is a tyrant, a mere human butcher. To many of us our life begins to appear as a long record of oft-repeated habitual crime, the sin of being concrete self. Our every action seems tinged with blood, sometimes animal, sometimes human animal, but always blood.

Only by a consciousness of continual effort to strive towards the emancipation of all other entities from this concrete state, as well as oneself, does life seemed justified. Only so far as our "refined and elevating surrounding" truly works for that end, and stimulates to effort, or gives opportunity to the completest manifestation of life here, viz., man, to rise and free himself from all surrounding, can many of us feel its cost in blood justified. And we may then be able to say, "O, humble fellow beings whom we love, we offer you as an oblation, together with ourselves, for your kind and for ours; that being freed we may return and help you."

A miserable sophisticated argument perhaps, and one which is offered with misgivings. A long way round perhaps, a futile effort, because, maybe, wrongly made, and coming dangerously near to bloody sacrifice and all its attendant horrors.

We live now in such complicated surroundings, so far from that simple state which suffices for the highest of human life, that we are glad to try and utilize these conditions, fettered as we are. In endeavoring to do so, intelligence in us will often be marred by the lower desiring self, leading us into sophistries, and to false conclusions and illusive aspects of things. Yet, though we flounder on through almost endless mazes, if we are honest with ourselves, these will at length be passed.

Who would not walk out and leave all behind him, and seek the Eternal Peace, unencumbered except by the bread and water and blanket of existence, if, at the very first step, he did not find himself held by innumerable ties of duty to kin, to employed, or employer? Happy is he who can steer with steady hand and clear eye past all these rocks and eddies; who works ever in full conscious remembrance of the One, the Real, whose finite thought he is, both as mind and body, and yet with whom he knows himself to be identified—when the thing thought of, the thought, and the thinker, shall be combined in One.

Think not, you who read this, that it does not apply to you; you live under precisely similar conditions. Only the external husk is changed for you.

S.

HABIT.

Habit at first is but a silken thread,
Fine as the light-winged gossamers that sway
In the warm sunbeams of a summer's day;
A shallow streamlet, rippling o'er its bed;
A tiny sapling ere its roots are spread;
A yet unhardened thorn upon the spray;
A lion's whelp that hath not scented prey;
A little smiling child obedient led.
Beware! that thread may bind thee as a chain;
That streamlet gather to a fatal sea;
That sapling spread into a gnarled tree;
That thorn, grown hard, may wound and give thee pain;
That playful whelp his murderous fangs reveal;
That child, a giant, crush thee 'neath his heel.

ANON.

Ecclesiastical Christianity.

V.

THE English church, however, in fact, is one only in name, and two of the three distinct parties into which she is now severed, and which are held together by threads, are pledged as irrevocably to the past as the Ultramontane party among the Catholics, and must hasten her approaching dissolution.

The follies of the present, like the crimes of the past, are a just result of that system of ecclesiasticism which has been a curse to the world, and of which both Roman and Protestant churches stand guilty at this hour. The record of those crimes is far from being set forth in these pages, but the near future will bring them all into a searching light. They are no light ones. They were committed with every circumstance of deliberate and cold-blooded cruelty; they were committed in the face of the pure religion Christ gave to the world; they were committed by those who professed to be the guardians of that religion; and they sacrificed the noblest among men. But for their firmness, civilisation would have been arrested, and the hypocrisy and fear engendered in those who lacked the courage to avow their opinions have inflicted a deep injury on our race.

Such is the history of the "divinely-inspired" and "miraculously-sustained churches", and the Christianity of men.

When one thinks of the innocent men and women, some of them reformers and workers for humanity of the most heroic type,—fastened to stakes in every country in Europe, and burnt alive, not seldom, by a slow fire, and sometimes after torture—who yielded up their souls in a crisis of bodily and often mental agony which no words can ever describe, the heart sinks at the long and awful story of human suffering! That innocent blood, though it has been shed in the past, has been crying to heaven from those days to these, and the hour of the Church is at hand. Such tortures as she inflicted were unknown, except in rare instances, even in the ancient civilisations of Greece and Rome, and while history lasts she will stand condemned, as sin must ever be. The power of a priesthood which has never understood the truths of the Spirit, and which has forgotten those principles of fraternity which are the basis of all that is living in religion, is rapidly on the wane. And as within forty years after the crucifixion of Christ one stone was not left upon another in the temple at Jerusalem, so in forty years from the coming year* there shall not be left, in a spiritual sense, one stone upon another within the churches of to-day.

Well has a modern writer declared: "If it be true Christianity to dive with a passionate charity into the darkest recesses of misery and vice, to irrigate every quarter of the earth with the fertilising stream of an almost boundless benevolence, and to include all the sections of humanity in the circle of an intense and efficacious sympathy; if it be true Christianity to destroy or weaken the barriers which have separated class from class and nation from nation, to free war from its harshest elements, and to make a consciousness of essential equality and of a genuine fraternity dominate over all accidental differences; if it be above all true Christianity to cultivate a love of truth for its own sake, a spirit of candor and of tolerance towards those with whom we differ, then never since the days of the apostles has it been so vigorous as at present, and the *decline of dogmatic systems and of Clerical influence*, has been a measure, if not a cause, of its advance."

* 1891

Most true. We ask, which is the truest Christian, Lloyd Garrison, the free-religionist, flying down the streets of Boston from a mob which the Church had helped to incite, because he was the fearless advocate of righteousness and justice, or the Ritualist who cuts a hole in a woman's apron because some "sacramental wine" has been upset upon it, licks up fallen crumbs of bread, and prates of "heresy" over a child's coffin? This so-called orthodoxy, this travesty of religion, kept up at the expense of millions of human lives in the past and millions of money in the present, which moulds the minds of the young when they are helpless, and builds more on a text or a passage from the Fathers than on the laws of the universe which it ignores, which has degraded even the very central light of immortality by hideous superstitions and horrors—has done more to dishonor the work of truth than Atheism itself. Yet that work still lives and grows as the great inspiring power and the very breath of reform in every age. God's greatest teachers have ever been either persecuted or poor; they have never been divines or theologians; they have been without titles, or mitres, or sceptres; they have learned to love truth for its own sake, to wear the "crown of thorns", and to disregard popularity and the opinions of men. And the only church of Christ, preserving the only true "succession", has been the church of the martyrs for truth and liberty and reform.

Intellect alone has never been a light to man as a great moral motive-power, else Greece or Rome of old would have inspired the world, and not Judæa. It has been given through chosen instruments in advance of their age, who strenuously upheld the truths breathed into them from a higher sphere with heroic courage, and were as strenuously opposed. Not in the Parthenon, not in the Forum, have echoed the voices which have moved mankind, but by the hill-side of Bethany, over the lonely plains of India, in the deserts of Arabia—from the prison-walls, the criminal's dock, above the curses of the mob. Intellect is powerless without spiritual strength and inspiration, the strongest, the most unconquerable, and divinest force in man. And those great appeals to the human soul require renewal and illumination from age to age, or they fall to the level of the earthly thoughts of men. Especially is this true of the long-obscured light of Christianity.

It was one of the dark sayings of Jesus, which probably none around him understood, that "strait is the gate and narrow is the way that leadeth unto life, and few there be that find it". *What* life? The immortal life of the kingdom of heaven, which he also taught us was *within* us, and which recoils from the gross life of the world. Some have indeed entered it through the earthly martrydom which he foretold would be the fate of his disciples, and which has been the fate of some of his truest followers in every age, outcasts of the churches though they were, and the terrors of human cruelty have only served to make the faithful spirit strong. "*These* are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb;" in other words, who shared the martyr fate of Christ, and testified to truth at the price of their lives; who, like him, came down to perform some heroic mission for which suffering and oppressed humanity cried out, and which could only be accomplished in the mortal form. Men are redeemed and guided by these noble Christ-inspirations, and his spirit has been shared by every strong and true worker in behalf of righteousness and justice on this globe. Wherever one has sacrificed himself for human welfare, *there has been the presence of Christ*; in the market-place, with its awful pile of wood; in the mediæval dungeon; in the torture-chambers of the priests; in the prisons of Rome and Naples; by the emancipator of the slave and of woman; by the spiritual teacher and the messenger of truth; and as the cry of "heretic", "sorcerer", "infidel", "impostor", has been raised, *he*, who knew what it was to say, "My soul is exceeding sorrowful—even unto death", has drawn

near to the soul in anguish and welcomed his servant unto victory! The "sign of the Son of Man" has been THE CROSS. Who dares to deny that a noble life exalts and beautifies the spirit of man?—that volume in which every action and every prevailing thought is recorded, and which becomes in each his rewarding or his accusing angel? None but those who teach the deadly error that a life of sin may be condoned by faith in the Jewish idea of a sacrifice to appease a Creator's wrath, and who understand nothing of the nature of the spirit either here or hereafter. And these have persecuted, and persecute still, those led of the spirit; because as the Prophet of Nazareth said: "These things will they do unto you because they have not known the Father nor me".

And now—approaching on this land, there appears the hour of destiny! Shall we welcome the light which has arisen to chase away the errors of the past, to illuminate the Scripture page, to explain the eternal principles of man's being, to point out to him *The Pathway* so clearly that it can no longer be misunderstood? Or shall we sink down into that materialism of church or science, apart and opposed and yet akin, which deals only with the external aspects of sacred writings or of nature, and is utterly blind to the spirit and powers within? Not long will the balance of probabilities and possibilities stand even, for within a very short time, it must incline to the one or the other. Let us hope that many souls, at this crucial period, may awake to the knowledge of a true religion of life, and thus become a leaven for good amid those who are struggling with and involved in the ignorance, poverty, distress, vice, and senseless fashions and follies of our age.

The BROTHERHOOD OF MAN is the Gospel preached by Nazarene and Indian sage, and creates the life of lives! 'Inasmuch as ye did it not to one of the least of these, ye did it not to me'—the Christ-Spirit of Love—and in that divine balance both priests and creeds are 'weighed and found wanting'. If light streams in upon the dark places of the earth, the wretched dens where womanhood is desecrated, and manhood flung in the dust, where childhood is like old age, and old age is a living death, and not only these, but the abodes of selfish luxury, and the gambling markets which thrive on the ruin of others, it will come, not from the pulpit, where platitudes and errors have so long been uttered, but from the voices which speak as none have spoken before, of the "reaping" and the "sowing", and of the Law which deals out destruction to men, organisations, and nations which violate fraternal feeling. Turning from the dark past towards the future, who will not do his utmost to hasten the dawn of a brighter day?

S. E. G., F.T.S.

A FRAGMENT.

Friends all, nay, more than Friends,
Brothers and Sisters mine, who thus have held with me,
Through our brief span of Life;
Grieve not that we must part.

Once more my path lies through the Gates of Death;
Alone I pass, nor hold it sad to leave you thus,
Save that I know not how or when,
Our Friendship shall again be found.

Yet we shall once again clasp hand in hand,
And your glad recognition spring to know me still,
A Brother. Have we not often met
On this Earth's changing scene?

And shall we not again be Friends and Brothers?
Each helping each on that long upward Path
Through many a day of Life,
Till Earthly Life be done.

Ah!—now my senses close,
But memory passes swiftly back;
I know you once again,
In Lives deep buried in the Past.

Yes! Now I know why I have loved you thus;
How helpful deeds in far back Lives,
Have bound us each to each,
With ties that conquer Death.

But more than all our Bond is this,
A mutual Vow, a Solemn Pledge,
Each to his Higher Self, and each to all,
In that Great Quest which still we hold.

Brothers—I see the Light . . .
Hold fast the Quest . . .
Once more we meet . . .
Farewell!

W. K.

"A Vision in a Slum."

OLD Martha had been sent upon an errand by her employers to the West-end house of the firm for which she worked. She had been detained until the shops in the fashionable quarter of the town were all shut, and the streets looked dull and deserted; for the night was cold, and snow fell at intervals in gusty showers. But the thinly clad and hungry woman seemed to be in no hurry to quit the dreary pavement. She had turned into a large square, and stood, with half-a-dozen other loiterers, near the steps of a grand house, the door of which was thrown wide open. Every few minutes a carriage drove up to the curb-stone, and elegantly dressed women passed into the hall and out of sight. The ladies did not interest Martha. And she saw too many fine dresses in the course of her daily labor to care to look at these. But evidently there was something in the house that attracted her attention, and kept her peering into the brightly-lighted space. Something that kept her gaze riveted, and made her unconscious, for the time, that she was wet, cold, and dinnerless. These people who were passing her, all unnoticed, had gathered to a feast; in the old woman's garret was the bottom crust of her last stale loaf, too dry and hard for the poor old teeth to bite, but capable of being soaked in a little weak tea, if she had been able to afford such a luxury just now, which she was not, being behindhand with her rent owing to illness. Why then did the silly old soul stand staring at the large white rug stretched before the blazing fire, as if such a vision of comfort and luxury had never before met her eyes? The fact was that that rug had bewitched the woman. She thought of the nights she had shivered through since winter set in, in her fireless home, till an almost insane longing to possess that soft, warm, pure white rug took hold of her. How she would roll her aching old limbs in its soft embrace. How little she would care that she had gone supperless to bed, if only, for once, she might shut out the piercing cold that blew in upon her from the hole in the roof. Wild thoughts of rushing into the house and imploring the tall footman, who stood so carelessly on the coveted treasure, to give it to her, or lend it to her just for a few short weeks, flew through her brain.

She knew, in a dim way, that the man had no power to give her the thing she longed for. But, oh! it was so bitterly cold, the nights were so cruelly long, when every muscle and nerve were tortured with pain, that she could not reason, she could only make wild plans that she had no courage to carry out. At last, the voice and touch of a policeman who had been watching her, roused her from her dream, and she "moved on" as the guardian of the law requested.

Martha had made a plan to walk the long miles that divided her East-end slum from the West-end house to which she had been sent, that she might save the 'bus fare that had been given her, so it was past midnight when she reached her garret. The house was dark and quiet, but a late watcher, a neighborly body, had kept the kettle over a few smouldering embers, that she might give Martha the chance of making a cup of tea, if she were so minded. A cracked teapot receiving the contents of the steaming kettle deceived the kindly neighbor, and enabled Martha to make a hearty supper of crust soaked in hot water, after which frugal fare she felt both revived and warmed, and threw herself, still thinking of the warm, white rug, upon her bed.

But sleep did not come quickly to the weary woman, who had walked farther than her feeble health warranted, and now ached all over. The wind whistled, and the bright stars shone through the roof. The moon looking in through the curtainless window-pane shed a divine radiance through the bare room. The unaccustomed glimpse into the fairyland of wealth and plenty upon which she had that evening feasted her longing eyes set her thinking. Into her mind came thoughts of her bitter childhood, when a cruel and drunken father had kept her in a state of continual terror, more for the gentle, frightened mother, whom she idolized, than for herself. Memories of the temptations of her girlhood, the struggles of early womanhood, thronged through her brain. The old questionings awoke that had so often perplexed her in younger days, why some seemed born to toil and suffering, while others had all, and more than all, that heart could desire. Then the thought of the warm, white rug came back again, and in imagination she threw it over her narrow bed, and warmed her trembling limbs beneath its soft luxuriance, till tired nature asserted its just dominion, and the weary, toilworn woman slept.

But hers was no dreamless sleep. The question of the brain had been too eager, and the longing of the soul to pierce the mystery of fate was to be satisfied. Away, far away, from the mean garret Martha travelled on the light wings of sleep. Travelled through ages, through distant lands, till she found herself living in a warm and pleasant clime, where fragrant scents filled the air, and soft breezes kissed the cheek; found herself living in a gorgeous palace, surrounded by obsequious courtiers, attended by willing slaves; saw herself young, strong, and beautiful; loved, flattered, and spoiled. Into her own heart she looked till she knew herself as she was in those distant days. Proud of her wealth, vain of her beauty, not unconscious of the splendid talents with which nature had gifted her; and yet withal buried deep beneath the accumulation of pride, vanity, and conceit she saw a divine spark of human sympathy which united her to her fellow men. And as she watched this spark, almost in wonder to see it there, she saw it quiver with a heavenly longing that it might fitly love and nobly serve its suffering brothers. Then she saw how the heavenly powers noted the loving aspiration, and saw, too, how her fate was sealed. Long she watched her former self, the bright, happy princess. Almost anxiously she saw how day by day flew by in light enjoyment, and no step was taken to relieve the burdens of her fellow men. Years rolled on and she saw herself passing beyond the view of earthly existence into the heaven of men that is entered through the portals of Death. Then a curious thing happened. Martha lost sight of her princess-self, but she entered into the little spark that had quivered with the divine longing for loving service. Quite to the centre of its beating heart she looked till she knew it was seeking a home where it could learn the secret of the needs of men. She saw it pass over the mansions of the wealthy. She knew it peeped into many a cottage of the poor. She felt it single out the heart of her gentle, loving mother, from there to take its flight once more to earth-life, to learn by bitter experience how to enter with loving sympathy and helpful reverence into the woes of her struggling brothers.

When the morning dawned and Martha awoke she knew that the question of the mystery of the diverse fortunes of men had received its answer in her vision of the night.

K. E. M.

Pistis-Sophia.

(Continued.)

(Translated and annotated by G. R. S. M., with additional notes by H. P. B.)

AS perhaps many of our readers are unfamiliar with the general scheme of the *Gnosis*, and as the Pistis-Sophia presupposes a thorough knowledge of the outlines of this scheme, we are compelled to depart somewhat from our original plan and insert a *résumé* of this sublime system. It is somewhat invidious to select any particular school, but perhaps that of Valentinus who flourished at the beginning of the second century A.D., will best serve our purpose.

The following is translated from the *Refutation of All Heresies* (1) attributed to Hippolytus, Bishop of Ostia (Portus), who was put to death A.D. 222. There is, however, doubt as to the identification and date of this writer; but, be that as it may, he is the fairest and most accurate of all the Church Fathers and his *Refutation* is one of the most reliable chronicles of the Gnostic period that we possess. (2)

After a most interesting review of the Pythagorean and Platonic systems of numbers and a comparison between these systems and that of Valentinus, in order to prove that the teaching of the latter was from the former philosophers and not of Christ, our author continues :—

"For them, the beginning of all things is the Monad, (3) ingenerable, imperishable, incomprehensible, inconceptible, the creator and cause of the generation of all things that are generated. (4) This Monad is called by them the Father. Now as to its nature there is a difference of opinion among them; for some declare that the Father is devoid of femininity and without a syzygy (consort, pair, or sakti) and solitary; whereas others think that it is impossible that from a single male principle, the generation of all things should be, and so they are compelled to add to the Father of All, in order that it (5) may be a Father, the syzygy Silence (Sigê). But as to whether Silence is a syzygy or not, let them settle this dispute among themselves. (6)

"In the beginning, says (Valentinus), naught was that was generated. The Father alone *was*, ungenerated, without space (or region), time, counsellor, or any other essence (or attribute) capable of being conceived by any means. It was alone, solitary, and at rest, *itself in itself*, alone. But since it had the power of creating (emanating rather), it seemed good to it

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(1) More generally known as the *Philosophumena*, *Lib.* IV. *capp.* 29 *et seqq.*

(2) But even so, when it is remembered that we get the following *résumé* from the writings of an *opponent*, it is evident that no partiality to the "heretics" colors the exposition, and that we have the *barest possible justice at the best*. What should we have learned from the pen of a Gnostic!

(3) See the Chart of the Plerôma, appended to this paper.

(4) Our author, with the usual materialising propensity of the ecclesiastic, thus makes the Valentinian System start from Brahmâ, the creator or third Logos; in other words he starts from the Plerôma. Bythus or the Monad, on the contrary, is the First *Unmanifested* Logos, the Potentiality of all Potentialities.

(5) Although our author expresses Bythus, or the Father, by masculine pronouns in his narrative, we prefer to follow Valentinus, who tells us that the Father was "*without attributes*". We, therefore, shall use *impersonal* pronouns when referring to the Monad, and so vindicate the teachings of the great Gnostic sage for all philosophical minds.

(6) That is the mystery of the First Unmanifested Logos and Mulaprakriti.

at length to generate and produce that which was most beautiful and most perfect *in itself*, for it loved not solitude. For Love, said (Valentinus), was all, but Love is not Love if there is nothing to be loved.

"Therefore, the Father, solitary as it was, emanated and generated Mind and Truth, the Duad, which is the Lady and Beginning and Mother of all the Æons which they reckon in the Pleroma. And Mind and Truth, having emanated from the Father, possessing the power of generation like their parent, in imitation of the Father, emanated themselves also the Logos and Life. (1) And the Logos and Life emanate Man and the Assembly (*ekklesia*, Church). But Mind and Truth, when they saw that their own generations had become generators in their turn, gave thanks to the Father of All and offered it *Ten Æons, the perfect number*. For, said he, Mind and Truth could not offer the Father a more perfect number than this. For it was necessary that the Father which was perfect, should be worshipped with a perfect number, and the Ten is perfect because it is the first number of the plurality of digits. But the Father was more perfect still, because being itself ingenerable, alone through one and the first syzygy, Mind and Truth, it was able to emanate all the *roots* of all things which are.

"[**30**] And when the Logos and Life also saw that Mind and Truth had celebrated the Father of All (All-Father) with a perfect number. The Logos together with Life wished to worship their own father and mother, Mind and Truth. But since Mind and Truth were generable and had not their own fatherhood perfect, viz., the quality of being themselves parentless, the Logos and Life do not worship their own father Mind with a perfect, but with an imperfect number, and offer their parents *Twelve Æons*.

"Now, the following are the first roots of the Æons according to Valentinus: Mind and Truth, the Logos and Life, Man and the Assembly; Ten from Mind and Truth, and Twelve from the Logos and Life; *eight-and-twenty* in all.(2) These are called by the following names: Bythius and Mixis, Agêratus and Henôsis, Autophyês and Hêdonê, Akinêtus and Synkrâsis, Monogenês and Makaria. These are the Ten Æons, which some derive from Mind and Truth, and others from the Logos and Life. Some again derive the Twelve of which we have been speaking from Man and the Assembly, and others from the Logos and Life; and the names they give these Twelve are—Paraklêtus and *Pistis*, Patrikus and Elpis, Mêtrikus and Agapê, Aênûs (*Aeinous*) and Synesis, Ekklesiastikus and Makariotes, Thelêtus and *Sophia*.(3)

"Now, the twelfth of these Twelve, and the youngest of the eight-and-

---

(1) The verbs in this passage are singular, Mind and Truth being regarded as one duad.

(2) That is four sevens, three being still unmanifested even in the *Divine Mind*.

(3)

DECAD.		DODECAD.	
Bythius (*Bythus-like*)	Mixis (*Mingling*)	Paraklêtus (*Advocate or Comforter*)	PISTIS (*Faith or Confidence*)
Agêratus (*Unaging*)	Henôsis (*Union or Oneness*)	Patrikus (*Father-like*)	Elpis (*Hope*)
Autophyês (*Self-existent*)	Hêdonê (*Bliss*)	Mêtrikus (*Mother-like*)	Agapê (*Love or Charity*)
Akinêtus (*Immoveable*)	Synkrâsis (*Mixing*)	Aênûs (*Everlasting or Everflowing*)	Synesis (*Understanding*)
Monogenês (*Only-begotten*)	Makaria (*Blessedness*)	Ekklesiastikus (*Ekklesia-like*)	Makariotês (*Happiness*)
		Thelêtus (*The Longed-for or Desired*)	SOPHIA (*Wisdom*)

twenty Æons, Sophia by name, a female Æon, beholding the multitude and power of the Æons which had generated, returned to the *depth* of the Father and perceived that all the rest of the Æons, being in their nature generated, generated through a syzygy. But the Father alone generated without a syzygy. She, therefore, desired to imitate the Father and generate by herself without her syzygy, in order that she might perform a work not inferior to that of the Father, being ignorant that the ungenerable, as it is fundamentally the beginning and root, and the deep and depth of all, could generate alone, whereas Sophia being generated and produced after many, could not possess the power of the ungenerated. For in the ungenerated, he said, are all things together, whereas in the generated *the feminine has the power of emanating the essence, while the masculine has the power of informing the essence emanated by the feminine.* Sophia, therefore, emanated the only thing which she could, viz., a formless and uninformed (unwrought) essence. This is what, he said, Moses said: 'The earth was invisible and unformed.'(1) This is, he said, the good and Celestial Jerusalem, into which God promised to lead the sons of Israel, saying: 'I will lead you into a land flowing with milk and honey.'(2)

"[**31**] And so ignorance having been produced through Sophia, within, in the Pleroma, and formlessness also by the generation (production) of Sophia, tumult arose in the Pleroma lest the generations (progeny) of the Æons should in like manner become formless and imperfect, and destruction in no long time seize on the Æons. All the Æons, therefore, betook themselves to praying to the Father to stop the sorrowing Sophia. For she was bewailing and groaning because of the Abortion generated by herself; for thus they call it. Therefore, the Father taking pity on the tears of Sophia and giving ear to the prayers of the Æons, ordered an additional emanation. For it was not himself that emanated, but Mind and Truth which (emanated) the Christos and Holy Spirit for the informing and differentiation of the Abortion and for the consolation and appeasing of the complaints of Sophia. So that together with the Christos and the Holy Spirit there are thirty Æons.(3) Now, some of them think that *she* (the Holy Spirit) is the thirtieth Æon, while others maintain that Sigê co-exists with the Father, and that the Æons should be reckoned together with them. The Christos and Holy Spirit then, being after-emanated by Mind and Truth, immediately separated this formless Abortion of Sophia, which was generated by her alone without her syzygy, from the universal Æons, lest the perfect Æons seeing it should be thrown into confusion by its formlessness. In order then that the Abortion should not appear to the perfect Æons in all its formlessness, the Father again emanated additionally one Æon, the Staurus (Cross or Stock), which having become great, in as much as it was from the great and perfect Father, having been projected into the custody and *stockade* of the Æons, became the Hŏrus (Boundary) of the Pleroma (Completion) having within itself all

(1) *Genesis* i. 2.

(2) *Exodus* xxxiii. 3.

(3) $30 = 2 \times 3 \times 5$ and also 3×10; and $3 \times (7 + 3)$. Now if we remember that *five* is the number of the Pentagram or Man, we shall be able to see that the number 30 includes both Microcosmic and Macrocosmic numbers. If again we add to the Pleroma the Father, we get 31.

Now $777 = 343 + 434$, $= (7 \times 7 \times 7) + (2 \times 7 \times \mathbf{31})$, $= 7^3 + (2 \times 7)(2^2 \times 7 + 3)$.

Also $777 = 7 \times 10^2 + 7 \times 10 + 7$.

Take the *powers* to represent *planes* and apply them to the geometrical Figures.

Earnest esoteric students should take the hint and work out some of the marvellous permutations, combinations, and interchangeabilities of numbers and geometrical figures; but in this stupendous and mind-bewildering task *each must do his own thinking for himself.*

FIG. 4.

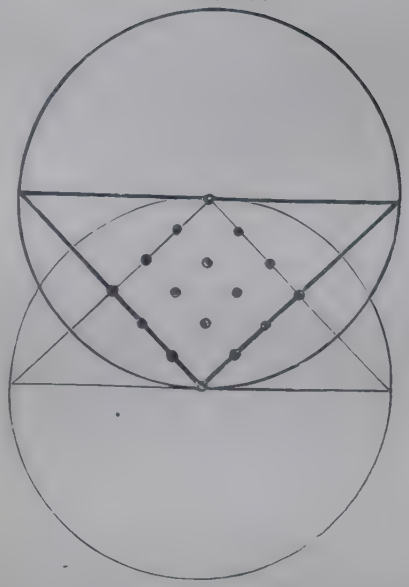

FIG. 3

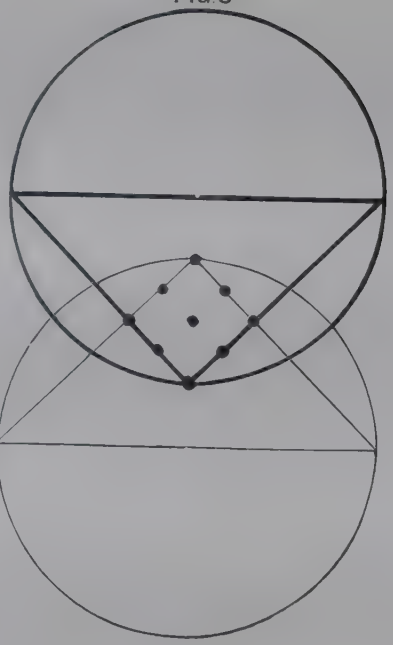

FIG. 2.

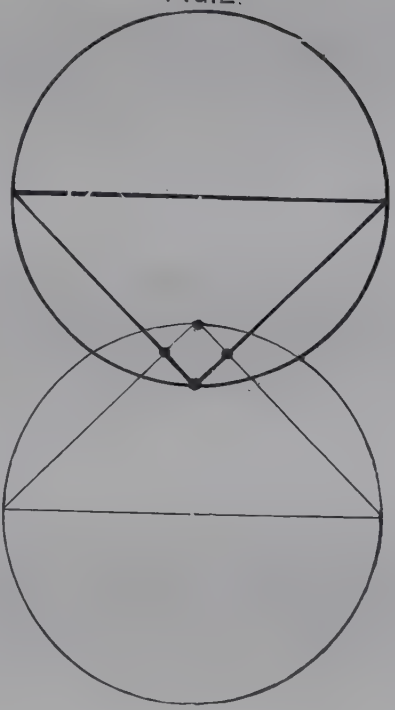

FIG. 1.

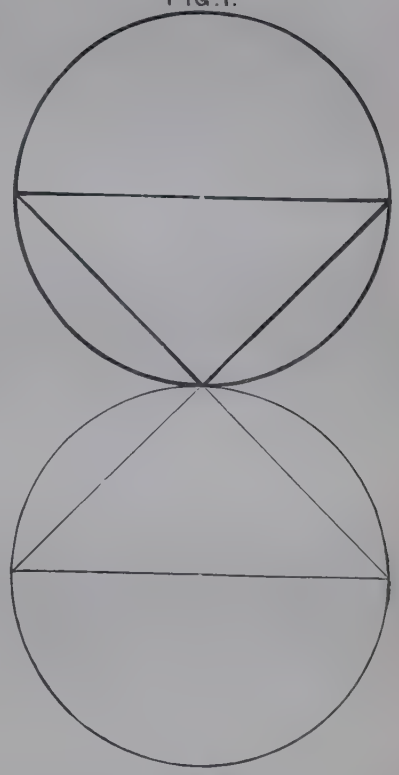

FIG. 5

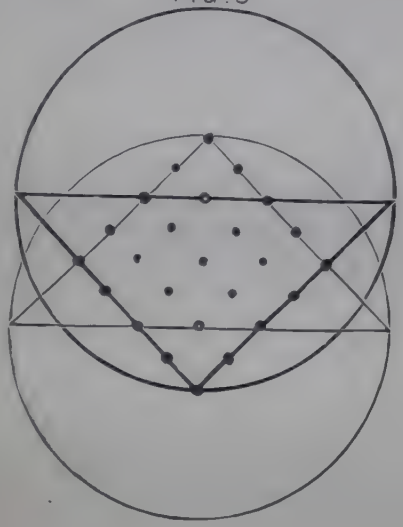

FIG. 6.

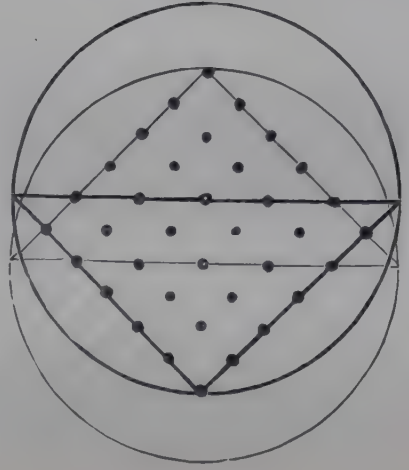

FIG. 7.

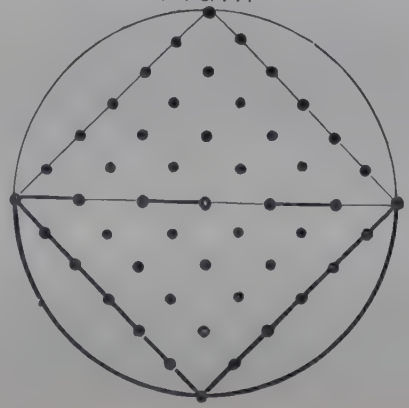

FIG 8

FIG. 9

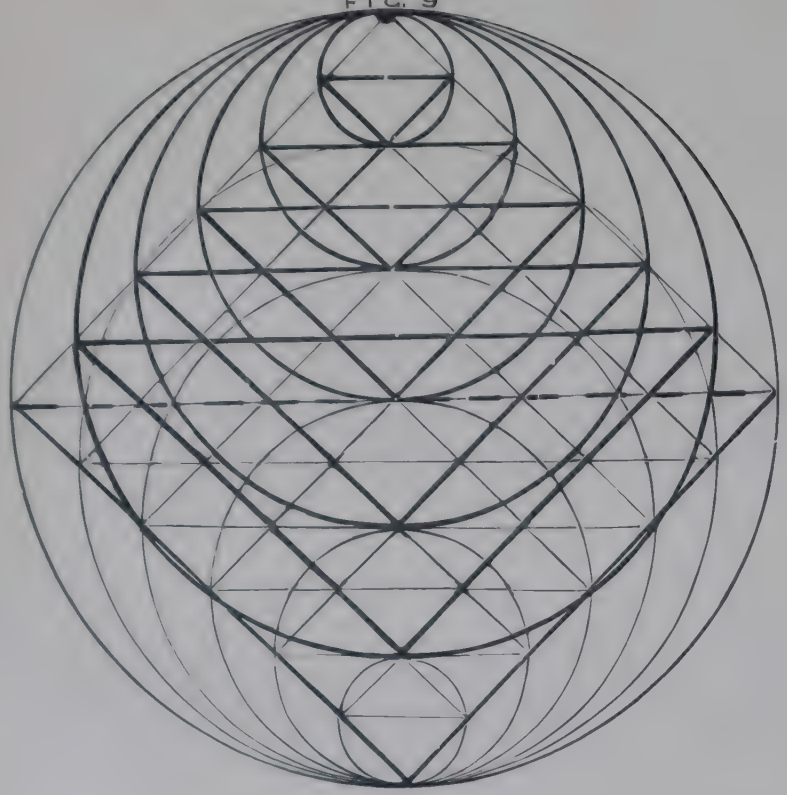

FIG. 10.

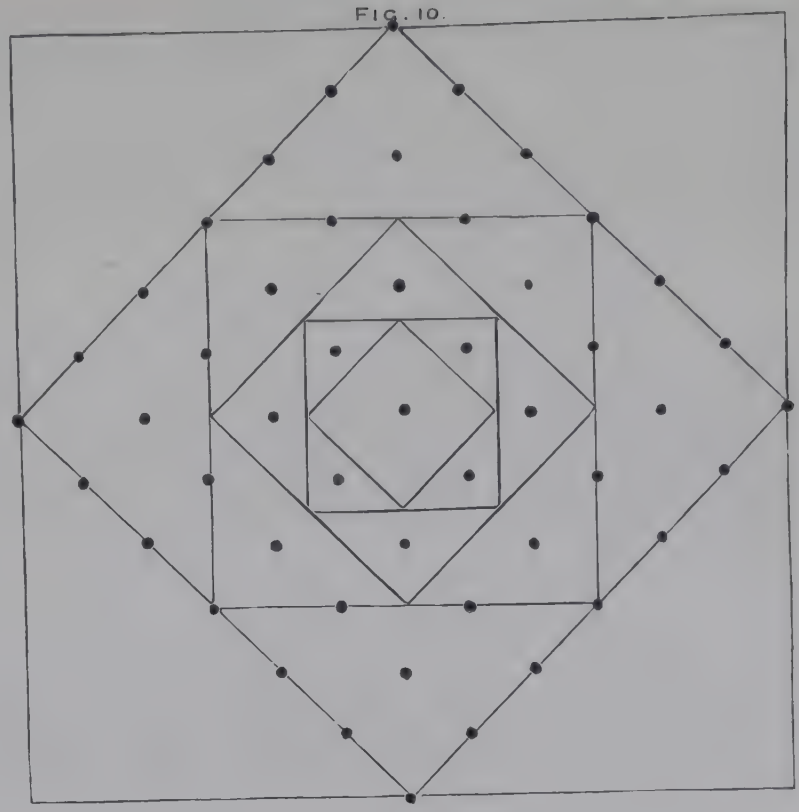

FIG. 11

FIG. 12.

FIG. 13

FIG. 14

FIG. 15.

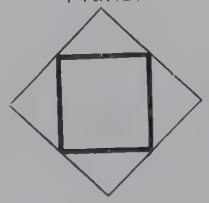

FIG. 16.

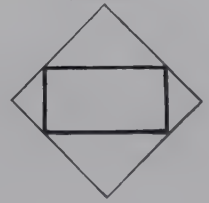

FIG. 17.

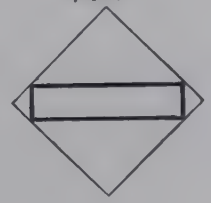

FIG. 18.

the Thirty Æons together. (1) Now, it is called the Boundary, because it *bounds* the Hysterêma (Incompletion, Inferiority) without, from the Pleroma; again, it is called the Participator, because it *partakes* of the Hysterêma, and the Stake (or Stock), because it is fixed, without inclination and incapable of change (lit: without repentance) (2), so that nothing of the Hysterêma should approach the Æons within the Pleroma.

"Without, then, this Boundary, Stake or Participator, is what they call the Ogdoad, (3) which is the Sophia-Without the Pleroma, which the Christos, who was an after-emanation of Mind and Truth, formed and fashioned into a perfect Æon, by no means inferior to those within the Pleroma. When then Sophia-Without had been fashioned, the Christos and Holy Spirit, emanated from Mind and Truth, as they could not in like manner remain outside the Pleroma, ascended from her whom they had informed, to Mind and Truth within the Boundary, glorifying the Father together with the rest of the Æons.

"[**32**] When, then, there was, so to speak, a unity of peace and concord among all the Æons within the Pleroma, it seemed good to them, not only that they should have magnified the Father by their syzygies, but also that they should magnify him by the offering of fit fruits. All the Thirty Æons accordingly agreed to emanate one Æon as the common fruit of the Pleroma, as the sign of their unity, unanimity and peace. Now the only common emanation of all the Æons for the Father is that which they call the Common Fruit of the Pleroma. (4) Thus it was done within the Pleroma.

"So the Common Fruit of the Pleroma was emanated, viz., Jesus (for this was its name), the great High Priest (or Pontifex). (5) Now the Sophia without the Pleroma, missing the Christos who had informed her, and the Holy Spirit, was thrown into great alarm, lest she should perish, now that he who had informed and strengthened her, was removed. So she mourned and was in great distress, pondering who was her informer (fashioner); what the Holy Spirit; whither they had departed; who prevented them from being with her; and who envied the beautiful and blessed spectacle thereof. In these sufferings she betook herself to prayer and beseeching him who had abandoned her. (6) And as she prayed the Christos within the Pleroma and all the other Æons took pity on her, and

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(1) The Staurus or Cross (+) is the *potentiality* of the *Positive* and *Negative*, or *Male* and *Female*, forces in nature. They are also called the Participator, because they share in the Creation Above, in an abstract sense, and in the Creation Below, in a concrete. In the abstract the + ceases and becomes the O, and therefore is called the Boundary, for the Below is the Natural Creation of Sex, whereas the Above is the Creation of the Gods or of Mind; in other words, of the Pleroma or MAHAT. We see also this Fall into generation, or the Substitution of the Natural for the Divine Creation, typified in the Myths of Saturn emasculating Uranus, Zeus, Saturn, and Typhon, Osiris.

(2) "Without repentance," *i.e.*, unconsciously, the forces acting as a *Law of Nature.*

(3) N.B.—All in the Pleroma is reflected without.

(4) For the whole Pleroma is a *unity* to those below.

(5) The Bridge-maker, he who extends the ray to the worthy or withdraws it from the unworthy, he who builds the "Bridge" between the Higher and the Lower Manas, viz. the Antaskarana.

It is hardly necessary to point out that Jesus and Christ are distinct entities, in fact as we shall see later on there are no less than *three* Christs in the Gnostic scheme.

Esoteric students will at once perceive that, from the Microcosmic standpoint, Jesus is the Lower Manas, the ray from the Higher Manas, even as, from the Macrocosmic standpoint, it corresponds to Manas, the ray from Mahat, the Divine Mind. Jesus is *not* Christos, just as the Personality is not the Individuality.

(6) Note also that her original syzygy is Thelêtus, the Desired or Longed-for.

sent out from the Pleroma the Common Fruit of the Pleroma, the syzygy of Sophia-Without and the corrector of her sufferings which she suffered, seeking for the Christos. So the Fruit becoming without the Pleroma and finding her in the first four afflictions, viz., fear, grief, helplessness and need (entreaty or prayer), set right her sufferings; but in doing so he perceived that it was not meet that those affections (or afflictions) which were of the Æons (or eternal) and peculiar to Sophia, should be destroyed, nor on the other hand that Sophia should be in such afflictions as fear, grief, supplications and distress. Accordingly, as he was so great an Æon and the progeny of the whole Pleroma, he made her afflictions depart from her, and transformed them into substantial essences. And fear he made a soulish (animal) essence; grief, a material; distress, a dæmonial; and conversion (*i.e.* a turning to any one for help) and prayer and supplication he made the path of return (way up), (1) and repentance and the power of the soulish essence which is called 'right'. The Demiurge was made of fear. And this is the meaning of the scripture, he said, 'The fear of the Lord is the beginning of Wisdom (Sophia)'. (2) For this (fear) was the beginning of Sophia's woes. For she was first in fear, then in grief, then in distress and thus betook herself to prayer and supplication. Now the soulish (animal) essence, he said, was fiery and was called the Place of the Middle (or Mean), and the Hebdomad (3) and the Ancient of Days; of this essence was the Demiurge.

"Now the power of fire, he said, was twofold. For there is a fire which is all-devouring and which cannot be quenched and . . . . [a lacuna occurs here unfortunately]. From this kind of fire then, the soul is a mortal thing, being a sort of mean; for it is the Hebdomad and Pause. It is, however, below the Ogdoad, (4) where is Sophia . . . . and the Common Fruit of the Pleroma, but it is above the Hyle (Matter) of which is the Demiurge. (5) If, therefore, it (the soul) is assimilated with the above, viz., the Ogdoad, it becomes immortal and passes to the Ogdoad, which is, according to Valentinus, the Celestial Jerusalem, but if it is assimilated with Hyle, that is with material qualities, it will be destroyed and perish. (6)

"[**33**] As, therefore, the first and greatest power arose from the soulish essence . . . . [a lacuna occurs here] the image Diabolus, the ruler of this world: whereas Beelzebub is of the essence of the Dæmons which are bred of doubt (incapacity or distress), Sophia energizing from above, from the Ogdoad unto the Hebdomad. The Demiurge, they said, knows nothing at all, but is mindless and foolish, according to them, and he knows not what he does or operates. And as he knows not what he does, Sophia operates and strengthens all, and when she does so, he imagines that he is making the foundation of the world of himself: wherefore he began to say: 'I am God and besides me there is no other'. (7)

[**34**] "The Valentinian Tetractys,(8) then, is the 'Source containing the roots of sempiternal (*lit.* ever-flowing) nature', and Sophia that from which the soulish and material foundation (creation) was constituted. And Sophia is called Spirit; the Demiurge, Soul; Diabolus, the Ruler of this world; and Beelzebul, the (Ruler) of Dæmons. Such are their teachings.

"Moreover, there is a mathematical side to their doctrines; and they make the Thirty Æons in the Pleroma emanate again other Æons by

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(1) Antaskarana from another aspect.
(2) *Psalm* cxi. 10.
(3) See Fig. 7; The "Seven" *is* in the middle.
(4) Study Figures 3, 7, 8, 15 and 18.
(5) See Fig. 9. The Horizontal diameter is above the greatest triangle of matter.
(6) Fig. 9. The triangles on whose bases are 4 Fires, are fourth in either series, and therefore have attained the *turning point*.
(7) *Deuteronomy* iv. 35.
(8) See the explanation of the figures.

analogy, so that the Pleroma should be collected in a perfect number. For like as the Pythagoreans divided into twelve, and thirty, and sixty; (1) so also they sub-divide the contents of the Pleroma. The numbers of the Ogdoad also are sub-divided; and Sophia who, according to them, is the Mother of All Living, and the Common Fruit of the Pleroma, emanated Seventy Logoi, (2) which are celestial Messengers (angels), dwelling in Jerusalem, which is above in the Heavens. For this (mundane) Jerusalem is the Sophia without, and the Common Fruit of the Pleroma is her spouse. Moreover, it was the Demiurge who is the emanator of souls; for he is the essence of souls. According to them, the former is Abraham, and the latter the children of Abraham (3). The Demiurge then, made bodies for the souls from the material (hylic) and diabolical essence. This is as it was said: 'And God shaped man, taking dirt from the earth, and breathed into his face (or appearance) the breath of life: and man became a living soul.' (4) This is, according to them, the *inner man*, the soulish (principle), dwelling in the material body, which is material, perishable, imperfect, fashioned from the diabolical essence. The latter is the *material man*, according to them, as it were an inn or habitation, at one time of the soul alone, at another of the soul and Dæmons, at another of the soul and Logoi, which are the Logoi from above scattered from the Common Fruit of the Pleroma and Sophia into this world, dwelling in a Choïc body (*i.e.* the body of "dirt" or "slime" above mentioned), whenever the Dæmons do not cohabit with the soul. This, he said, was what was written in the scripture: 'For this cause I bow my knees unto the God and Father and Lord of our Lord Jesus Christ, in order that God may grant you that the Christos may dwell in your inner man', (5) that is the soulish and not the corporeal (man), 'that ye may be strong to know, what is the depth', that is to say, the Father of All, 'and the breadth', which is the Stake, the Boundary of the Pleroma, 'or length', (or height), which means the Pleroma of the Æons. Therefore, he said: 'the soulish (animal) man does not perceive those things which are of the Spirit of God; for he is foolish'. (6) Now foolishness, he said, is the power of the Demiurge: for he was foolish and mindless and thought that he himself was fabricating the world, being ignorant that it was Sophia, the Mother, the Ogdoad, (7) who operated all for the constitution of the world for him not knowing.

"[**35**] All the prophets, therefore, and law babbled (8) under the

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(1) $12 = 4 \times 3, = 2^2 \times 3$: $60 = 12 \times 5, = 3 \times 4 \times 5, = 2^2 \times 3 \times 5$.
Also $60 = (7 + 5) \times 5, = (7 + 3 + 2) \times 5, = (10 + 2) \times 5$.
All of which may be applied to planes and principles.

(2) $70 = 7 \times 10, = 21 + 49, = 3 \times 7 + 7 \times 7$.

(3) See *Cap.* 36 *infra*, and compare the passages in the Bible where "father Abraham" and "the seed of Abraham" are spoken of, and perhaps quite a new meaning of these familiar phrases will present itself. *Cf.* for "father Abraham" Mat. iii, 9; Luke iii, 8; i, 73; xvi, 24 and 30; John viii, 39, 53, and 56; Acts vii, 2; Rom. iv, 1, 12, and 16; and Jam. ii, 21; and for "seed of Abraham", Luke i, 55; John viii, 33 and 37; Rom. iv, 13; ix, 7; xi, 1; Gal. iii, 16 and 29; and Heb. ii, 16.

(4) *Genesis* ii. 70.

(5) *Ephes.* iii. 14, 16—18.

(6) *I. Cor.* ii. 14.

(7) Sophia, the Ogdoad, is of course the reflection of the Pleromic Heptad *plus* Sige; viz., Sophia, *plus* the Abortion, the Tetrad, and *plus* the Common Fruit, the spouse or syzygy of the Abortion, the Triad.; eight in all, the Ogdoad.

Perhaps also by a careful study of the Figure, a *raison d'être* for the nefast "Eighth Sphere" (which is *not* the moon) may be suggested.

(8) The very word used of John the Baptist in *John* i. 37. Indeed the first chapters of *John* can only be interpreted by a Gnostic student; every verse bristles with technicalities of the Gnosis; even the apparently most unimportant words are full of meaning.

inspiration of the Demiurge, foolish know-nothings (inspired by) a foolish God, according to him. For which cause, said he, the Saviour said: 'All who came before me are thieves and robbers', (1) and the Apostle: 'the mystery which was not known to former generations'. (2) For none of the prophets, he said, spake about these things of which we speak; for they were not known: all things [a lacuna occurs here], inasmuch indeed as they were babbled forth under the inspiration of the Demiurge alone. When, therefore, the creation (or constitution) came to an end, and the manifestation of the Sons of God, that is of the Demiurge, had thereafter to take place—the manifestation that had been hidden and in which, he said, the soulish man had been concealed, having a veil over his heart—when, therefore, the veil had to be raised and these mysteries were to be perceived, Jesus was born through Mary the Virgin, according to what was written: 'the Holy Spirit (Ghost) shall come upon thee', the Spirit is Sophia, 'and the power of the Highest shall overshadow thee', the Highest is the Demiurge, 'for that which shall be born from thee shall be called holy'. (3) For he was not born from the Highest alone, as those who were constituted according to Adam, were constituted from the highest alone, that is the Demiurge. But Jesus the *new man* was born of the Holy Spirit, that is of Sophia and the Demiurge, in order that the Demiurge might make up the moulding and arrangement of his body, but the Holy Spirit provide the essence thereof, and he might be the celestial Logos from the Ogdoad, born through Mary.

"Now concerning this tenet there is a great questioning among them and it is the cause of schisms and dissension. Hence their doctrine is divided into two schools, of which one is called the Eastern and the other the Italian. Now the Italian school maintains that the body of Jesus was soulish (animal), and it was because of this that the Spirit descended as a dove at his baptism, that is, the Logos of his Mother the Sophia-Above, and approached his soulish principle *and awoke him from the dead.* (4) This is that which was spoken, he said: 'he who aroused Christos from the dead, will vivify also your mortal bodies', (5) that is to say, your soulish (bodies). For it is the 'slime' that came under the curse, 'for earth thou art, and unto earth thou shalt return'. (6) The Eastern school, on the other hand, declares that the body of the Saviour was spiritual: for the Holy Spirit, that is to say, Sophia and the power of the Highest, the demiurgic art, came upon Mary, in order that that which had been given by the Spirit to Mary, might be fashioned.

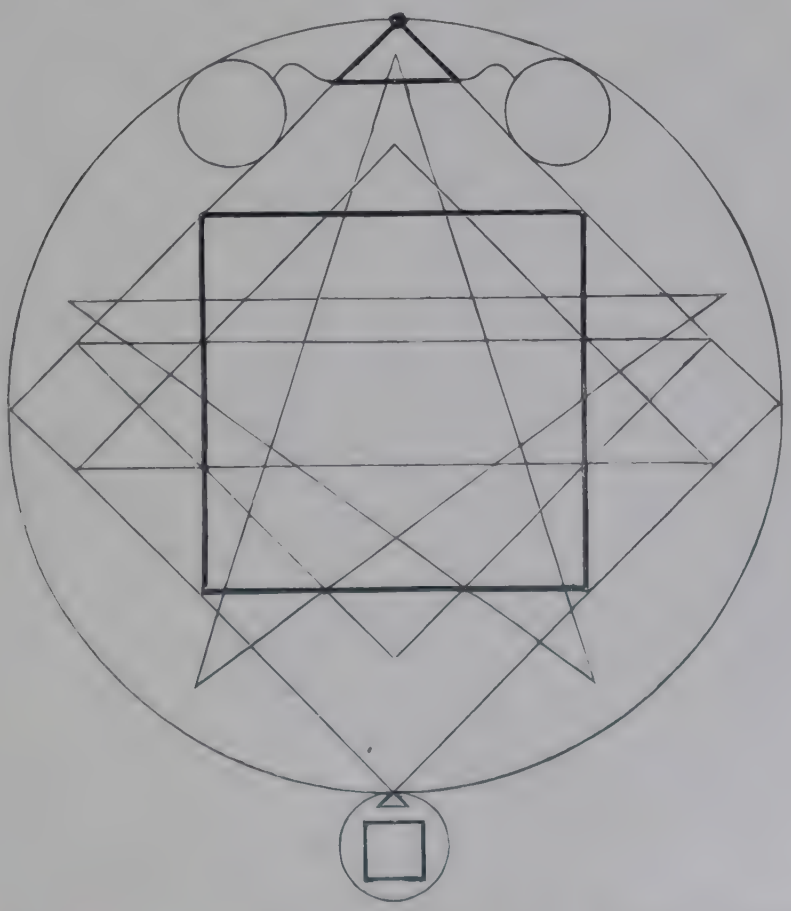
"[**36**] Moreover, he goes on to say, as the failures which pertain to the Æons which are within, had been rectified, and also those that pertain to the Ogdoad, viz., the Sophia-Without, so also those which pertained to the Hebdomad. (For the Demiurge was taught by Sophia, that he was not the one only God, as he imagined, and that there were no others besides himself, as he supposed; and so being instructed by Sophia, he understood that there was a higher. For he was instructed, and initiated, and taught by her the great mystery of the Father of the Æons, and he told it to no one: this is, he said, what he (the Demiurge) spoke to Moses: 'I am the God of Abraham, the God of Isaac, and the God of Jacob, and the name of God I have not declared unto them', (7) that is I have not spoken nor revealed the mystery, 'Who is God', but I have kept in secret with myself the mystery which I heard from Sophia). Since, therefore, the higher (mis-deeds or failures) had been corrected, by the same sequence it was necessary that those of our lower plane should also be set right. For this cause was born Jesus the Saviour, through Mary, in order that the failures (or mistakes) here should be set right; just as the Christos, who was after-emanated by

(1) *John* x. 8. (2) *Cf. Ephes.* iii. 9, 10; *Rom.* xvi. 25. (3) *Luke* i. 35.
(4) The uninitiated were always called the "dead".
(5) *Rom.* viii. 11. (6) *Genesis* iii. 19. (7) *Exodus* vi. 2, 3.

Mind and Truth, set right the sufferings of Sophia-Without, that is of the Abortion. And so again the Saviour, born through Mary, came to set right the sufferings of the soul. There are, therefore, *three* Christs, viz., he who was after-emanated by Mind and Truth together with the Holy Spirit; and the Common Fruit of the Pleroma, the syzygy of the Sophia-Without, who is also called the Holy Spirit inferior to the first; and the third, he who was born through Mary for the correction of our human constitution."

Our author was right in comparing the Valentinian system with those of Pythagoras and Plato and in declaring that it had a mathematical basis. The *Gnosis* at all times and in all countries has been based on *natural laws*, and the different branches of mathematical science are simply the methods of expressing these laws. To vindicate these sublime systems of antiquity, and to *prove* that they were based on something more than "supertitious imagination", some figures will now be given, and some hints to their explanation attempted. It must, however, be remembered that as such figures are *infinite*, and that the permutations and combinations of their properties, correspondences and qualities are equally infinite, no more than the roughest possible outline can be given in a short paper. As, however, in the sequel, reference will often be made to these figures, it is necessary for the reader to be put into possession of their general scheme at the beginning of our undertaking. It is hoped that by these figures students will be given the clearest possible proof that, as Plato said, "The Deity geometrizes".

CHART OF THE PLERÔMA ACCORDING TO VALENTINUS.



First the • (Point), the *Monad*, Bythus (the Deep), the unknown and unknowable Father. Then the Δ (Triangle), Bythus and the first emanated pair or *Duad*.

Nous (Mind) and its syzygy Aletheia (Truth). Then the □ (Square), the dual *Duad*, *Tetractys or Quaternary*, two males ||, the Logos (Word) and Anthrôpos (Man), two females, their syzygies, = Zoê (Life) and Ekklesia (the Church or Assembly), *Seven in all.* The Triangle the *Potentiality* of Spirit, the Square the *Potentiality* of Matter; the Vertical Straight Line the *Potency* of Spirit, and the Horizontal the *Potency* of Matter. Next comes the Pentagram ☆, the *Pentad*, the mysterious symbol of the Manasaputras or Sons of Wisdom, which together with their syzygies make 10, or the *Decad*; and last of all, the Hexalpha or interlaced Triangles ✡ the *Hexad*, which with their syzygies make 12, or the *Dodecad*. Such are the Contents of the Pleroma or Completion, the *Ideas* in the *Divine Mind*, 28 in all, for Bythus or the Father is not reckoned, as it is the *Root* of all. The two small circles *within* the Pleroma are the syzygy Christos-Pneuma (Christ and the Holy Spirit); these are *after*-emanations, and, as such, from one aspect, typify the descent of Spirit to inform and evolve Matter, which *essentially* proceeds from the same source; and from another, the descent or incarnation of the Kumâras or the Higher Egos of Humanity.

The Circle of the Pleroma is bounded by a circumference emanated from Bythus (the Point), this is called the Horus (Boundary), Staurus (Stock, Stake, or Cross) and Metæcheus (Participator); it shuts off the Pleroma (or Completion) from the Hysterêma (the Inferiority or Incompletion), the larger from the smaller Circle, the Unmanifested from the Manifested. Within the Circle of the Hysterêma is the Square of primordial Matter, or Chaos, emanated by Sophia, called the Ektrôma (or Abortion). Above this is a Triangle, *primordial Spirit*, called the Common Fruit of the Pleroma, or Jesus, for to all below the Pleroma it appears as a *unity*. Notice how the Triangle and Square of the Hysterêma are a *reflection* of the Triangle and Square of the Pleroma. Finally, the plane of the paper, enclosing and penetrating all, is Sigê (Silence) (1).

Some General Hints towards an Explanation of the Figures.

In all the figures except Fig. 8 the great Hermetic axiom, "As above, so below", is triumphantly shown forth, as also the idea of the Syzygy, pair or opposite. Let us begin with Fig. 8, remembering that the Point produces the Line; the Line the Superficies; and the Superficies the Solid.

In this figure we have a symbol of Fire or Spirit. The vertical line, in the centre of the figure, is the subtlest Fire; this gradually falls into the shape of triangles, their vertical angles growing less and less acute, as their bases expand and at the same time rise to higher planes. Six planes or bases in all, and six triangles, with the point the seventh. The seventh figure generated from the point is the right-angled triangle, the most perfect. The more acute the angle the subtler the Fire, until it finally reaches the right angle, the balance or turning-point of all angles.

Now let us take the central point of the whole figure and join it with the extremities of the bases of the triangles; we shall then find that with the point again we have a second series of Seven, viz., the point, two acute-angled, one right-angled, two obtuse-angled triangles, and the horizontal diameter of the Figure. These are the *Rupa* Planes, the first septenary being the seven *fiery* Logoi, the second septenary the seven Globes on the four lower planes of the great septenate, &c., &c. Notice again the series of quadrilaterals formed by the intersection of the bases and sides of the triangles, 2, 4, 6, 8, and 10, the perfect number. Therefore starting from our perpendicular, or *Spirit*, we arrive by a series of angles through every variety of acuteness to the right-angled triangle, and pass from it through every variety of obtuseness to the horizontal diameter, *Matter*.

This great fact may be more plainly seen in Figs. 11—18, where the same series is traced in rectangular quadrilaterals, of which the balance or turning-point is the Square. Of course it must be remembered that only the *perfect types* are given, the intermediate types being infinite. For instance, to get from Fig. 11 to Fig. 12 an *infinity* of points are required; from Fig. 12 to Fig. 13 an infinity of lines; from

(1) It is hardly necessary to point out the wonderful concordance of this system with that of the *Secret Doctrine*. The mysteries of the Higher and Lower Ego are presented, perhaps, almost too clearly.

Fig. 13 to Fig. 14 an infinity of intermediate figures, &c., seven infinities and seven eternities in all.

In these figures also it should be noticed that the Vertical has expanded and again decreased into the Horizontal, but in doing so has *changed its direction*, in other words the wheel has turned. In one of the following papers it is hoped to show the generation of the *Svastica* and its connection with these figures.

Having now obtained our most perfect triangular figure, viz., the right-angled Triangle, let us proceed to trace the operations of a pair of these. In the series of figures 1-8, we notice the triangle of Spirit with its apex upward and the triangle of Matter with its apex downward. Let those who wish to understand the two Circles surrounding these triangles and gradually involving into one another until finally they became *one* (Fig. 7), remember the Caduceus, and think over what is said in the *Secret Doctrine* (vol. i. pp. 550 *et seqq.*), about the "lemniscate", and also about the development of a germ-cell (vol. ii, pp. 117 *et seqq.*).

These Triangles produce Squares by their intersection, and we get the following series of Points generated, 1, 4, 9, 16, 25, 36 and 49, which is 1^2, 2^2, 3^2, 4^2, 5^2, 6^2 and 7^2.

Thus are the *Forty nine Fires* generated.

At the *fourth* stage the primal type of the spindle (⧖) is repeated, but as a *duality*; in the two succeeding figures this duality is repeated but on a smaller and smaller scale until in Fig. 8, it *disappears entirely*.

Let us now combine our previous figures and we obtain Fig. 9. All is generated from the Point (the First Logos). Thus from it we have six descending triangles and six spheres of matter, which together with the point make seven. So also with the fainter triangles and circles of spirit which ascend. And yet the two points of departure are *essentially one* in nature. The horizontal diameter is neither dark nor light, neither spirit nor matter, as is also the greatest circumscribing circle.

Fig. 10 is an amplification of Fig. 7. It is the *Pyramid unfolded*, and the "Four-faced Brahm", the "four Maharahjas," etc., and all the quaternaries; it is also the expansion of the Tetractys. Notice the two series of three Squares each and the Point in the centre, seven in all. Notice also that the Square of *Twelve Fires* is bounded by Triangles of *Ten*. The representation of the Pythagorean Tetractys was a triangle containing *ten* Yods.

Our figure being a *perfect* type, if the corners are folded to the central point, the Fires, or syzygies, coincide, and this process can be repeated until the whole figure disappears in the Point. But in nature the type is imperfect, and the Fires are at unequal distances, so that in folding over the four corners, the *Solid* Pyramid is formed, its spiritual axis and its material basal diameters varying with the proportion of spirit and matter in any manifestation.

Fig. 7 will give us all our pairs, and initiate us into the mystery of Reflection. Thus we have 2 ones, 2 twos, 2 threes, 2 fours, 2 fives, 2 sixes, but only *one* seven. Here then we have all the mysterious gnostic numbers; from 1 to 7, then 8, or the *Ogdoad*, 10 or the *Decad*, and 12 or the *Dodecad*.

Much more, indeed, might be written; but, perhaps, enough has already been said to direct the attention of students to the mystery of the *Forty-nine Fires*, and give them a key to the comprehension of the hitherto hopeless obscurity of the Gnostic writers in the eyes of the moderns.

(To be continued.)

THERE are eight original mountains, and seven seas—*Brahma*, *Indra*, *the Sun*, and *Kisdra*. These are permanent, not thou, not I, not this or that people. What, therefore, should occasion our sorrow?

IN thee, in me, in every other, *Vishnu* resides; in vain art thou angry with me, not bearing my approach; this is perfectly true, all must be esteemed equal; be not, therefore, proud of a magnificent palace.

LET every dawn of morning be to you as the beginning of life, and every setting sun be to you as its close: then let every one of these short lives leave its sure record of some kindly thing done for others, some goodly strength or knowledge gained for yourselves.

Concerning Devachan.

A FRAGMENT AND A VISION.

WE had been talking in a desultory way over various problems of life and their attempted solutions, and I said :—

"It is a pleasant dream for us who live yet on the earth that those we loved who have gone before us should still be able to keep watch and ward over us."

"Why call it a dream?" queried my companion, gently.

"Because", I said, "we must needs think that the pure spirits pass away from all contact with the meanness and misery of this earth to a state of blissful rest, for a time at least."

"But there are those who have seen and talked with their beloved dead", she replied, with a strange gleam in her large serious eyes.

"You are not a spiritualist surely?" I said.

"No!" she answered, "not in the common acceptation. It is beyond my power to believe that an immortal spirit could condescend to play vulgar tricks with tea-tables to amuse a Clapham circle at the bidding of a Yankee Medium, hired at so much an hour. Whatever these phenomena mean, I am confident they do not mean that, but I am equally confident that our dead friends are near us always, and if it is good for us to be so we are aware of their presence. That is to say, if it is good for us we become sufficiently sensitive to perceive them, and if it is not good for us we do not, and in the latter case communications which cannot be made directly will never be made indirectly, least of all by a medium plying his trade for lucre, though sometimes perhaps the friendly aid of a hypnotizer may *hasten* the sensitizing of our consciousness."

"But is it not a cruel theory, that would doom the emancipated spirit, while hastening to the rest and peace its earth-life has earned, to witness all the degradation, the sorrow, and the sin of this planet, especially of those whom it loved so well while it was here? The rest of Devachan must pre-suppose that it knows nothing of this."

"Once I thought so too", she said, slowly, "I know better now. *I have been there.*"

It was my turn to stare, and in truth I began to think that some strange hallucination must have clouded my fair friend's brain. But she went on quite calmly.

"Yes! it was in a vision or dream of course, and it came when I was worn out by long nursing and anxiety or I suppose it would not have come at all. When the body is strong and vigorous one rarely gets beyond its control. You will remember when my dear baby boy was so terribly ill, some time

ago; he was just over three years old. I never knew clearly what was the matter, or what it was the doctors did; but I know they said that some lotion or other, or dressing, I forget what, must be applied to his back and chest which would be horribly painful, and they told me I had better keep away from the room, out of the house if possible—as if I could!—I told them my nerves were strong enough to bear anything (and so for the time they were) but no power on earth would keep me away from my boy; the reality of it was far worse than I expected—I suffered horribly, as you may fancy—but there was more afterwards, for some lotion had to be applied from time to time, the effect of which would be to renew all the pain on the poor little suffering body, and this I insisted on doing myself, for it was simple enough to do, and I got all my directions and the doctors left. A dreadful night that was you may be sure of weary watching, and trying to soothe the poor little mite to sleep; and at last as he seemed just passing into a quiet sleep came the time when I must apply that cruel burning lotion and wake all the pain again. But I had my work to do, and I did it with unfaltering hand. To my surprise and joy there was not a sign of wincing. 'Does it hurt badly, darling?' I whispered to him. 'Not one bit, mamma', he said, looking up with his brave blue eyes in my face; and I felt inclined to kneel down and thank God for this great mercy, for every pang on that poor weak body was a tenfold pang to me. But at that moment there flashed on my mind the parting words of the good old doctor. 'If it doesn't hurt him very much, it will do no good, and nothing can save him—he must die'. I cannot express in words the sick despair of the thought. I had applied the lotion strictly according to orders, and it did not hurt him. Then the doom was sealed, and my flaxen-haired, blue-eyed cherub must be taken from me, no more to laugh his glad merry welcome in my eyes. Yet there was one more chance. After an hour I was to apply the lotion again. My little one had passed into a quiet sleep. I sat watching the clock with feverish eagerness. Would that hour never pass? At last the time came and once more I applied the lotion, and what music to my ears then was that long, low wail of agony! for it told me that the remedies were doing their work, and that my darling would live—as, thank God! he has lived to grow well and strong with all that cruel illness entirely conquered. I sat with him constantly; no hands but my own used that lotion, and I remember well how the pain it caused was a joy to me, and how by degrees I led the brave boy himself to understand how it was doing him good, till he bore it without a single cry, though the tears stood in his blue eyes with the pain of it. And at last the pain grew less each time, till we left off using it altogether, and then I suppose I collapsed. Anyhow the walls of the nursery seemed to rock and reel and then grow cloudy; and then I seemed to float far away, and the first thing I saw was my brother Jim—you remember poor Jim who went to Australia, and went to the bad—and he seemed to be drinking in a low bar with some vile companions, and I groaned in my heart as I thought of the careless

handsome boy he had been before he left us. And then like a flash my thought went back and I saw him as he was then; but I saw clearly now through and through him, and in that bright, careless nature I could see the dark spiritual poison—selfishness, and cruelty, and vice—brought over, as I believe, from some previous life, seething away out of sight like a hidden fever in the blood. And a still voice seemed to say: 'That fever must work out before it can be cured—if it is thrown inwards it will be fatal'. Then again poor Jim came before me as he stood at the low drinking bar, and I saw his spiritual self, but, if I may use a physical analogy, the poison was no longer seething within, but was, as it were, an eruption covering the whole body. And again the still voice said: 'Now it may be cured; would'st thou see more?' and I assented; and my eye seemed to look into the future and I saw Jim with a smoking pistol in his hand, and a murdered man lying at his feet. 'The crisis', whispered the voice. Then I saw him again, a hunted fugitive, dying a thousand deaths of agony, remorse, and terror, and by some intuitive perception I knew that every pain was a process of cure, till at last he stood on the scaffold and I could see the spiritual form purged from that foul poison, and I knew he left the world a better and nobler man than he came into it, notwithstanding all his crimes and degradation. Some evil Karma had worked itself out in those cruel years of flying from justice.

Then it seemed I passed deeper into trance, and the whole world seemed to me to lie before me like a great hospital, where I with other kindred spirits watched the gradual healing of the sin-sick souls. 'Canst thou bear to watch their cure?' said the voice once more. 'Aye! if the cure be certain', I replied. 'I can rejoice in the suffering which works a cure, but what if it do not—what if the soul be lost after all? I could not bear to watch wasted suffering.' 'No suffering is wasted', the voice replied. 'When the soul is beyond cure it is beyond feeling; it suffers not—in all the universe is no useless pang, all obeys the law of love.' I thought of my baby-boy, and felt I could rejoice over the pangs that brought such blessed results. 'Wilt thou then', said the voice, 'join this band of spirits—the divine nursing sisters of humanity, as I would call them, and help in the work of curing souls and purging them of their impurities and diseases by aiding the great law of Karma, or will you take the so-called rest of Devachan, where you will be deluded with the dream that your dear ones are all with you, though in actual fact they are at the very moment fulfilling their Karmic destinies in pain and sorrow on the earth?' I replied without hesitation: 'Give me the real divine mercy of healing; let me have part in this grand work'."

"Spoken like a true and noble woman", was my comment. "Whether your vision be true or a mere dream, it sounds higher, grander, than the sick fancies of sentimentalists."

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J. W. Brodie-Innes, F.T.S.

The Meaning of Separated Life.

A MATHEMATICAL STORY OF TWO, THREE, AND FOUR DIMENSIONS.

THE late editor of *Knowledge*, Mr. R. A. Proctor, was one of the most prominent benefactors of humanity in recent times. For he *popularised* modes of exact scientific thought in a way that few learned men of our day have been unselfish enough to emulate. When the news of his death spread over the earth, thousands felt they had lost a valued friend and teacher.

One of his best, and well-known, lectures was entitled "The Universe". In order to carry his audience with him through so vast a subject in the short space of two hours or so, he adopted the expedient of as it were hanging earth, moon, planets, sun and stars upon a tree! Thus earth and moon corresponded to a twig; Saturn and its moons—a miniature solar system—to a small branch; the sun, planets, and solar comets, to a larger branch; and the stars of our galaxy—suns and planets, and systems of suns and planets—to the whole tree. Mr. Proctor here used the Law of Correspondence which exists throughout the universe, though he applied it to one only of the seven phenomenal modes of Being; namely, that of "Three Dimensions". And while his comparison would at least suggest some of the use and meaning of the gigantic separated life of the star systems, it is now proposed to examine the tree more closely, and read if possible some of the teaching it conveys about life in general, and human life in particular.

First let us draw attention to the teachings and thoughts of another prominent scientist, perhaps the foremost living exponent of abstract Natural Philosophy—Professor P. G. Tait of Edinburgh University—one of the authors of that profoundly thoughtful work "The Unseen Universe". Not a session passes without Professor Tait referring to the possibilities of a fourth dimensional state of Being. *Verbum sat sapienti.*

And before proceeding with our investigation let us remember that the foundation of the higher mathematics—the Binomial Theorem—is proved by showing that *if* true for any dimension it *must* be true for the next higher dimension; and then, finding it true for the third, we see that it must be true for the fourth, fifth, etc.; and thus find it is actually an incontrovertible truth for any dimension, even if negative.

Now it is admitted by science that all "living" matter is more or less conscious; and this being so, let us endeavor to narrow our consciousness down to the plane of a leaf, and then listen attentively to what occurred to a leaf on a giant tree that had weathered the storms of many centuries. This leaf had been conversing with another leaf on the strange fate which carried them on from night to day and back to night through a bright summer only to wither and die in the autumn, if not sooner destroyed by storms, or other calamities. Our leaves could only see what was of a green color like themselves, and of (practically) TWO DIMENSIONAL modes of being. So that in the air around them they beheld myriads of other leaves who all appeared heirs to the same misfortunes, and fated to die.

Leaf A inquired if there was any historical evidence to throw light on the matter, and leaf B replied that it had heard there was, but didn't believe much in historical evidence upon so momentous a question. It might have some value, but leaf B, for one, couldn't see it. Moreover leaf B,

convinced there must be some meaning in its existence, sent its consciousness in radical lines hither and thither on its surface; pondered on its shape; discovered learnedly on its sap life; and even stumbled on a probable law of evolution of leafy shapes. Yet the mystery of its own life, decay, and death remained a riddle. Some leaves too, were blighted early in spring, while others near them outlived the summer. Leaf A thought it was all very unjust, not to say sad; and turning from a story of how one leaf could become immortal by merely believing that some other particularly well-shaped leaf had died, it resolved to find out the mystery for itself.

Accordingly leaf A, finding the surface already well explored, essayed the task of directing its consciousness, keenly and persistently, all round its EDGE, at some little risk to its vitality. One day, when almost exhausted by this work, it was startled to perceive at one point on the edge something which seemed to recede from the leaf plane AT RIGHT ANGLES to it!

In terror it approached leaf B, and to it communicated the astounding discovery. But leaf B replied that such a thing was quite outside the range of its investigations and could have no possible bearing on the meaning of leaf life; and besides it was probably a hallucination on A's part, brought about by the unusual direction it had compelled its consciousness to take; adding, moreover, with more force than courtesy, that it had better keep its discovery to itself if it didn't want to be thought a fool by the other leaves.

Nothing daunted, however, our leaf determined to repeat the experiment, though it had seemed to lose itself in the previous attempt. Passing, with supreme concentration, through the peculiar feeling of loss of identity, it was amazed to find that its consciousness nevertheless became more vivid, and had, moreover, taken a definite direction! And it seemed now to remember something of past summers of leaf life—summers before it had been a leaf! *For its conscious life was now moving down a twig.* It then returned to tell the other leaves of this still more wonderful discovery. But it found them in many groups, eagerly discussing the problem of leaf life. Some held that when a leaf died it had a "spirit" which floated around somewhere in the air, and occasionally obliged a leaf more or less distantly connected with it by appearing in somewhat phantasmal form. Others held that death was an insoluble mystery, and that the best thing they could do was to arrange that all leaves should have an exactly equal share of sunlight—a foolish notion truly. Others held that they should think of each other and not of themselves; and though these were on the true road, yet when pressed for a practical explanation of how their plan disarmed Death of its terrors for each, they remained speechless—for they knew not. One leaf had said, "*I* am the way", but its meaning had become hopelessly misunderstood. There were many other creeds and dogmas *ad nauseam*, and leaf A noticed a small group too, who thought that a belief in "Karma" and "Re-incarnation" would certainly make them immortal.

Saddened and weary our leaf resolved to carry on its researches considerably, for it found the others would not as yet listen to its tale of exalted consciousness and awakened memory. It came to a point, in later times, where another circular cross section of consciousness approached it, then touched, intersected and united with it!

It seemed now to live in the past and present of a great number of leaves of two kinds. It had quite lost its own especial life, but was able to perceive at the end of a small twig the form of the particular leaf it had quitted.

Afterwards came a more appalling change, yet similar to one that occurred on its first quitting the leaf. The united stream of life became absorbed in a much larger one, a main branch.

And so it discovered with a delight beyond the capabilities of mediocre leaf language to convey, that although leaves did fade and seemingly die,

those who during life suceeded in removing their centre of consciousness from the leaf superficies into the more REAL and THREE DIMENSIONAL depths of the branch could perceive that the life was only drawn inwards, or into a higher state of being along a *definite* branch, with all the potentialities and aspirations for further development; and that death was but a change of precisely the same character which took place during the *night life* of leaves, only that the casting off or abandonment of the leaf mode of existence was of much longer duration. Thus it saw that leaves had no cause to fear the winter. Then it saw, too, the proximate purpose of this separated leaf life—the growth and perfecting of the whole branch. It saw, too, that the electric thread of its own life was continuous, though not always in consecutive summers, and this led it to inquire into the deeper purpose of tree life.

It found that the outward flowing day currents of branch life went in a spiral whirl which without changing its rotative direction flowed backwards at night. Then it seemed like a sun-derived suggestion from a higher and *already existent* mode of being that if this forward and backward motion could be combined with the simpler advancing rotative motion, the leaves would curve themselves into more or less complex flower forms; and that if after this point of development had been reached, the principle of rotation about an axis advancing along the central line at right angles to it, were further perfected, more or less spherical *fruit* shapes would be formed, THREE DIMENSIONAL, and containing within potentialities of infinite future development.

Thus it saw that if the other leaves could *all* be induced to reverse their currents of life during the day, send their united life back into the tree, and again let it flow outwards, the tree would rise in the scale of self-created beings. But it noticed a small branch, which having perceived some of this, resolved to turn its own leaves into flowers and so look prettier than the other branches. The consequence of the reversal of some of the whirling life currents in this branch—causing them to proceed in an opposite direction to similar currents in the other branches—was, that although some small flowers came, this branch, with all its dependent leaves, withered very soon. And our leaf at once comprehended that if it cherished a like purpose for itself, whether in narrow leaf life, or responsible branch life, Death was simply a scientific certainty. For if two ends of one shaft are desired to rotate in opposite directions, and the torsional resistance be less than the opposing rotative forces, the shaft must break at some intermediate point. Hence the flower and fruit life of a tree cannot be *permanently* developed till all the whirling life currents of the tree flow outward and inward in similar harmonic motion.

The leaves uuitedly *sacrificed* their modes of being and consciously retreated into temporarily unknown regions to re-appear as flowers; these again *sacrificed* their modes of being and re-appeared as fruit. And there came a time when these changes occurred to one leaf during one summer, and the flowers were called blossoms. Again the ripe fruits *sacrificed* their lives, became detached and fell to mother Earth, that other trees might spring up in future times of even greater perfection, and lead ultimately through further sacrifices to higher modes of existence.

Thus our leaf perceived very clearly that while it *might* become a magnificent tree bearing strange fruit in future times, yet if it cherished such a desire at any stage of progress, it would risk becoming detached from the greater whole of which it ever formed a part, falling to earth not as ripe fruit, but as a withering branch or leaf, doomed to commence life again—if there was time left, in lower dimensional modes of existence.

Returning to the original leaf state and consciousness it will be seen that while its form was sensibly Superficial, its displaced centre of consciousness had only one *kind* of motion round its real centre—the point of junction

with the twig—and this kind of motion is usually called motion in a plane surface. That is, the form being *two dimensional*, the conscious motion was of *one kind*. But in the twig, the form being *three dimensional*, the conscious motion was of *two kinds*, circular and uniformly retreating at right angles to the former plane of the leaf. The conscious motion in the second case was quite like that in the first case, radial and rotative, but it had the abnormal attribute of receding at right angles from the familiar leaf plane of existence. And its first experience in doing so, be it remembered, was the recollection of former summers. And be it further noted that this was only attained by passing backwards *concentratively* through the point of attachment to the twig.

Now the form of the human skull is globular or three dimensional, and within it is a certain magic point, by which it is connected to a remarkably real chain of consciousness in the realm of four dimensions. As with the leaves, so ordinary human skulls only see around them what is like themselves: in this case three dimensional. And ordinary modes of waking or day-time skull-consciousness are of two kinds, forward and backward, and from side to side. These two notions must be stilled, and the conscious life pass through the point of attachment backwards by supreme concentration, before height and depth can be added to the consciousness, and the far more REAL empire of four dimensions be explored.

The analogy to the tree is even more perfect, for the nearer the centre of the tree, the more the varied leaf life becomes united into one life. And thus we can see pretty clearly what is a strange but eternal fact, that in a much higher plane of Being the vast separated life of Humanity is but One Life. And again these planetary single lives unite in the controlling Spirits of their central orbs. And thus the Eternal Truth is reached that All Life is One, the apparent separation only occurring through lower and lower planes or modes of being, for the development and perfection of the Divine Idea through the present Day of Brahm.

Thus the Universal Brotherhood of Humanity is not a new-fangled notion, but an eternal scientific fact, which anyone who stills the self-centreing currents of his lower nature by becoming universal in his sympathies, and then making the experiment that leaf A made, can verify for himself. It is not an easy task, but by following the lines laid down by Gautama Buddha, or Jesus, or Paul—it can be done; and he will himself accomplish the at-one-ment with his Higher Self, even as that in turn will in time become absolutely united with other Higher Selves and flow ever Godward.

But he must make the experiment himself. No other can do it for him. And when the nations, the other leaves, shall have verified the truth of this experiment—it may be ere long—then will it be possible for the Human Progress to make a sudden leap onward—flower-like—to forms and lives of infinitely greater Beauty, Truth, and Love, than seems possible to any one leaf at present.

FRED. J. DICK.

THE OLD ADAM.

If all *is* ALL, then all must be
Selfish Homogeneity;
For though I crave nor life, nor pelf,
In loving ALL I love myself.

R. B. H.

Seven-Eared Wheat.

AN acquaintance of mine in the city, an elderly gentleman, has related to me the following account of an incident that happened to him during one of the earlier days of his existence. I may add that he is a gentleman of position, looked up to and respected in business, and in every way his word is to be relied on. The tale runs as follows:

"When I was a boy I can recollect perfectly well my aunt coming to me one day relating how she had been present at a very interesting ceremony which had just taken place at the house of a friend of hers, Sir John Malcolm. This gentleman, who had just returned from his travels in Egypt, had brought back with him many interesting souvenirs of the East; but perhaps the most attractive of all his collection was that of a real (I was about to say live, but just stopped myself), genuine mummy, and my aunt had been invited amongst others to be present at the ceremony of unrolling this Egyptian lady (I believe it was of the female sex). The ceremony passed off without any hitch, but the most interesting part culminated at the point when there was nothing more to unroll. When this stage was reached the onlookers found nothing extraordinary except that the hand of the deceased was seen to contain something which subsequent examination proved to be wheat, dried up and very parched wheat of the East. A small quantity of this was distributed to the friends present, and much to my delight my aunt presented me with her share of this interesting cereal.

"As soon as I had satisfied my admiration and wonder by gazing at and pondering over these few grains of wheat, the idea naturally presented itself to me if I could get it to germinate and grow. This idea I very soon carried out, planting it in a suitable place. To my great delight in due time this wheat began to sprout and grow; and, to make a long tale short, when it was fully grown I found on enquiry that it was the famous seven-eared wheat of Egypt which we read of in ancient records, and the existence of which is doubted in the present materialistic age. Yes, there was the central ear, sturdy and upright, with its six fellow ears placed equidistantly around it on the same stem, a sight which we never see now-a-days; but truly enough there it was, and it became the talk and marvel of all who beheld it. It was wonderful to think that these few grains should have contained within them the germs of life these many thousands of years, only awaiting for suitable conditions to germinate.

"I obtained from subsequent sowing more seed, which I gave to a neighboring farmer, who planted a row of it in the ground with the rest of his wheat; but unfortunately this seed was placed in a damp place; it rotted and was spoiled, and thus all my efforts to propagate were fruitless. Nevertheless the fact remains, and can be testified to by many, that there is such a thing as the seven-eared wheat of the East, and that they had been amongst the privileged ones to testify to its genuineness and antiquity."

F. L. GARDNER, F.T.S.

Underneath and After All.

There is no peace except where I am, saith the Lord—
Though you have health—that which is called health—yet without me it is only the fair covering of disease;
Though you have love, yet if I be not between and around the lovers is their love only torment and unrest;
Though you have wealth, and friends, and home, all these shall come and go—there is nothing stable or secure which shall not be taken away;
But I alone remain—I do not change.
As space spreads everywhere, and all things move and change within it, but it moves not nor changes,
So I am the space within the soul, of which the space without is but the similitude and mental image;
Comest thou to inhabit me, thou hast the entrance to all life—death shall no longer divide thee from whom thou lovest.
I am the Sun that shines upon all creatures from within—gazest thou upon me, thou shalt be filled with joy eternal.
Be not deceived. Soon this outer world shall drop off: thou shalt slough it away as a man sloughs his mortal body.
Learn even now to spread thy wings in that other world—the world of Equality—to swim in the ocean, my child, of Me and my love.
[Ah! have I not taught thee by the semblances of this outer world, by its alienations, and deaths, and mortal sufferings—all for this?
For joy, ah! joy unutterable.]
He who is not detained by mortal adhesions, who walks in this world yet not of it—
Taking part in everything with equal mind, with free limbs and senses unentangled—
Giving all, accepting all, using all, enjoying all, asking nothing, shocked at nothing—
Whom love follows everywhere, but he follows not it—
Him all creatures worship, all men and women bless.
It is for this that the body exercises its tremendous attraction—that mortal love torments and tears asunder the successive generations of mankind—
That underneath and after all the true men and women may appear—by long experience emancipated.

EDWARD CARPENTER.

Dream Knowledge.

ONE day in the year 1881 I was ransacking my brains to find out the name of a mineral substance shown to me, which I could not identify, and yet I felt I knew what it was. I had called on a chemist at Forest Gate, and he had showed me some crystalline substance in a scrap of paper, believed he said to be a secret preparation, in use at some dyeing factory. The paper contained a handful of dirty crystals, which had apparently been once colorless and clear, but were then broken up almost to powder and mixed with much dust and foreign matter: they looked like the refuse from a drawer long in use for storing them. The chemist could

not make out what they were. I must here point out, that both the chemist, and I as a medical man, had alike been trained to recognise a very large number of crystals, minerals, and artificially prepared salts, and perhaps could identify a hundred of such all colorless. I was annoyed that I failed to recognize these crystals, and I went direct to London to a well-known professional chemist, and showed them to him; he was also unable to say even after a scrutiny with a magnifying glass what they were, but he said they seemed familiar also to him: it was arranged that he should subject the substance to analysis, and I promised to call on him again next day.

I worried myself about these crystals all the evening and went to bed still pondering over the problem; I soon dropped off to sleep however. Sometime in the night I awoke from a dream, in the course of which a man whose appearance I did not recognise, came up to me and said, "Your crystals are only Sulphate of Soda". I roused myself up thoroughly to make sure of remembering the dream next day, and then went to sleep again until morning.

The afternoon following, I went to my friend the chemist and said to him, "I dreamed last night that the crystals we spoke of were only Sulphate of Soda", and he answered: "My assistant tested them last night and they are Sulphate of Soda and—dust". I can only add that I had felt assured of the truth of the dream assertion, and experienced therefore no surprise when it was corroborated by the analyst: of course sulphate of soda is so common a salt to doctors, that in a clean state and with the crystals perfect—that is not crushed up, and unmixed with any other salt, any medical man or chemist ought to recognise them, being transparent colorless oblique prisms.

W. Wynn Westcott, M.B., F.T.S.

Correspondence.

Regarding the operation of the law of Karma on beasts and other animals, there are numerous instances on record in our Shastras to show that a man can, by his Karma, become a beast in some future incarnation, and thus enjoy (?) the fruits of his Karma in that state. Some of our Hindu Occultists hold, therefore, that beasts in general have no Karma; it is only those among them which enjoy or suffer that have been men in some previous births. For if a man becomes very sensual, selfish, and materialistic, his higher principles remain, so to say, passive, while his lower ones become very active and strong by his Ahankaram being centred in them. After his death, therefore, these lower principles are not dispersed into their natural elements, but go to form the body, life and soul of a beast, whose class or species is determined by the prevailing passions and desires of the dead man. Thus a very cunning man becomes a fox; a ferocious one, a tiger; a great meat-eater, a vulture, and so on. Man is the Pindandam (microcosm), and every Jiva in the lower kingdoms symbolizes something within him. If he, therefore, centres his Ahankaram on any of his lower propensities, he cannot but become attracted to that which is the symbol of such propensities in him.

To become an animal is often but a step towards soul death, and gradual degradation brings on annihilation in some form or other. In connexion with

the above, readers are requested to study some occult teachings, or rather very suggestive hints, in the *Theosophist* for July 1886.

K. P. MUKHERJI, F. T. S.

Berhampur, Bengal.

In reply to the above correspondence, we cannot do better than quote from the "Five years of Theosophy", (p. 536), signed H. P. Blavatsky, to which we would refer our readers for fuller details. "(The Hindu doctrine of Metempsychosis) has a basis of truth; and, in fact, it is an axiomatic truth, but only in reference to human *atoms and emanations*, and that not only after a man's death, but during the whole period of his life. The esoteric meaning of the laws of Manu (sec. XII, 3, and XII, 54 and 55), of the verses asserting that 'every act, either mental, verbal or corporeal, bears good or evil fruit (Karma)', that 'the various transmigrations of *men* (not souls) through the highest middle and lowest stages are produced by their actions', and again that 'a Brahman-killer enters the body of a dog, bear, ass, camel, goat, sheep, bird, etc.', bears no reference to the human Ego, but only to the atoms of his body, his lower triad and his fluidic emanations. It is all very well for the Brahmans to distort, in their own interest, the real meaning contained in these laws, but the words as quoted never meant what they were made to yield later on. The Brahmans applied them selfishly to themselves, whereas by 'Brahman', man's seventh principle, his immortal monad, and the essence of the personal Ego, were allegorically meant. He who kills or extinguishes in himself the light of Parabrahm, *i.e.*, severs his personal Ego from the Atman, and thus kills the future Devachanee, becomes a 'Brahman-killer'. Instead of facilitating, through a virtuous life and spiritual aspirations, the union of the *Buddhi* and the *Manas*, he condemns, by his own evil acts, every atom of his lower principles to become attracted and drawn in virtue of the magnetic affinity, thus created by his passions, into the bodies of lower animals. This is the real meaning of the doctrine of Metempsychosis. It is not that such amalgamation of human particles with animal or even vegetable atoms can carry in it any idea of personal punishment *per se*, for of course it does not. But it is a cause, the effects of which may manifest themselves throughout succeeding rebirths, unless the personality is annihilated. Otherwise, from cause to effect, every effect becoming in its turn a cause, they will run along the cycle of re-births, the once given impulse expending itself only at the threshold of Pralaya."

It is needless, then, to add that the Eastern Philosophy countenances no belief in the transmigration of a man into any animal. Nature ever strives forward; according to the poetical expression of Eliphas Lévi: "The caterpillar becomes a butterfly, but the butterfly will never return to its primal state of a larva". [Ed.]

Reviews.

WE have received a short pamphlet entitled "Earth to Earth, Burial or Cremation by Fire", by a Hygienic Physician, Nichols and Co., Hygienic Publishers, 23, Oxford Street. With regard to the first title it is proposed to bring in a Bill, embodying the following provisions:

"1. For burial in immediate and direct contact with the earth as the only legal mode of disposing of a dead body by burial.

"2. For a limitation of time beyond which it should be illegal to keep a dead body unburied, say seventy-two hours, *unless* there is no appearance of the signs of decomposition.

"3. For the illegality of strong coffins, brick graves and vaults, and of all contrivances having for their effect to retard dissolution, and to confer on the dead a tenure, practically illimitable, of the soil which is necessary to the purposes of the living."

Cremation is then strongly advocated, the arguments being evidently addressed to the orthodox, who are the greatest opponents of rational reform in this direction; the writer is probably already assured of the vote of the heretics, who have proverbially initiated every step in progress, the world over.

In proving the permissibility of cremation on biblical grounds, our "Hygienic Physician" very pertinently puts the following conundrum to his orthodox objectors who maintain that "the resurrection of the body is thereby imperilled"; "What of martyrs burned for Christ's sake—are they raised?"

As well remarked by the writer, there are occult reasons why cremation should be an imperative necessity, and all Theosophists should gladly welcome and hasten the day when this "purification by fire" will be an accomplished fact.

"HIERO-SALEM".

"THE VISION OF PEACE".*

THIS is in many respects a very remarkable volume, from its recognition of the fact that what is may be developed into what might and ought to be, so rendering the individual "perfectly happy and perfectly powerful": to give to each individual and to the family this high development, is the goal at which the author aims in this story. The problem of human life, and those relations of individuals that go to make up the family, are handled in a masterly way that shows deep thought, clear discernment, a philosophical grasp of the relations of principles and things, and straightforward loyalty to the highest convictions. It is a Herculean task to attempt to apply these principles to a story of to-day, and to utter them through the *dramatis personæ* of a handful of living beings. The wonder is that the author has succeeded so well and accomplished so much. The story is sometimes overloaded, but the philosophy is never lame, while some of the characters are genuine creations whose nobility and profundity would do credit to the finished dramatist.

The book has a special interest for students of Theosophy, both on account of the occult view that runs through it and which frequently comes unobtrusively to

* "Hiero-Salem, The Vision of Peace", by Mrs. E. L. Mason. Boston: J. G. Cupples and Co.

the surface, and because reincarnation is taken as a matter of course and without argument pro or con, and set in its proper place in the life of the individual.

The first principle upon which the life of the individual proceeds is the equal and unqualified freedom of both man and woman, and this is the foundation of the family. When the individual has gotten rid of "fear, fighting, and desire"; when, from having ceased all attempts to constrain other lives, he has earned the right to his own personal freedom, he begins to realize his own capacity to transform what is into what may and ought to be; in other words, to realize the possibilities of true manhood and true womanhood. When the individual has thus ceased to tyrannize over others, and has begun to restrain and to reform himself, he becomes possessed with a strong desire to help others, and this can only be done by putting them in the way of seeing for and helping themselves. To learn in order that one may teach, to rise that one may be worthy to help others up, is the principle of altruism, and the rapid unfolding of the powers of man under such an impulse is well shown in the progress of the story. Here is a glimpse of real occult power and the right way to use it.

Daniel Heem, the hero of the story, is a fit representative of those later incarnations whom the church has always found troublesome; it being far easier to burn or crucify their bodies than to answer their questions or to endure the scorching light of their souls. The "age of science" and "christian civilization" understanding these souls *born out of season* but little better, *sequesters* them in asylums for the insane. The sane man, according to a fair construction of the average standard, is one who looks thoroughly after his own interests. Hence, to ignore one's own personal advantages, or to be unduly solicitous about the well-being of others, is a mark of diseased mental power. In thus making sanity synonymous with that selfishness that leads inevitably to personal success, society is unconsciously sowing broadcast the seeds of insanity, of which selfishness is the root and branch. Egoism is the seed, selfishness the blossom, and insanity the fruit. In classing with these as insane the rarest individuals, who are simply in advance of their age, society shows itself incompetent to comprehend either class, though its treatment of the latter class has often driven them to real insanity. In the fostering care of home Daniel Heem solves the equation of life and leads forward to his own high plane his family and associates. It is Daniel's life and influence rather than his sayings that seem to bring about this result. Loyal to his wife, Althea Elvi, to the last degree, he evinces that loyalty by no restraint or domination. She never stands to him as in the possessive case, but as free to do and to be her best. Daniel's "Lady of Life" proves to be his daughter Ethel. She alone comprehends him, and through his instructions, bestowed from earliest childhood, at last enters into her kingdom to possess it. Ethel's brother Robert is a typical character, representative of man's regard for woman, wherein with gallantry he woos, with chivalry he defends, and with slavery subdues woman; deceiving both himself and her till the *awakening* comes, when both realise that man never regards woman as an equal or a true companion till he has first conquered his own innate egotism. When woman can feel sure of her liberty, she will fill the measure of her humanity, and lead man with her to Divinity.

To hang such weighty problems on the thread of narrative is a great undertaking indeed. The book is never tedious, never tiresome, but interesting and often fascinating. It is a book to hold one till the "wee sma' hours": not like a romance, but for that truth, stranger than fiction, which broadens thought, clarifies vision, strengthens hope, elevates ideals, and encourages life.

The book is in line with theosophical thought, and if its author fails to grasp the full-orbed truth of Occultism, she is surely far on the way to it, and has had glimpses such as only the truest intuitions can give to one who is loyal to her

highest conviction of Truth and its beneficent use for the elevation of humanity. The book abounds in wise sayings and quotable passages, but these can be left to the discriminating reader, as our space necessarily limits us here.

J. D. Buck, M.D.

CULTUS ARBORUM.

THIS small volume of a hundred pages professes to be "a descriptive account of Phallic Tree Worship" and is privately printed. A book on Phallicism privately printed is surely a bait sufficiently tempting for the lover of "curious literature"; we fear however that literary *incubi* will find too much about Tree Worship and too little about Phallicism to delay them long over the present exposition. We hope that the purity of treatment displayed in the *Cultus Arborum* sounds the death warrant of the old-school phallicism which reached its apex of absurdity in the *dictum* of Inman, that all straight lines were male, and all curved lines female, thus exhausting the subject and infecting all nature with the exhalation of his diseased imagination.

The *Cultus Arborum* is a very handy compilation of the myths, legends and customs which centre round Tree Worship. In fact the book deals almost entirely with a recital of the exoteric and superstitious aspects of dendrolatry, and if any reasons are adduced for this almost universal cult, they are confined entirely to the primæval-man and nature-cult theories, and to the "first principles of a natural theology".

It may be here interesting to quote what the author of the *Secret Doctrine** has to say on Phallicists in general, and on Tree Worship in particular.

"Whether viewed as a metaphysical or a physical symbol, the Tree and Serpent, jointly, or separately, have never been so degraded by antiquity as they are now, in this our age of the breaking of idols, not for truth's sake, but to glorify the more gross matter. The revelations and interpretations in 'The Rivers of Life' would have astounded the worshippers of the Tree and Serpent in the days of archaic Chaldean and Egyptian wisdom; and even the early Saivas would have recoiled in horror at the theories and suggestions of the author of the said work. . . . . .

Symbologists and Orientalists . . . . if told that the mode of procreation, which the whole world of being has now in common on earth, is but a passing phase, a physical means of furnishing the conditions to, and producing the phenomena of life, which will alter with this, and disappear with the next Root-Race—would laugh at such a superstitious and unscientific idea . . . . . The universe of living beings, of all those which procreate their species, is the living witness to the various modes of procreation in the evolution of animal and human species and races; and the naturalist ought to sense this truth intuitionally, even though he is yet unable to demonstrate it. And how could he indeed, with the present mode of thought? The landmarks of the archaic history of the past are few and scarce, and those that men of science come across are mistaken for finger-posts of our little era.

Even so-called 'Universal' (?) history embraces but a tiny field in the almost boundless space of the unexplored regions of our latest, fifth Root-Race. Hence, every fresh sign-post, every new glyph of the hoary past that is discovered, is added to the old stock of information, to be interpreted on the same lines of pre-existing conceptions, and without any reference to the special cycle of thought which that particular glyph may belong to How can Truth ever come to light if this method is never changed?"

That Tree symbology is capable of a lofty and sublime interpretation instead of the debasing and material signification in which "Phallicists" love to wallow with complacent grunting, is evident by the sequel of the above passage.

"In the beginning of their joint existence as a glyph of Immortal Being, the Tree and Serpent were divine imagery, truly The Tree *was reversed*, and its roots were generated in

* Vol. I, p. 405.

Heaven and grew out of the Rootless Root of all-being. Its trunk grew and developed, crossing the planes of Pleroma, it shot out crossways its luxuriant branches, first on the plane of hardly differentiated matter, and then downward till they touched the terrestrial plane. Thus, the Asvattha, tree of Life and Being, whose destruction alone leads to immortality, is said in the Bhagavatgita to grow with its roots above and its branches below (ch. xv). The roots represent the Supreme Being, or First Cause, the LOGOS; but one has to go beyond these roots to *unite oneself with Krishna*, who, says Arjuna (xi), is greater than Brahman, and First Cause . . . . . the indestructible, that which is, that which is not, and what is beyond them. Its boughs are Hiranyagharba (Brahmâ or Brahman in its highest manifestation, say Sridhara or Madhusûdana), the highest Dhyan Chohans or Devas. The Vedas are its leaves. He only who goes *beyond* the roots shall never return, *i.e.*, shall reincarnate no more during this 'age' of Brahmâ.

It is only when its pure boughs had touched the terrestrial mud of the garden of Eden, of our Adamic race, that this Tree got soiled by the contact and lost its pristine purity; and that the Serpent of Eternity—the heaven-born LOGOS—was finally degraded."

It is to be regretted that the anonymous author of *Cultus Arborum* has omitted from his lists, and reading, the one book which throws any real light on this interesting subject.

Theosophical Activities.

THE EAST.

DR. BOWLES DALY has delivered an effective lecture in the Theosophical Hall, Colombo, on Buddhism and Christianity. Dr. Daly said, we learn from the *Buddhist*, that "he worked as a clergyman for some time, in the East End of London. He found that the spiritual wants of the people were not met by the doctrines of Christianity. The churches for the most part were filled by singing and ritualistic services; doles of food and coal tickets were given by some to procure good congregations. . . . . Dr. Daly stated that he renounced Christianity and came to the East to study Oriental religions—particularly Buddhism—because the philosophy of Buddha appeals more to common sense than the docrine of vicarious sacrifice, the keynote of the religion of Christ. The backbone of Christianity is to throw all sins on the shoulders of the Founder, and sneak into heaven in a cowardly manner. The lecturer did not think this method either honest or manly. He would rather suffer for his own sins than purchase eternal happiness by so contemptible a method. But in Buddhism we find the excellent law of Karma. If one lives a bad life here, he takes a lower seat in the next; therefore to secure a higher seat he should live a good life, cultivate the gifts he has, and finally secure Nirvana." The lecture was listened to with much pleasure and attention.

Discoursing on Karma, the high priest Sumangala said that "Gautama condemned three doctrines as errors. It is false to say (1) that all events are ruled by the Karma of previous existences *alone*, or (2) that events occur solely by the providence of a Creator, or (3) by chance. For (1) would go against the doctrine of Free will: Fatalism. (2) would throw the responsibility of crimes on a God: Anthropomorphism (3) would make men indifferent to exertion: Materialism."

Dr. Bowles Daly has visited and lectured at Wellawatta, at Panadura, and at Bentota. At the first-named place is a Buddhist Girls' School, which has been named, at Dr. Daly's suggestion, the "Blavatsky School for Girls".

Japan.

"Later advices (24th January) confirm what was said last month about the gratifying effect of Colonel Olcott's tour in Japan. Mr. Kónin Kobayashi, a well-known priest of the Hongwanji temple, at Nagoya, writes in high spirits about the present state of the public mind about Buddhism.

"'It is incredible,' he says, 'how many associations have sprung up to promote the interest of our beloved Buddhist religion. Not only this, but a great many papers and magazines have appeared as Buddhist advocates! Truly, considering the short period of but a year, what our brethren have done to the good of our country is quite astonishing. We can't hesitate to ascribe this great blessing to you. I, representing the Yamato Minzoku of 40,000,000, thank you with all my heart. Pray accept my best thanks. At the time you visited our country Christians and superstitious fellows tried to cause false reports to be spread, and even they went so far as to say that your visit was only for the sake of money and fame. It is true that one of our missionaries, called Cashday, staying at Shidsu Oka, declared publicly just before your arrival that there is no religionist by the name of Colonel Olcott. But the sound of salutation to you at Kobe Minato exposed his lie. He was impeached, blamed, and attacked by his Japanese fellow Christians. Members began to desert him gradually, and he is left behind with the nickname of "the greatest liar in the world". Even the incredulity of Nippon Jin began to lose faith in Christianity on the whole. It has now become a general opinion that Christianity is against and antagonistic to our nationality, and detrimental to our country.

"'It was just three years ago that we organized a Society called Hon Kyokwai here at Nagoya. It has been advancing favorably under the presidency of Prof. Nanjo, and now is standing upon a solid foundation, having about 5,000 members. The magazine regularly published in our Society goes to as many readers as 4,500. It surely helps to stimulate them to improve their virtue and purify their own hearts. Indeed the condition of all Buddhist associations is very encouraging. A few days ago a great religious meeting was held here, the most celebrated priest from each sect being present; very interesting speeches were delivered. President Nanjo gave a lecture too. It was a quite remarkable thing that we could see them working hand in hand; the animosity hitherto too prevalent between all sects being turned away and pacified. I am very glad to say that we can hereafter work together. We can see our great work accomplished much sooner, I am sure, because unity is strength. Moreover, a Buddhist Ladies' Association is to be started as a sister of our Society, with the purpose of producing good mothers and wise sisters.'"—(*The Theosophist.*)

England.

On April 25th, South Place Chapel, Finsbury, was comfortably filled for Herbert Burrows' lecture on "The Soundness of Theosophy". The lecture was an admirable one, and was listened to with great attention. At the close many questions were asked and answered, and a long discussion ensued.

J. T. Campbell, F.T.S., lectured in the Assembly Rooms, Mile End, on May 4th, on Theosophy and its detractors.

The American "Tract Mailing Scheme" has now taken form here in England, and will soon be disseminating Theosophical leaflets in this country. The sums of £10 and £5 have already been given by friends for the purchase of tracts, and it is hoped that all those who sympathize in this work will either contribute in time or money to keep in activity what may possibly prove a most valuable centre of Theosophical work. A committee is formed to carry out the plan, headed by

Mrs. Gordon, 7, Nevern Road, Earl's Court, S.W., to whom all communications should be addressed.

On Friday, April 18th, a new Lodge was opened at Brixton, under the presidency of H. A. W. Coryn. After some discussion it was decided to adopt the title of the "Philaletheian Lodge of the Theosophical Society" for the new centre. For the present, the Lodge meets in a room of the Bedford Road Liberal Club, one minute's walk from the Clapham Road station, every alternate Friday, at 8.30 p.m. The next meeting is on May 23rd. Members of the Society and enquirers are cordially invited to these meetings, and it is hoped that the presence and collaboration of our London members will prove their practical sympathy with the new effort of their brother Theosophists.

Sweden.

When the thought of constituting a branch of the Theosophical Society in Stockholm arose in the minds of some of its present members, nobody could have imagined that this idea would be embraced with so much interest that the number of the members would, in little more than a year, increase to nearly 100. Those members belong to different classes, trades, and professions. We have physicians, lawyers, officers, and soldiers represented among us. Several Freemasons have also joined the lodge, one of them belonging to the highest degree of the order. Besides our ordinary meetings twice a month, one member of the council has given monthly receptions, crowded with both Theosophists and non-Theosophists. Theosophical topics have been very eagerly discussed and new acquaintances have been formed. In order to facilitate the work of our President, who alone hitherto had the charge of the lodge, a committee, consisting of five persons, has been nominated to criticise and examine books and translations, and judge of their suitableness for our pamphlets or for discussion. The committee seems to work with great interest and zeal. At our ordinary meetings articles written by members and translations have been read, and such subjects as Karma, Reincarnation, Devachan, and the difference between Theosophy and the teachings of the so-called Christian Church, have been discussed. A great number of these translations have been inserted in our pamphlets, whereof the thirteenth has just appeared, containing "Practical Theosophy" and "The Valley of the Quest".

Our lodge is consequently improving, thanks to the increasing numbers of its members and the activity of its work. We have, therefore, every reason to look hopefully to the future. A more tranquil period will, however, soon approach, people leaving town during June-September, the "dead season" of our country, and all meetings will be suspended during those months. A. C.

Our Letter from America.

While a generally healthful activity prevails throughout the Theosophical Society in the United States, it offers little, just at the present time, to justify specialised remark. The membership of the organization increases numerically steadily, and with marked acceleration in the rate of growth. All the branches are larger than they were six months ago, and in a very considerable number of them —as, for instance, "Brooklyn", N.Y.; "Aurora", Oakland, Cal.; and "Gautama", San Diego, Cal.—the increase of membership during the past year has been from 100 to 300 per cent. In this, perhaps, the Society is only demonstrating the accepted fact that the growth of an order is like the accumulation of a fortune—the more one has the easier it is to get more. The second hundred are less difficult to gain than the first fifty, whether of dollars or adherents. But it is also

very apparent that the influence of example is a less potent factor in the enlargement of Theosophic fields of endeavor, in this country, than the weight of popular interest in, and sympathy with, Theosophic knowledge and principles. The relaxation of the old established creed-limitations and the liberalization of thought, even among the diametrically opposed schools of Materialists and Christian dogmatists, have been so marked here, that people at large have commenced to think for themselves with a freedom that but a few years since was almost unknown. And the more they think the more inevitably they come to accept the truths of the Wisdom-religion. Ample evidence is afforded that there are many thousands of persons in these United States, who, although not as yet enrolled upon the lists of the Theosophical Society, are truly Theosophists at heart. Other affiliations they still nominally have, sects and creeds yet retain some hold upon them, but their faces are turned toward the light, their feet set upon the path that leads to its source. Of inestimable service in spreading the knowledge necessary to give proper direction to this tendency has been the "Tract Scheme" put in operation at the office of the General Secretary. The admirable simplicity and effectiveness of the system have by this time had full demonstration. Seventy-four persons have taken active and persistent share in the work of distribution, and by far the larger part of the 130,000 leaflets experimentally printed at the outset have already been circulated in such a way that their perusal has been pretty well assured. Considerable sums have been invested by others in tracts and copies of the "Wilkesbarre Letters", which they have put in the hands of friends and acquaintances, outside the "tract scheme", and no less than 337 dollars have been contributed to defray expenses by those who could better spare cash than time or labor to aid the work. While Theosophic interest grew almost wholly by the local activity of the Theosophical Society Branches and was dependent upon them, it practically existed only in their respective circumscribed spheres, and its slow spread from each might be likened to the growth of new plants in a small circle about a parent stem, from the seeds dropped by it. But under this new method of systematic sowing of seed the field is covered with growing grain, from which an early and abundant harvest may be confidently predicted. Much general interest is felt in the coming Convention of the American section of the Theosophical Society which is held in Chicago, April 27th and 28th, and the importance of its proceedings and the character of the papers already known to have been prepared for that occasion, are deemed sufficient warrant for the issue of an extraordinarily large number of the reports, for use as "campaign documents". One of the ablest papers furnished in advance for the printers is by Dr. Jerome A. Anderson, of San Francisco, upon "Materialism, Agnosticism, and Theosophy". A discussion has been going on in the Aryan Theosophical Society (New York) upon the accuracy and correct significance of certain terms of necessarily common employment in Theosophical literature, especially "principles". The conclusion arrived at is that "sheaths" or "vehicles" would be more correct. This branch, by the way, was recently incorporated under the laws of the State of New York, and already possesses a fund of over $1,000, deposited in a savings bank, as a foundation upon which earnest and sanguine members see, with eyes of faith, a stately Society building, slowly but surely emerging from its present subjective to an objective condition.

New York, April 18th, 1890. ATLA.

"The Golden Gate Lodge of San Francisco has been unusually active in Theosophical Society work during the last two months. Mr. Bertram Keightley has spoken at the regular Sunday open meetings to large audiences, and the public press has teemed with Theosophical notices and reports. In fact, the Pacific coast has been alive with interest in Theosophy at many points. Six Charters in

California have been applied for since the beginning of 1890, an Executive Committee formed to systematically carry on general Theosophical Society work of all kinds, print and disseminate Theosophical Society literature, form new Theosophical Society centres, organise new Branches, etc. The headquarters of the Executive Committee are already established at 13, Mason Street, San Francisco. Quite a large Theosophical Library is open to the general public without charge, and on some days twenty persons call for books and Theosophical Society information. Subscriptions are taken for Theosophical books and magazines."

ALLEN GRIFFITHS, *secretary*.

THE AMERICAN CONVENTION.

We have very great pleasure in publishing extracts from the following private letter of Bertram Keightley which has just been received as we are going to press:—

"Chicago, *April* 29th, 1890.

"My dear H. P. B.,

"The Convention has been a *splendid* success; mainly I think owing to the new life and spirit of work which the E. S. has infused into the Society. The papers I send herewith will tell you about the Convention itself; but I want you to know how many sincere expressions of devotion to yourself and the Masters I have been charged to transmit. I cannot remember all the names, but mention especially (here follow names). There are just dozens of others, and the vote to you (cabled by Judge) was *most* enthusiastic. This is, in the opinion of every one present, especially of Judge and Buck, much the best and most successful Convention we have held here, and the promise for the future is very gratifying.

"There were crowds of visitors present at the open meetings. . . . One thing is plain; Theosophy has got real solid hold here in America, a hold that nothing can shake. The tone of the Press is quite changed from ridicule and abuse to respectful attention, if not active interest; and above all many members are beginning to work in *real* earnest.

"One thing struck me much: it is the cordial feeling of comradeship and brotherhood that animated the Convention. Everyone seemed to fraternize with everyone else, and the ball was kept rolling all the time.

"Dr. Anderson of San Francisco asked me, in the name of all the Branches on the Coast, and especially from the E. S. members, to convey to you the heartiest and most cordial expressions of their gratitude and devotion.

"The work is progressing there apace and they have organized a Lecture Bureau and are going to work up the smaller towns and by degrees spread a network of Branches all over the country. I think they will succeed, as the soil and people form a regular hot-bed for Theosophy, and it takes root there and spreads like wild fire.

"As ever, B. K."

With such accounts pouring in upon us, of which the above is but a single specimen, we are fairly at a loss to understand the spirit which prompts some people to make it their chief business to reiterate on every opportunity such baseless slanders as that "In India Theosophy is '*in articulo mortis*'; in America it has been '*killed outright*' by ridicule and exposure of its pretences; and here in this country (England), its autopsy is being held, its obsequies are imminent, and its funeral oration already prepared". What good, we wonder, can come of such wholesale and unscrupulous misrepresentation? What worthy object served thereby? Do such misguided and shortsighted individuals imagine that they can

thus deceive the public with impunity? We hardly think so; for when the public learns the truth, which it can hardly fail to do, such denunciations will be simply called lies.

In our next issue a full account of the Convention will appear.

"Going To and Fro in the Earth."

VERY QUEER NUMBERS.

NUMBERS are the oddest things! Take 37. If 37 be multiplied in turn by each of the figures in the arithmetical progression 3, 6, 9, . . . 27, each product is composed of a triple repetition of one figure:—

37	37	37	37	37	37	37	37	37
3	6	9	12	15	18	21	24	27
111	222	333	444	555	666	777	888	999

Another oddity is 142,857. Multiply this by 1, 2, 3, 4, 5, 6, and every product will consist only of the figures 142,857, beginning with a different one each time, and then following in sequence. We have 142,857; 285,714; 428,571; 571,428; 714,285; 857,142. When we multiply it by 7 we obtain 999,999. With 8 for a multiplier the product is 1,142,856, and taking the one from the beginning and adding it to the 6 at the end, we recover 142,857.

An American brother sends us the following:

One of the most wonderful discoveries in science that have been made within the last year or two is the fact that a beam of light produces sound, says the *American Art Journal*. A beam of sunlight is thrown through a lens on a glass vessel that contains lampblack, colored silk or worsted, or other substances. A disk having slits or openings cut in it, is made to revolve swiftly in this beam of light, so as to cut it up, thus making alternate flashes of light and shadow. On putting the ear to the glass vessel, strange sounds are heard so long as the flashing beam is falling on the vessel.

Recently, a more wonderful discovery has been made. A beam of sunlight is made to pass through a prism, so as to produce what is called the solar spectrum, or rainbow. The disk is turned, and the colored light of the rainbow is made to break through it. Now place the ear to the vessel containing the silk, wool, or other material. As the colored lights of the spectrum fall upon it, sounds will be given by different parts of the spectrum, and there will be silence in other parts.

For instance, if the vessel contains red worsted, and the green light flashes upon it, loud sounds will be given. Only feeble sounds will be heard when the red and blue parts of the rainbow fall upon the vessel, and other colors make no sound at all. Green silks give sound best in red light. Every kind of material gives more or less sound in different colors, and utters no sound in others. The discovery is a strange one, and it is thought more wonderful things will come from it.

Mr. Keely is still at work, and is obtaining some remarkable results, judging from a report which reaches us from "the other side". He gave a wonderful exhibition, at New York, before Professor Leidy, president of the Philadelphia

Academy of Natural Sciences, and three or four others, of his "sympathetic transmitter", which is thus described in the Philadelphia *Inquirer* by a witness of the experiments:—

"There was a cupboard about thirty inches high, on which stood a cylinder of what looked like bronze, fitted with a concentric series of upright tubes one half inch in diameter, also of the same metal, surrounded at its base with a series of graduated horizontal rods, solid and evidently of some resonant metal, and capped by a bell-shaped metal cup, in which appeared to be several tuning forks about four inches long, set parallel to each other. The cupboard door was open. Inside it appeared a curious-looking harp and a glass ball, to which Keely put his ear every now and then to see whether he had hit the proper 'sympathetic chord' on the resonant rods and on the harp-like instrument.

"In front of the cylinder above mentioned was a brass spindle, which was set in motion by a cord wound around it and suddenly pulled. The cylinder was connected by a 'silver and platinum' wire to a copper weight on which was placed a metal dish, and in the dish a magnetic needle. When the spindle had been set spinning, says the reporter:—

"Mr. Keely began striking the strings of the harp, and tentatively seeking with the other hand a responsive chord among the resonant rods on top of the cupboard. When what he called 'B flat' was touched on both rod and harp-string, the magnetic needle gave a shiver, distinctly visible to everybody, and began slowly to revolve from left to right. In a half minute it was going so fast as to be almost invisible. Keely didn't go near to it, but sat by the cupboard with his hands in his pockets. The spindle revolved all the while, and the echoes of the note came from the cupboard.

"Mr. Keely said that the force already generated was sufficient to keep the needle revolving at the rate of 120 revolutions a second for fourteen weeks.

"When the observers had done admiring this production of motive force out of nothing, Mr. Keely took two glass jars filled with water. In one he put a hollow copper globe loaded with nails, weighing altogether five pounds and six ounces, and in the other three brass balls of somewhat less weight. Wire connexions were made from the brass tops of these glass jars to the cylinder on his motive apparatus. The spindle was whirled again and Keely again sounded the harp and the resonant bars. From this point the report continues:—

"'What are you doing now?' asked Dr. Leidy.

"'I am trying', said Keely, 'to get the mass chord of that copper sphere full of nails'. The search for the mass chord continued on the 'harp' and the resonant rods. A deep, clear note resounded from both at the same time, and at the instant it broke on the ear the heavy copper globe quivered as it lay at the bottom of the water, rolled over, and reluctantly, as it were, abandoning the ties by which gravity held it to the bottom of the jar, floated, at first slowly and then more swiftly and steadily, to the top of the jar, against which it impinged with an audible concussion. Dr. Leidy was asked this question:

"'Doctor, is it true that this unknown force, or what is here maintained as such, has actually before our eyes overcome the force of gravity with which we are all familiar?' And the answer, slowly, deliberately, was: 'I see no escape from that conclusion'.

"In a similar manner the three brass balls were made to rise to the surface and then descend half way and remain stationary at that point. There was more of the same sort, including the transmission of the force by a silk thread from one room to another.

"When it was all over, Dr. Leidy seems to have given the alleged discovery a

rather startling endorsement. Here is the concluding sentence (quoting him) of the *Inquirer's* letter:—

"'You may announce to the world, on my authority, that John E. W. Keely has discovered a new and wonderful force.'"

The following paragraph is being widely circulated in America:—

". . . . The *Inter Ocean* recalls a prophecy printed by the Bavarian *Allgemeine Zeitung*, in August, 1857, from a hermit, who said that Germany would have three Emperors in one year before the end of the century, which was verified to the letter. He missed one, at least, in the number of United States Presidents that were to die by assassination, which was remarkably close, to say the least. He said that when the twentieth century opened, Manhattan Island and the whole of New York City would be submerged. Cuba will break in two, and the west half find a watery resting place."

The American Convention.

AS we are going to press we hear of the unqualified success of the Chicago Theosophical Convention. Only one press cutting has as yet reached us—the following important leader from the *Inter-Ocean*:

THEOSOPHY AND THEOSOPHISTS.

Whatever aims at the discovery or expression of truth merits the candid and unprejudiced consideration of reasoning men. Individual dissent from a declared opinion does not carry with it the right to cast ridicule upon that opinion; nor are all things that we cannot indorse deserving of our contempt. When a new idea is born into the world or an old one revised it behoves just and intelligent minds to view it with care lest an essential truth be lost to human enjoyment. There is just now meeting in this city a society that has engaged the serious attention of some excellent minds, though its principles seem not to be in accord with what the great majority of the civilised world accepts as the theory of life. Not altogether well understood by many who have attempted to discredit it, theosophy has gradually developed such strength in the last fifteen years that it can no longer be treated as a fad at which the unthinking may jest and gibe. Only grounds as reasonable and as logical as its own will serve as the basis of opposition, and they who are inclined to look upon the theosophist as in some way allied to the atheist, the infidel, and the materialist, will at least have to combat him differently. Particularly at this time, when there is a great mental unrest throughout the world, when the uncertainty of many things long accepted as matters of faith perplexes the intelligence, and when men and nations are feverous with the strong desire of knowing, does theosophy seem to offer an inviting field for intellectual and moral experiment. There is so much in it that is purely rational, it exerts a peculiar fascination upon the inquiring mind; and we are apt to fall into sympathy with the philosophy that stimulates our faculties and sends them exploring new avenues that feed thought and delight fancy.

Theosophy is popularly supposed to be but another name for Buddhism; it is really, to use the term of one of its supporters, "the philosophical re-incarnation" of that archaic religion, by which we are to understand that it is upon a higher, more advanced plane. It was explained by one of the speakers in the first day's session of the Theosophist Convention that there is nothing inconsistent with pure religion in the philosophy in which representatives of all prime faiths have been able to find consolation, its cardinal principles being indeed the very founda-

tion of the Christian religion, as many contend. But, in the discussion of new problems, we are obliged to accept the premises, and in considering theosophy we must accept the definition of the term given by professed theosophists. One of the society says of it: "Its cardinal doctrine is the absolute equality of human rights and the universal obligation to respect them. If my neighbor's possessions —of feeling, property, happiness, what not—are as much to be regarded as are mine, and if I feel that, I shall not invade them. If I perceive the true fraternity of man, if I am in accord with the law of sympathy it evokes, if I realize that the richest pleasure comes from giving rather than receiving food, I shall not be passively unaggressive, I shall be actively beneficent. In other words, I shall be a true philanthropist. And in being this I shall have gained the highest reach of happiness to self, for 'he that loseth his life, the same shall save it'. You say that this is a Christian text? Very well; it is also the epitome of theosophy."

Theosophy insists that we can be only that which we have willed to be and that no power above will thwart or divert us from the course of action to which we set ourselves. Hence it urges the putting away of selfishness as the first step toward giving power of development to the divinity within us. It postulates that the origin of all evil toward God, toward man, or toward self is self-love, a self-love so strong that it sacrifices everything rather than its own indulgence. To achieve Karma, for such is the name of the doctrine of pure justice, is to regenerate the world, a task too great for one life, man's development requiring more than his natural years; hence the theory of re-incarnation enters into the theosophic philosophy. The followers of this church believe not merely that a man must be born again, but that he must be born many times again, passing through a gradual process of change from the lowest to the highest condition, the last change of all seeming to be a vanishing point. Whatever may be the individual opinion of the merits of theosophy it has for a time re-entered the thoughts of men as a moral science, and must be dealt with courageously and wisely. It may not be whiffed away by scorn, by contumely, or by laughter. It is not a fad; it is an absolute philosophy, however much of untruth may attach to it. Only philosophically can it be reduced to its proper place in the province of thought, if reduced it is to be.

OUR BUDGET.

Headquarters Building Fund.

	£	s.	d.
Already Acknowledged	298	18	6
Count Bubna £5 5s., not £5	0	5	0
	£299	3	6
Subscriptions received to May 8th:—			
H. A. V.	10	0	0
W. Kingsland	2	0	0
A. A.	1	0	0
S. Edge	1	0	0
A. J. Wilson	0	5	0
Hel	50	0	0
Major Hand	5	0	0
A Theosophist	250	0	0
Y.	40	0	0
S.	10	0	0
Mrs. E. Wilkinson	10	0	0
Mme. de Neufville	1	0	0
T. Green	0	5	0
G. C. B.	3	0	0
E. F. Williams	0	10	6
Irish F. T. S.	0	2	6
Caroline Marshall	5	5	0
L. J. W.	1	1	0
A. Friend	0	5	0
W. Q. B.	1	1	0
Robert Roy	15	15	0
A friend, per Mme. Blavatsky	50	0	0
T. H. Wright	2	10	0
R. Boyinton	0	2	6
W. Wynn Westcott	1	1	0
	£760	7	0

Lucifer Fund.

Y.	5	0	0
Jerome P. Ruders	2	1	7
American Friend	2	0	0

THEOSOPHICAL AND MYSTIC PUBLICATIONS

THE THEOSOPHIST for April, after an interesting paper by H. S. O. on the history of the Buddhist Monastic Order in Lanka (Ceylon), with reference to the elevation of H. Sumangala Thero to the dignity and authority of Maha Nayaka (High Priest) of the Low Country of Ceylon, gives a very carefully written paper by E. O. Fawcett on "Psychology and Neo-materialism". It sounds like the grinding of the flints of neo-philosophy into powder, and we hope that E. D. F. will some day mix this powder with the water of wisdom and construct a graceful edifice for wearied travellers with *flint-cut* feet to sojourn in. The first instalment of a paper on "Will and its relation to Conscience", by Ikbal Kishen Sharga, promises well. Rama Prasad concludes his article on the "Prophecy of the Bhâgavata as to the future Rulers of India". According to his interpretation of the prophecy the rule of the *Mannas*, or English, will cease in A.C. 2127. The translation of the "Neralamba-Upanishad of the Sukla-Yajur-Veda" is concluded; its high philosophical excellence is evidenced in the following catechumenical couplet. "What is Naraka (hell)? It is the association with that which brings about this *mundane existence* which is Asat (false)". In No. VI. of "Elohistic teachings", Dr. Henry Pratt gives a paper on the Christiani and Chrestiani, but we do not think that the Gnostics would have quite agreed with all he says. The paper by P. R. Venkatarama Iyer, on the "Symbolism in 'Yagna'", is perhaps the most interesting of all for students of esoteric philosophy. "Yagna" means sacrifice, and our brother shows how the famous Animal, Vulture, Rajasuya, Horse and Nara Sacrifices, are the "killing-out" of lower qualities, the passions and the rest.

The Path starts its fifth year with the April number. Long life to our contemporary and may its shadow never diminish! The first paper is by Alexander Fullerton who advocates in a most practical manner that Theosophy should be popularized. We next come to an engraving of the Head Quarters at Adyar which will no doubt be gazed at with great pleasure and interest by all the readers of *The Path*, and also with a feeling of regret that a place of which we have all heard so much is so far away. The article by Dr. Buck on the practical and ethical conduct of a Theosophist is as excellent as all that comes from his pen. Two other papers to be noticed are "Responsibility for Right and Wrong Action", and "Means to the End".

Le Lotus Bleu continues its useful task of translating the "Key to Theosophy" and "Magic White and Black". Louis Dramard's letters are continued, and the paper on the "Planetary Chain" by Guymiot sketches very clearly the general idea of the subject. There is no doubt that the *Lotus Bleu* is working on very practical lines and that it will do much towards placing the fundamental concepts of Theosophy before the French public. But to do that it will have to abstain from retranslating old articles about Spiritism which have gone the round of all the Spiritualistic papers fifteen years ago. Theosophists are not interested in, nor are they concerned with, materialized spooks—be they even Katie King herself of Scientific-Spiritualistic memory.

The Buddhist, vol. ii, Nos. 13-16, contains much interesting reading, especially the translations from the Pali Scriptures. In the conclusion of his article on "Nirvana", D. C. Pedris, F.T.S. protests indignantly against the fallacy that Gautama's teachings "tended towards the most fatal and heretical Doctrine of a complete negation of Existence hereafter". A list of twenty-one Branches of the Ceylon Section T.S. is printed and from the activities published everybody must be convinced that our Buddhist brothers are rapidly learning the secret of that "Self-help" which alone can make Theosophy succeed. In Nos. 15 and 16, Dr. J. Bowles Daly's name figures prominently; our Ceylon members evidently pressed him into service as soon as his feet touched

the historic shores of Lanka. The addresses of Dr. Daly are characterized by a useful simplicity of style and breathe forth a very practical spirit, his speeches being illustrated by incidents and anecdotes drawn from a long personal experience with the awful misery of the East End of our great Metropolis, and of the incapability of the State Church to grapple with it. Articles are still being written on the "Eating of Flesh" and we fear that casuistry is prominent in some of the arguments. For instance, to prove that Gautama allowed meat eating for his Bhikshus, the following text is quoted:—"I permit the use of flesh and fish when it is free from three objections, namely, that the killing of the animal has not been seen, has not been heard of, has not been suspected". Now leaving out of the question the authenticity of the teaching, we object to the casuistical interpretation that a Bhikshu can eat meat if he does not suspect that it has been killed "*to provide meat for him*". Unless the Bhikshu is an idiot, he must know that *an animal has been killed*—and that it matters not whether especially for him or not; if he eats it, he countenances "killing". Meat is not killed for any *particular person* nowadays. In the great slaughter-houses of Chicago, animals are done to death by hundreds of thousands amidst the most revolting surroundings; they are slaughtered for *meat-eating* humanity, and every unit of this whole is responsible for his share, vicarious or otherwise, of this wholesale butchery. But why do our Buddhist brothers lay such stress on the *texts*? surely they are not Christians, and in so doing they directly disobey the teachings of the Tathagata. Let common *reason* guide us in this, and while avoiding extremes and urging a forced vegetarianism on laymen, still guard ourselves from countenancing the animalism of the present exaggerated form of carnivorism.

The Theosophical Forum is an excellent little pamphlet of twelve pages under the direction of W. Q. Judge, General Secretary of the American Section T. S. It consists of answers to questions which are often of a most searching and difficult nature, and of answers which reflect much credit on the editor and his staff. Copies are distributed to all members of the T. S. in the United States and may also be purchased at *The Path* Office and at 2, Duke Street, Adelphi. Eleven numbers have already been issued and we can confidently promise our readers an intellectual treat in their perusal.

EDITORIAL ANNOUNCEMENTS.

We received from the President-Founder, just in time for this month's issue, an interesting article on the famous "Barisal Gun". Unfortunately, on our reposting it to our printers, the postman delivered it in a wrong letter-box, and it did not reach their hands until it was too late to set it up. It will appear in our next.

It is found absolutely necessary to raise, in future, the subscription price of LUCIFER, *by the addition of postage. At the present time, subscribers obtain it for* 15*s. a year, post free, and as* 2*s.* 6*d. of this goes for postage, they pay for it only* 1*s.* 0½*d. per copy, a reduction greater than is made on any other magazine. For the future, the annual subscription will be* 17*s.* 6*d., but all subscribers now on the books will be supplied at the old rate until the expiry of their subscriptions. The increase in price does not apply to members of the Theosophical Society.*

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Black Magic in Science.

> ". . . . Commence research where modern conjecture closes its faithless wings" (Bulwer's *Zanoni*).
>
> "The flat denial of yesterday has become the scientific axiom of to-day" (*Common Sense Aphorisms*).

THOUSANDS of years ago the Phrygian Dactyls, the initiated priests, spoken of as the "magicians and exorcists of sickness", healed diseases by magnetic processes. It was claimed that they had obtained these curative powers from the powerful breath of Cybele, the many-breasted goddess, the daughter of Cœlus and Terra. Indeed, her genealogy and the myths attached to it show Cybele as the personification and type of the vital essence, whose source was located by the ancients between the Earth and the starry sky, and who was regarded as the very *fons vitæ* of all that lives and breathes. The mountain air being placed nearer to that fount fortifies health and prolongs man's existence; hence, Cybele's life, as an infant, is shown in her myth as having been preserved on a mountain. This was before that *Magna* and *Bona Dea*, the prolific *Mater*, became transformed into Ceres-Demeter, the patroness of the Eleusinian Mysteries.

Animal magnetism (now called Suggestion and Hypnotism) was the principal agent in theurgic mysteries as also in the *Asclepieia*—the healing temples of Æsculapius, where the patients once admitted were treated, during the process of "incubation", magnetically, during their sleep.

This creative and life-giving Force—denied and laughed at when named theurgic magic; accused for the last century of being principally based on superstition and fraud, whenever referred to as mesmerism—is now called Hypnotism, Charcotism, Suggestion, "psychology", and what not. But, whatever the expression chosen, it will ever be a loose one if used without a proper qualification. For when epitomized with all its collateral sciences

—which are all sciences within *the* science—it will be found to contain possibilities the nature of which has never been even dreamt of by the oldest and most learned professors of the orthodox physical science. The latter, "authorities" so-called, are no better, indeed, than innocent bald infants, when brought face to face with the mysteries of antediluvian "mesmerism". As stated repeatedly before, the blossoms of magic, whether white or black, divine or infernal, spring all from one root. The "breath of Cybele"—Akâsa tattwa, in India—is the one chief agent, and it underlay the so-called "miracles" and "supernatural" phenomena in all ages, as in every clime. As the parent-root or essence is universal, so are its effects innumerable. Even the greatest adepts can hardly say where its possibilities must stop.

The key to the very alphabet of these theurgic powers was lost after the last gnostic had been hunted to death by the ferocious persecution of the Church; and as gradually Mysteries, Hierophants, Theophany and Theurgy became obliterated from the minds of men until they remained in them only as a vague tradition, all this was finally forgotten. But at the period of the Renaissance, in Germany, a learned Theosophist, a Philosopher *per ignem*, as they called themselves, rediscovered some of the lost secrets of the Phrygian priests and of the *Asclepieia*. It was the great and unfortunate physician-Occultist, Paracelsus, the greatest Alchemist of the age. That genius it was, who during the Middle Ages was the first to publicly recommend the action of the magnet in the cure of certain diseases. Theophrastus Paracelsus—the "quack" and "drunken impostor" in the opinion of the said scientific "bald infants" of his day, and of their successors in ours—inaugurated among other things in the seventeenth century, that which has become a profitable branch in trade in the nineteenth. It is he who invented and used for the cure of various muscular and nervous diseases magnetized bracelets, armlets, belts, rings, collars and leglets; only his magnets cured far more efficaciously than do the electric belts of to-day. Van Helmont, the successor of Paracelsus, and Robert Fludd, the Alchemist and Rosicrucian, also applied magnets in the treatment of their patients. Mesmer in the eighteenth, and the Marquis de Puységur in the nineteenth century only followed in their footsteps.

In the large curative establishment founded by Mesmer at Vienna, he employed, besides magnetism, electricity, metals and a variety of woods. His fundamental doctrine was that of the Alchemists. He believed that metals, as also woods and plants have all an affinity with, and bear a close relation to, the human organism. Everything in the Universe has developed from one homogeneous primordial substance differentiated into incalculable species of matter, and everything is destined to return thereinto. The secret of healing, he maintained, lies in the knowledge of correspondences and affinities between kindred atoms. Find that metal, wood, stone, or plant that has the most correspondential affinity with the body of the sufferer; and, whether through internal or external use, that

particular agent imparting to the patient additional strength to fight disease—(developed generally through the introduction of some foreign element into the constitution)—and to expel it, will lead invariably to his cure. Many and marvellous were such cures effected by Anton Mesmer. Subjects with heart-disease were made well. A lady of high station, condemned to death, was completely restored to health by the application of certain sympathetic woods. Mesmer himself, suffering from acute rheumatism, cured it completely by using specially prepared magnets.

In 1774 he too happened to come across the theurgic secret of direct vital transmission; and so highly interested was he, that he abandoned all his old methods to devote himself entirely to the new discovery. Henceforward he *mesmerised* by gaze and passes, the natural magnets being abandoned. The mysterious effects of such manipulations were called by him—*animal* magnetism. This brought to Mesmer a mass of followers and disciples. The *new* force was experimented with in almost every city and town of Europe and found everywhere an actual fact.

About 1780, Mesmer settled in Paris, and soon the whole metropolis, from the Royal family down to the last hysterical *bourgeoise*, were at his feet. The clergy got frightened and cried—"the Devil"! The licensed "leeches" felt an ever-growing deficit in their pockets; and the aristocracy and the Court found themselves on the verge of madness from mere excitement. No use repeating too well-known facts, but the memory of the reader may be refreshed with a few details he may have forgotten.

It so happened that just about that time the official Academical Science felt very proud. After centuries of mental stagnation in the realm of medicine and general ignorance, several determined steps in the direction of real knowledge had finally been made. Natural sciences had achieved a decided success, and chemistry and physics were on a fair way to progress. As the *Savants* of a century ago had not yet grown to that height of sublime modesty which characterizes so pre-eminently their modern successors—they felt very much puffed up with their greatness. The moment for praiseworthy humility, followed by a confession of the relative insignificance of the knowledge of the period—and even of modern knowledge for the matter of that—compared to that which the ancients knew, had not yet arrived. Those were days of naïve boasting, of the peacocks of science displaying in a body their tails, and demanding universal recognition and admiration. The Sir Oracles were not as numerous as they are now, yet their number was considerable. And indeed, had not the Dulcamaras of public fairs been just visited with ostracism? Had not the *leeches* well nigh disappeared to make room for diploma-ed physicians with royal licences to kill and bury *a piacere ad libitum*? Hence, the nodding "Immortal" in his academical chair was regarded as the sole competent authority in the decision of questions he had never studied, and for rendering verdicts about that which he had never heard of. It was the Reign of Reason, and of Science—in its teens; the beginning of the great deadly struggle between

Theology and Facts, Spirituality and Materialism. In the educated classes of Society too much faith had been succeeded by no faith at all. The cycle of Science-worship had just set in, with its pilgrimages to the Academy, the Olympus where the "Forty Immortals" are enshrined, and its raids upon every one who refused to manifest a noisy admiration, a kind of juvenile calf's enthusiasm, at the door of the Fane of Science. When Mesmer arrived, Paris divided its allegiance between the Church which attributed all kinds of phenomena except its own *divine miracles* to the Devil, and the Academy, which believed in neither God nor Devil, but only in its own infallible wisdom.

But there were minds which would not be satisfied with either of these beliefs. Therefore, after Mesmer had forced all Paris to crowd to his halls, waiting hours to obtain a place in the chair round the miraculous *baquet*, some people thought that it was time real truth should be found out. They laid their legitimate desires at the royal feet, and the King forthwith commanded his learned Academy to look into the matter. Then it was, that awakening from their chronic nap, the "Immortals" appointed a committee of investigation, among which was Benjamin Franklin, and chose some of the oldest, wisest and baldest among their "Infants" to watch over the Committee. This was in 1784. Every one knows what was the report of the latter and the final decision of the Academy. The whole transaction looks now like a general rehearsal of the play, one of the acts of which was performed by the "Dialectical Society" of London and some of England's greatest Scientists, some eighty years later.

Indeed, notwithstanding a counter report by Dr. Jussieu, an Academician of the highest rank, and the Court physician D'Eslon, who, as eye-witnesses to the most striking phenomena, demanded that a careful investigation should be made by the Medical Faculty of the therapeutic effects of the magnetic fluid—their demand fell through. The Academy disbelieved her most eminent Scientists. Even Sir B. Franklin, so much at home with cosmic electricity, would not recognize its fountain head and primordial source, and along with Bailly, Lavoisier, Magendie, and others, proclaimed Mesmerism a delusion. Nor had the second investigation which followed the first—namely in 1825—any better results. The report was once more squashed (*vide* "Isis Unveiled", vol. i, pp. 171—176).

Even now when experiment has amply demonstrated that "Mesmerism" or animal magnetism, now known as hypnotism (a sorry effect, forsooth, of the "Breath of Cybele") is *a fact*, we yet get the majority of scientists denying its actual existence. Small fry as it is in the majestic array of experimental psycho-magnetic phenomena, even hypnotism seems too incredible, *too mysterious*, for our Darwinists and Hæckelians. One needs too much moral courage, you see, to face the suspicion of one's colleagues, the doubt of the public, and the giggling of fools. "Mystery and charlatanism go hand in hand", they say; and "self-respect and the dignity of the profession", as Magendie remarks

in his *Physiologie Humaine*, "demand that the well informed physician should remember how readily mystery glides into charlatanism". Pity the "well informed physician" should fail to remember that physiology among the rest is full of mystery—profound, inexplicable mystery from A to Z—and ask whether, starting from the above "truism", he should not throw overboard Biology and Physiology as the greatest pieces of charlatanry in modern Science. Nevertheless, a few in the well-meaning minority of our physicians have taken up seriously the investigation of hypnotism. But even they, having been reluctantly compelled to confess the reality of its phenomena, still persist in seeing in such manifestations no higher a factor at work than the purely material and physical forces, and deny these their legitimate name of animal magnetism. But as the Rev. Mr. Haweis (of whom more presently) just said in the *Daily Graphic* . . . . "The Charcot phenomena are, for all that, in many ways identical with the mesmeric phenomena, and hypnotism must properly be considered rather as a branch of mesmerism than as something distinct from it. Anyhow, Mesmer's facts, now generally accepted, were at first stoutly denied." And they are still so denied.

But while they deny Mesmerism, they rush into Hypnotism, despite the now scientifically recognised dangers of this science, in which medical practitioners in France are far ahead of the English. And what the former say is, that between the two states of mesmerism (or magnetism as they call it, across the water) and hypnotism "there is an abyss". That one is beneficent, the other maleficent, as it evidently must be; since, according to both Occultism and modern Psychology, *hypnotism is produced by the withdrawal of the nervous fluid from the capillary nerves*, which being, so to say, the sentries that keep the doors of our senses opened, getting *anæsthesized* under hypnotic conditions, allow these to get closed. A. H. Simonin reveals many a wholesome truth in his excellent work, "Solution du problème de la suggestion hypnotique".* Thus he shows that while "in Magnetism (mesmerism) there occurs in the *subject* a great development of moral faculties"; that his thoughts and feelings "become loftier, and the senses acquire an abnormal acuteness"; in hypnotism, on the contrary, "the subject becomes *a simple mirror*". It is Suggestion which is the true motor of every action in the hypnotic: and if, occasionally, "seemingly marvellous actions are produced, these are due to the hypnotiser, not to the subject". Again . . . . "In hypnotism instinct, *i.e.*, the *animal*, reaches its greatest development; so much so, indeed, that the aphorism 'extremes meet' can never receive a better application than to magnetism and hypnotism." How true these words, also, as to the difference between the mesmerised and the hypnotised subjects. "In one, his ideal nature, his moral self—the reflection of his divine nature—are carried to their

* See the review of his work in the *Journal du Magnetisme, Mai, Juin*, 1890, founded in 1845 by Baron du Potet, and now edited by H. Durville, in Paris.

extreme limits, and the subject becomes almost a celestial being (*un ange*). In the other, it is his *instincts* which develop in a most surprising fashion. The hypnotic lowers himself to the level of the animal. From a physiological standpoint, magnetism ("Mesmerism") is comforting and curative, and hypnotism, which is but the result of an unbalanced state, is—most dangerous."

Thus the adverse Report drawn by Bailly at the end of last century has had dire effects in the present, but it had its *Karma* also. Intended to kill the "Mesmeric" *craze*, it reacted as a death-blow to the public confidence in scientific decrees. In our day the *Non-Possumus* of the Royal Colleges and Academies is quoted on the Stock Exchange of the world's opinion at a price almost as low as the *Non-Possumus* of the Vatican. The days of authority, whether human or divine, are fast gliding away; and we see already gleaming on future horizons but one tribunal, supreme and final, before which mankind will bow—the Tribunal of Fact and Truth.

Aye, to this tribunal without appeal even liberal clergymen and famous preachers make obeisance in our day. The parts have now changed hands, and in many instances it is the successors of those who fought tooth and nail for the reality of the Devil and his direct interference with psychic phenomena, for long centuries, who come out publicly to upbraid science. A remarkable instance of this is found in an excellent letter (just mentioned) by the Rev. Mr. Haweis to the *Graphic*. The learned preacher seems to share our indignation at the unfairness of the modern scientists, at their suppression of truth, and ingratitude to their ancient teachers. His letter is so interesting that its best points must be immortalized in our magazine. Here are some fragments of it. Thus he asks:—

"Why can't our scientific men say: 'We have blundered about Mesmerism; it's practically true'? Not because they are men of science, but simply because they are human. No doubt it is humiliating when you have dogmatised in the name of science to say, 'I was wrong'. But is it not more humiliating to be found out; and is it not most humiliating, after shuffling and wriggling hopelessly in the inexorable meshes of serried facts, to collapse suddenly, and call the hated net a 'suitable enclosure', in which, forsooth, you don't mind being caught? Now this, as it seems to me, is precisely what Messrs. Charcot and the French hypnotists and their medical admirers in England are doing. Ever since Mesmer's death at the age of eighty, in 1815, the French and English 'Faculty', with some honorable exceptions, have ridiculed and denied the facts as well as the theories of Mesmer, but now, in 1890, a host of scientists suddenly agree, while wiping out as best they may the name of Mesmer, to rob him of all his phenomena, which they quietly appropriate under the name of 'hypnotism', 'suggestion,' 'Therapeutic Magnetism,' 'Psychopathic Massage,' and all the rest of it. Well, 'What's in a name?'

"I care more for things than names, but I reverence the pioneers of thought who have been cast out, trodden under foot, and crucified by the orthodox of all ages, and I think the least scientists can do for men like Mesmer, Du Potet, Puységur, or Mayo and Elliotson, now they are gone, is to 'build their sepulchres'."

But Mr. Haweis might have added instead, the amateur Hypnotists of Science dig with their own hands the graves of many a man and woman's intellect; they enslave and paralyse freewill in their "subjects", turn immortal men into soulless, irresponsible automata, and vivisect *their souls* with as much unconcern as they vivisect the bodies of rabbits and dogs. In short, they are fast blooming into "sorcerers", and are turning science into a vast field of black magic. The rev. writer, however, lets the culprits off easily; and, remarking that he accepts "the distinction" [between Mesmerism and Hypnotism] "without pledging himself to any theory", he adds:—

"I am mainly concerned with the facts, and what I want to know is why these cures and abnormal states are trumpeted about as modern discoveries, while the 'faculty' still deride or ignore their great predecessors without having themselves a theory which they can agree upon or a single fact which can be called new. The truth is we are just blundering back with toil to work over again the old disused mines of the ancients; the rediscovery of these occult sciences is exactly matched by the slow recovery of sculpture and painting in modern Europe. Here is the history of occult science in a nutshell. (1) Once known. (2) Lost. (3) Rediscovered. (4) Denied. (5) Reaffirmed, and by slow degrees, under new names, victorious. The evidence for all this is exhaustive and abundant. Here it may suffice to notice that Diodorus Siculus mentions how the Egyptian priests, ages before Christ, attributed clairvoyance induced for therapeutic purposes to Isis. Strabo ascribes the same to Serapis, while Galen mentions a temple near Memphis famous for these Hypnotic cures. Pythagoras, who won the confidence of the Egyptian priests, is full of it. Aristophanes in "Plutus" describes in some detail a Mesmeric cure—*καὶ πρωτα μεν δὴ τῆς κεφαλῆς ἐφήψατο*, etc., 'and first he began to handle the head'. Cælius Aurelianus describes manipulations (1569) for disease 'conducting the hands from the superior to the inferior parts'; and there was an old Latin proverb—*Ubi dolor ibi digitus*, 'Where pain there finger'. But time would fail me to tell of Paracelsus (1462)* and his 'deep secret of Magnetism'; of Van Helmont (1644)† and his 'faith in the power of the hand in disease'. Much in the writings of both these men was only made clear to the moderns by *the experiments of Mesmer*, and in view of modern Hypnotists it is clearly with him and his disciples that we have chiefly to do. He claimed, no doubt, to transmit an animal magnetic fluid, which I believe the Hypnotists deny."

They do, they do. But so did the scientists with regard to more than one truth. To deny "an animal magnetic fluid" is surely no more absurd than to deny the circulation of the blood, as they have so energetically done.

A few additional details about Mesmerism given by Mr. Haweis may prove interesting. Thus he reminds us of the answer written by the much wronged Mesmer to the Academicians after their unfavorable Report, and refers to it as "prophetic words".

"'You say that Mesmer will never hold up his head again. If such is the destiny of the man it is not the destiny of the truth, which is in its nature imperishable, and will shine forth sooner or later in the same or some other country with more brilliancy than ever, and its triumph will

* This date is an error. Paracelsus was born at Zurich in 1493

† This is the date of Van Helmont's death; he was born in 1577

annihilate its miserable detractors.' Mesmer left Paris in disgust, and retired to Switzerland to die; but the illustrious Dr. Jussieu became a convert. Lavater carried Mesmer's system to Germany, while Puységur and Deleuze spread it throughout provincial France, forming innumerable 'harmonic societies' devoted to the study of therapeutic magnetism and its allied phenomena of thought-transference, hypnotism, and clairvoyance.

"Some twenty years ago I became acquainted with perhaps the most illustrious disciple of Mesmer, the aged Baron du Potet.* Round this man's therapeutic and mesmeric exploits raged, between 1830 and 1846, a bitter controversy throughout France. A murderer had been tracked, convicted, and executed solely on evidence supplied by one of Du Potet's clairvoyantes. The Juge de Paix admitted thus much in open court. This was too much for even sceptical Paris, and the Academy determined to sit again and, if possible, crush out the superstition. They sat, but, strange to say, this time they were converted. Itard, Fouquier, Guersent, Bourdois de la Motte, the cream of the French faculty, pronounced the phenomena of mesmerism to be genuine—cures, trances, clairvoyance, thought-transference, even reading from closed books; and from that time an elaborate nomenclature was invented, blotting out as far as possible the detested names of the indefatigable men who had compelled the scientific assent, while enrolling the main facts vouched for by Mesmer, Du Potet, and Puységur among the undoubted phenomena to be accepted, on whatever theory, by medical science. . . . ."

Then comes the turn of this foggy island and its befogged scientists. "Meanwhile", goes on the writer,

"England was more stubborn. In 1846 the celebrated Dr. Elliotson, a popular practitioner, with a vast *clientèle*, pronounced the famous Harveian oration, in which he confessed his belief in Mesmerism. He was denounced by the doctors with such thorough results that he lost his practice, and died well-nigh ruined, if not heart-broken. The Mesmeric Hospital in Marylebone Road had been established by him. Operations were successfully performed under Mesmerism, and all the phenomena which have lately occurred at Leeds and elsewhere to the satisfaction of the doctors were produced in Marylebone fifty-six years ago. Thirty-five years ago Professor Lister did the same—but the introduction of chloroform being more speedy and certain as an anæsthetic, killed for a time the mesmeric treatment. The public interest in Mesmerism died down, and the Mesmeric Hospital in the Marylebone Road, which had been under a cloud since the suppression of Elliotson, was at last closed. Lately we know what has been the fate of Mesmer and Mesmerism. Mesmer is spoken of in the same breath with Count Cagliostro, and Mesmerism itself is seldom mentioned at all; but, then, we hear plenty of electro-biology, therapeutic magnetism, and hypnotism—just so. Oh, shades of Mesmer, Puységur, Du Potet, Elliotson—*sic vos non vobis*. Still, I say, *Palmam qui meruit ferat*. When I knew Baron du Potet he was on the brink of the grave, and nearly eighty years old. He was an ardent admirer of Mesmer; he had devoted his whole life to therapeutic magnetism, and he was absolutely dogmatic on the point that a real magnetic aura passed from the Mesmerist to the patient. 'I will show you this', he said one day,

* Baron du Potet was for years Honorary member of the Theosophical Society. Autograph letters were received from him and preserved at Adyar, our Head-quarters, in which he deplores the flippant unscientific way in which Mesmerism (then on the eve of becoming the "hypnotism" of science) was handled "*par les charlatans du jour*". Had he lived to see the sacred science in its full travesty as hypnotism, his powerful voice might have stopped its terrible present abuses and degradation into a commercial Punch and Judy show. Luckily for him, and unluckily for truth, the greatest adept of Mesmerism in Europe of this century—is dead.

as we both stood by the bedside of a patient in so deep a trance that we ran needles into her hands and arms without exciting the least sign or movement. The old Baron continued: 'I will, at the distance of a foot or two, determine slight convulsions in any part of her body by simply moving my hand above the part, without any contact'. He began at the shoulder, which soon set up a twitching. Quiet being restored, he tried the elbow, then the wrist, then the knee, the convulsions increasing in intensity according to the time employed. 'Are you quite satisfied?' I said. 'Quite satisfied'; and, continued he, 'any patient that I have tested I will undertake to operate upon through a brick wall at a time and place where the patient shall be ignorant of my presence or my purpose. This', added Du Potet, 'was one of the experiences which most puzzled the Academicians at Paris. I repeated the experiment again and again under every test and condition, with almost invariable success, until the most sceptical was forced to give in.'"

We have accused science of gliding full sail down to the Maëlström of Black Magic, by practising that which ancient Psychology—the most important branch of the Occult Sciences—has always declared as Sorcery in its application to the *inner* man. We are prepared to maintain what we say. We mean to prove it one of these days, in some future articles, basing ourselves on facts published and the actions produced by the Hypnotism of Vivisectionists themselves. That they are unconscious sorcerers does not make away with the fact that they do practice the Black Art *bel et bien*. In short the situation is this. The minority of the learned physicians and other scientists experiment in "hypnotism" because they have come to see something in it; while the majority of the members of the R. C. P.'s still deny the actuality of animal magnetism in its mesmeric form, even under its modern mask—hypnotism. The former—entirely ignorant of the fundamental laws of animal magnetism—experiment at hap-hazard, almost blindly. To remain consistent with their declarations (*a*) that hypnotism is *not* mesmerism, and (*b*) that a magnetic aura or fluid passing from the mesmeriser (or hypnotiser) is pure fallacy—they have no right, of course, to apply the laws of the older to the younger science. Hence they interfere with, and awaken to action the most dangerous forces of nature, without being aware of it. Instead of healing diseases—the only use to which animal magnetism under its new name can be *legitimately* applied—they often inoculate the *subjects* with their own physical as well as mental ills and vices. For this, and the ignorance of their colleagues of the minority, the disbelieving majority of the Sadducees are greatly responsible. For, by opposing them, they impede free action, and take advantage of the Hypocratic oath, to make them powerless to admit and do much that the believers might and would otherwise do. But as Dr. A. Teste truly says in his work—"*There are certain unfortunate truths which compromise those who believe in them, and those especially who are so candid as to avow them publicly.*" Thus the reason of hypnotism not being studied on its proper lines is self-evident.

Years ago it was remarked: "It is the duty of the Academy and medical authorities to study Mesmerism (*i.e.*, the occult sciences in its

spirit) and to subject it to trials; finally, *to take away the use and practice of it from persons quite strangers to the art, who abuse this means, and make it an object of lucre and speculation*". He who uttered this great truth was "the voice speaking in the desert". But those having some experience in occult psychology would go further. They would say it is incumbent on every scientific body—nay, on every government—to put an end to public exhibitions of this sort. By trying the *magic* effect of the human will on weaker wills; by deriding the existence of *occult* forces in Nature– forces whose name is legion—and yet calling out these, under the pretext that they are *no* independent forces at all not even psychic in their nature, but "connected with known *physical* laws" (Binet and Féré), men in authority are virtually responsible for all the dire effects that are and will be following their dangerous public experiments. Verily Karma—the terrible but just Retributive Law—will visit all those who develop the most awful results in the future, generated at those public exhibitions for the amusement of the profane. Let them only think of dangers bred, of new forms of diseases, mental and physical, begotten by such insane handling of psychi will! This is as bad on the moral plane as the artificial introduction of animal matter into the human blood, by the infamous Brown Sequard method, is on the physical. They laugh at the occult sciences and deride Mesmerism? Yet this century will not have passed away before they have undeniable proofs that the idea of a crime suggested for experiment's sake is not removed by a reversed current of the will as easily as it is inspired. They may learn that if the outward expression of the idea of a misdeed "suggested" may fade out at the will of the operator, the *active living germ* artificially implanted does not disappear with it; that once dropped into the seat of the human—or, rather, the animal—passions, it may lie dormant there for years sometimes, to become suddenly awakened by some unforeseen circumstance into realisation. Crying children frightened into silence by the *suggestion* of a monster, a devil standing in the corner, by a foolish nurse, have been known to become insane twenty or thirty years later on the same subject. There are mysterious, secret drawers, dark nooks and hiding-places in the labyrinth of our memory, still unknown to physiologists, and which open only once, rarely twice, in man's life-time, and that only under very abnormal and peculiar conditions. But when they do, it is always some heroic deed committed by a person the least calculated for it, or—a terrible crime perpetrated, the reason for which remains for ever a mystery. . . .

Thus experiments in "suggestion" by persons ignorant of the occult laws, are the most dangerous of pastimes. The action and reaction of ideas on the *inner lower* "Ego", has never been studied so far, because that Ego itself is *terra incognita* (even when not denied) to the men of science. Moreover, such performances before a promiscuous public are a danger in themselves. Men of undeniable scientific education who experiment on Hypnotism in public, lend thereby the sanction of their names to such

performances. And then every unworthy speculator acute enough to understand the process may, by developing by practice and perseverance the same force in himself, apply it to his own selfish, often criminal, ends. *Result on Karmic lines*: every Hypnotist, every man of Science, however well-meaning and honorable, once he has allowed himself to become the unconscious instructor of one who learns but to abuse the sacred science, becomes, of course, morally the confederate of every crime committed by this means.

Such is the consequence of public "Hypnotic" experiments which thus lead to, and virtually are, BLACK MAGIC.

Hermetic Notes.

THE POWERS AND PRIVILEGES OF MAGI.

BY DR. WYNN WESTCOTT, FRA. ROSÆ CRUCIS., F.T.S.

THE title Magus was in common use among the Rosicrucians of Germany, and has been adopted by almost all Hermetic societies and fraternities of students of the schools of Western Occultism, to denote one who has achieved a notable success in the doctrine and art of the Higher Magic. The word appears to have been originally an Asiatic one, and has been most distinctly traced to the Medes; it is related to the Sanscrit *mahat*—great, and Pehlevi *magh*—a priest. In Greek, we find the word *Magos*—a wise man, related to the verb *mageuo* to enchant. In the book of Matthew chap. ii. v. 7, the word *Magoi* occurs, and is translated "wise men".

In modern times the title Magus is given to the leaders of those Rosicrucian Colleges which have been affiliated to the Masonic system: and it is also the title of a high, but not the highest grade of the still surviving non-Masonic Rosicrucian Order. Several years ago some French MSS. came into my hands from a correspondent; they had been in the possession of the late Eliphaz Lévi, and I believe were in his handwriting; there was no claim from him to their authorship, and it is supposed that the assertions and dogmas which they reveal are derived from the Count of St. Germain. I translated the MSS., which was written in very terse and somewhat enigmatic language, and I have altered the phraseology to make the clauses more comprehensible. The student of the Eastern Esoteric Wisdom Religion will detect the analogies with that system, and will be able to set aside what he deems to be exaggeration or distortion, and yet will find much to interest him in this manifesto of a metaphysical and psychic institution running on lines parallel to his own. There are twenty-two clauses, numbered by the letters of the Hebrew Alphabet from Aleph

to Tau, and distributed into three groups of Privileges, Greater powers, and Lesser powers of the Magi.

THE PRIVILEGES.

1. ALEPH. He perceives Deity, and is able to communicate with the Seven Spirits.

2. BETH. He is beyond all suffering, and above all fear.

3. GIMEL. He can influence celestial powers, and can govern infernal ones.

4. DALETH. He is the master of his life and future, and obtains power over the lives of others.

5. HÉ. He cannot be overcome nor weakened by any ordinary human being.

6. VAU. He knows the causes of events now present, of those that have past, and can foresee what shall be in the future.

7. ZAIN. He knows the secret hidden from man by death, his next state, and of his future existence.

THE SEVEN GREATER POWERS.

8. HETH. He knows the secret formation of the Stone of the Philosophers.

9. TETH. He knows the secret of the Universal medicine.

10. YOD. He knows the laws which control the problem of perpetual motion; and the mystery of the quadrature of the circle.

11. KAPH. He knows how nature converts dross into gold.

12. LAMED. He can control ferocious animals, and charm the serpent.

13. MEM. He possesses the Notary art, and the key to Universal Science.

14. NUN. He can speak on any subject with learning and wisdom, without previous study and research into it.

THE SEVEN LESSER POWERS.

15. SAMECH. He can at a glance discover the secret thoughts in the heart and mind of any man or woman.

16. AIN. He can compel a man or woman to be sincere with him.

17. PÉ. He can foresee such future events, as are not dominated by a higher adept than he himself is.

18. TZADDI. He can give at will wise counsel, and efficacious aid to one deserving this assistance.

19. QOPH. He is never miserable even in adversity.

20. RESH. He never loves nor hates immoderately.

21. SHIN. He possesses the secret of wealth, yet is never lavish nor impoverished.

These three series of Sevens are fitly completed by the Tau—final letter of the Hebrew alphabet.

22. TAU. He can influence the elements of nature, cure maladies, and arrest dissolution.

Additional Notes.

The Western School of Occult Knowledge has many points of agreement with the Wisdom Religion. A very curious old Rosicrucian MS. passed through my hands a few years ago: it gave a new rendering to the initials I. N. R. I. the Christian meaning of which is known to all, and which has also several Alchemic significations, such as :—

Igne Nitrum Roris Invenitur ("By Fire the Nitre of the Dew is discovered").

Iammim Nour Ruach Iabeshah; the Hebrew for ("Water", "Fire", "Air", "Earth").

Igne Natura Regenerando Integrat ("Nature renews, in Regenerating by Fire").

Igne Natura Renovatur Integra ("By fire Nature is renewed in its entirety").

The rendering I now for the first time publish is *not* a simple use of initials, but the straining of the symbol shows the greater desire of denoting the doctrine :—

I Ntra *vos est* Regum De I ("The Kingdom of God is *within* you").

This seems to me a clear acknowledgment of the Higher Self *within* a man, which, if the Man render himself sufficiently pure and spiritual, can communicate with Powers above him, and to him Divine.

The same MS. also gave this reading :—

In Nobis Regnum Intelligentiæ ("The Kingdom of the Intelligence is in Us)".

From the same source comes also the following epigram :—

> "Force arising in the North passes to the South.
> Intelligence arising in the South passes to the North.
> Initiation arising in the East passes to the West."

Har-dwar; or, The Mysteries of the Himalayas.

(Continued from p. 30.)

WHEN I came to my senses, I found myself in a cavern upon a bed of dry leaves, a block of wood burning a little way from my feet, myself wondering that a spark from the log had not set the dry leaves on fire and myself as well. I threw a glance around me, but nobody was there. Was the cavern inhabited? It must have been so. At the entrance I could see a bed of Rama Tulasi (*Basillicum album*), evidently the result of human attention. None but a man would have lighted the fire near my feet—prepared the rude bed upon which I lay; the man perhaps away for a while to look to the necessities of his forest life. I was not left long in suspense. Human footsteps rustled in the dry leaves in leisurely motion, and before a minute passed I saw in front of me the figure of a Bava Yogi, all smeared with ashes. What a joy it was to look at that glorious forehead! The eyes scarcely moving or wandering about, the index of a concentrative mind given up to abstractions. I was not allowed to amuse myself long over that passive expression, for the Yogi, to my great surprise, accosting me by my name, asked me in a melodious voice, "Child, how do you feel? Will you eat something after your eighty-four hours' sleep?" "Eighty-four hours' sleep!" echoed I, "And where was I all the while? Upon this bed and near this fire! Please say where am I now? How far away from Har-dwar? Who saved me from death? Was I not locked in the embrace of death—my knees broken, a cobra twined round my neck, myself fainting?" And without waiting for his answer to any of these inquiries, I went on putting him a dozen more, and then stopped out of sheer exhaustion.

The Yogi felt much interested by these series of questions, and answered me with a smile on his lips, "How do you say; you were locked in the embrace of death? Is the savior of your life, the same thing as death?"

"What!" said I, "a serpent twined round my neck the savior of my life!"

"Listen, child!" said he, "I saw thee in Brahmaranya, in the vicinity of Har-dwar, as thou layest senseless, with a cobra twined round thy neck, hissing at a panther that was prowling round thee to feed on thy flesh. Had it not been for the serpent thou would long since have been converted into the tissues of a wild panther. As I passed by thee, I saw the danger of thy position and I brought thee down safe into this my cavern." "How", said I, "could you save me from my danger? Were not you afraid of the panther and the serpent? Oh! I have to thank you as the savior of my life, if I am really alive and this is no post-mortem dream."

"Afraid! dream!" ejaculated he, "I might as well be afraid of myself and believe I am dreaming, even though it is but a very few years since I have felt the line of demarcation between dream and wakefulness. What people call dream in sleep, I call the dawn of wakefulness, and what they call wakefulness I call a dream. And again, why should I be afraid of 10,000 serpents and tigers, if I breathe in them and they in me? Now here in my cavern you are for the last eighty-four hours, seventy miles away from Har-dwar, since I picked you up."

"Am I seventy miles away from Har-dwar? And how many days did

it take you to bring me here, in this thick Himalayan forest? Surely there is no railway here?"

"How many days?" said he, "and why not moments? It would have taken me an equal time to bring you here whether from Har-dwar or from the other end of the world. But stop this prattling. Do not you feel inclined to eat something? Say! what would you have?"

I was confused beyond all description by the curious and mysterious answers that he gave me, and yet I could not make up my mind not to believe him. I requested him to give me something to eat which would appease my hunger and do me good. He went into a corner of the cavern and brought me a few roots, the like of which I never in my life had seen before. He peeled them for me, and gave me to eat, saying they would give perfect nourishment both to my body and mind. I need not enter into any further details of this my repast, save that I liked it. My meal over, I begged of him to give me some water to drink, and this, too, he gave me in a cup of leaves. How sweet and refreshing the drink was! Could it be the leaves that made it so?

After this simple but substantial repast was over, I felt very much refreshed, and the intense curiosity that the Yogi had excited within me by his mysterious ways of speaking and the marvellous things that he said, stimulated me to put him further questions.

"May I ask you, Guru Maharaja", said I, "whether you were serious when you said to me that you brought me here from Har-dwar in a few moments, and that you were not at all afraid of wild beasts and poisonous reptiles? I cannot comprehend at all what you desire me to understand, by saying you breathe in them and they in you."

"Child", said he, "to give you a clear idea of these my expressions, means to expect one who does not know anything about elementary numerals to follow higher mathematics through all their complexities. Would not one of your ancestors who knew nothing about electricity, have been surprised to hear you say that you had means to communicate with your friends at the Antipodes, even as you are at a loss to comprehend how I could save you from danger and bring you here? A serpent! A panther! And what are they? Why do they exist? Are they meaningless creations? Are they not the results and fulfilments of grand laws working to exhibit the relations of Maya (Illusion), to Para-Brahma (Eternal Existence); and of spirit to matter? Before Newton propounded the law of gravitation, working amidst suns, and moons, and stars, did it not bind man, animals, and their belongings in this planet to the earth, and the respective Creations in each of the innumerable planets to them? Did apples then not fall to the ground because man did not inquire why? Did earth not revolve because man could not reconcile at first the idea of the revolution of the earth, with the fixity of the polar star? Oh rigidity of human mind! It can comprehend at last the perpetual motions and changes of positions of innumerable bodies through space, each millions of tons in weight, and would not pause to reflect, before not believing, how a boy a few quarters in weight could be brought to this, my cave, from Har-dwar. The laws that bind spirit to matter, to living organic existences, to light, heat, electricity, and magnetism, and numerous other manifestations of visible or invisible forces, known or unknown to science, do exist and do work, without caring a jot whether the objects they act upon feel their influence or not. When you put a stone in a sling and aim at a bird, does the stone know that it is under the influence of the combined forces of thy will, arm, and gravitation, or the resultant of these combined forces, when let loose, and though it strikes the bird, has it any power to perceive the aim for which it was let loose? So are these panthers and serpents, even thyself in a state of forgetfulness. They are so many living things, existing and evolving under the influence of certain definite laws as mere objective beings, work-

ing their aim, but knowing it not with the same degree of lucidity. Living a life, but feeling it not with the same degree of consciousness. The only difference between you and the stone, or the panther and the serpent, is that they are objective creations, with no power to perceive their subject, while you, though objective, have in you a highly evolved germ of consciousness, to see thy subject—feel its identity in that germ, to assimilate thyself to it, to get over the forgetfulness, during which thy consciousness of the real is lost in the force and feeling of the unreal. However, I do not want to encourage in you a blind faith in my words. I have an aim in bringing you here, which would be far from fulfilled, if I went on talking to you in a language, which though a language of conviction to me, would not be the same to you, a child of the 19th century to begin with. Suffice it for you to know, that the fruit of the tree of knowledge is not forbidden, nor if eaten, brings any curse upon one who gets filled with it. And I am no Mara, if I tell you that as soon as you are better, I shall expect you to speak out to me your resolution, whether you seriously desire to eat the ripe fruit of the tree of knowledge; and your leaving home and coming to Har-dwar with a view to know better about yourself, was based upon no wavering curiosity. In the meantime, I will see that you enjoy your new surroundings, and that you may not feel lonely and wanting in anything, you will have a companion with you, who will look to your comforts. She will soon be here. I leave you for the present, but shall see you again, when you are prepared to give me a decisive answer, whether you really mean to study in these forests, instead of desiring to go back to your home in Valod. I knew your father, when he was alive."

So saying, he left me abruptly, in a state of intense perplexity and curiosity of mind, to wait for a "she" in that cave, in a Himalayan forest. Who she was, whether young or old, I could scarcely imagine.

Left to myself, alone, I began seriously to wonder whether this was no dream. Was I in some place of enchantment? The Bava Yogi accosts me by my name; says he brought me here from my dangerous position near Har-dwar, in a few minutes; knows why I left home and came to Hardwar; knew my father, when he was alive—the father whose likeness I saw above the waters of Nilganga at Har-dwar. Surely all this is too much to believe! Who would awake me from this dream? The log at my feet burns brighter and brighter as the heat of the sun raises violent breezes in these shady forests. The log cracks and emits sparks in response to the more free supply of air, and one of these sparks falls on the toe of my left foot. It settles there and I get up to brush it off, to alleviate the smart it caused me. The pain makes me feel it is not quite a dream, even though it may be something like it. The wind blows more and more violently. I hear the tremendous rustle made by the waving of innumerable branches in that thick forest which drowned the melody of forest birds. Oh, how ominous that noise is, deep in its solemnity, and terrifying in its fierce whistling! Half afraid lest a few sparks more would set my rude bed on fire, weak as I was, necessity compelled me to no longer mind the injury to my knee; but to get up, and remove my bed to a tolerably safe distance from the fire. While engaged in this busy process for personal safety and comfort, I hear a tremendous crash near the entrance of the cave, the whole cave shaking as if in an earthquake. Issuing from the cave, I see the trunk of a full-grown Shekta (*Cassia Taura*), which had grown on the left side of the cave, lying uprooted, by the fierce winds. I said to myself: "It is terrible to be alone, in these storms, and to hear no human voice, but the howling of the winds, now and then modified into groans and moans. Who is that she, who comes not yet?"

"Here I am, guest", answered a female voice, from behind, peeping over my shoulder and saying, "Guruji has sent me here to make you as happy and comfortable as the provisions in our cave and the flowers and

fruits of our garden, can make you. You are but to ask, and you will have it. I am at your service till Guru Maharaja returns."

Never did I hear words issue out of prettier lips, and with such sweetness and charm about them. A silver bell would not ring with more sweetness and harmony. Her stately figure corresponded exactly with the length of the syllables which she uttered, and if beauty was to be seen in a forest, a beauty to be my companion before the Bava Yogi returned, I could not have aspired to the company of a lovelier being. But how was she there? She, who would have graced a royal palace of the most powerful of the Oriental monarchs, the color and softness of whose skin reminded me of Champaka flowers? She in a forest, clad in white garments (Val-kal) prepared out of the barks of trees, her figure exhibiting more of a pious life, than a life ordinarily presupposed on the part of earthly beauties! The dimples on her cheeks where I almost imagined the light of the sun was reflected as if by a concave lens, showed that the skin was as transparent as china. How rosy and tender must be the flesh that lay covered beneath such skin! The little mouth, rimmed with thin lips, put to shame the little flower of lotus, which she bore in her breast. The lips scarcely parted till she, half enjoying my bewilderment at her charms, opened them, saying, "Guest, the wind is high, and the dust raised by them, has half-blinded my eyes; let us go into the cave! Guruji has instructed me to take care of you during your illness and to stay in this solitary place; and it would be a miserable failure of my duties to start with, if I let you stand thus, exposed to these forest winds."

She said this, and I was bewildered the more at those charms, that spoke twice, now that, as the little mouth was open for a minute, I could see there two strings of pearls, one above the other, which I could scarcely make up my mind to call by the name of teeth. Could there be gelatine and carbonate and phosphate of lime in them?

I answered falteringly, "This place is no longer a solitude to me. Now I would find any dark corner in this thick, extensive and ominous forest, peopled with innumerable charms and comforts, now that I know so sacred and superb a beauty as yourself, is a denizen in this forest."

U. L. Desai, F.T.S.

(To be continued.)

PATIENCE!

Let no man think that sudden in a minute
All is accomplished, or the work is done;
Though with thine earliest dawn thou should'st begin it—
Scarce were it ended with thy setting sun.

What can we do? on whom the unbeholden
Hangs in a night with which we cannot cope,
What, but look Eastwards and with faces golden
Speak to each other softly of a hope.

"St. Paul." E. Myers.

A Conscious Universe.

THE most mysterious power in Nature is without doubt that which we call Consciousness. It is quite distinct from Knowledge, as is evident when we examine into the silent activities of Nature. For we can trace its presence in the interaction of material atoms having no apparent knowledge of, and yet acting accordingly to, definite and innate impulses. The main sweep of evolution in Nature must be the progress of some conscious power, because we find affinity to be the directing agent, and for this to act there must be a consciousness of some kind in the action. In man we have every atom of his physical body alive with intrinsic feelings which direct and change their mutual combinations, often into seeming inharmony, but always with a general prescience of a common end to be attained. In fact a great deal of the mystery which shrouds the necessarily superficial conclusions of science would fade away could we but bring the full meaning of this occult power to our actual knowledge. The present essay proposes to attempt this; and while so doing no claim is made to any special originality of thought, but merely to re-set truths of an older age in modern ideas.

Let us begin with a definition of Consciousness and then proceed to explain its meaning and *raison d'être*.

Consciousness is Truth in Motion.

To the thorough sceptic this definition will hardly seem to advance us much, for he will at once ask what is meant by Truth and where is it to be found? To answer this question we must plunge into the profound depths of metaphysical conception which we find in the bygone wisdom of the East, and notably in the Wisdom Religion. We must force our way through labyrinths of speculation until we reach the apex of thought, where the Infinite resolves into the details of a Universal Mind. To do this, we bind the changing forces of the intellect firmly together with a chain forged by modern science and called the correlation of forces; and we then behold the Universe as a mighty UNIT of manifestation. The logic of cause and effect necessitates a cause to this manifestation; while the attribute of universality with which it is endowed requires that both Cause and Effect should be one and the same essence. From this we argue that the one as cause differs from the other as effect in the same way that the appearance of a thing differs from the thing in itself. To us this glorious universe of Life is real, and we must assert that if it is but so in appearance, its cause must of necessity be a Reality. The appearance of

that which is real, is that of Truth, and here then we come upon that verity which figures in our definition.

It is One, it is All, and is the cause of the All manifesting as a universe.

Much has been said by other writers about this mysterious cause, but, at the risk of being accused of repetition, we must tackle the mystery once more. In the first place we will place it in its proper relation to its manifestation, and, to be brief, we say that in a world of change that which is the Reality can never alter. This at once forces upon us the conception of a Truth which never changes and a universe whose genesis is change. The first, therefore, is to us passive, and because passive, latent. The latter is the former in its active state. But, because Truth is ever the same, its activity is only an appearance as the positive assertion of latent power. In our daily experiences we find that the external aspects of things are masks, covering the real springs of Life. So it is with the Universe taken as a whole, as well as with its countless component forms; it and all are but the outward appearance behind which lies the ever passive Truth.

There is a popular saying which bids us seek Truth at the bottom of a well, hinting in this homely way at the impenetrable mystery which hangs around it. Philosophy by boldly approaching it discovers it to be a tangible darkness before which the mind shrinks, crushed out of self-recognition by finding it outside the circle of life altogether.

How does the Reality become the matrix of the Universe? To this question there is but one possible answer, namely:

It appears unto itself.

A conception of what this means may be had by referring to our own minds and considering the production of a thought. For this purpose we must clear the mind of all consciousness and reduce it to a blank. In this way the Thinker annihilates, for himself, the world. Let now an idea waken into activity the mental coil, and we bring out of a seeming nothingness an embodied thought. This appearance in the mind of form in the shape of the complete mental representation of an idea, furnishes us with a good example of the appearance of the Reality as a formal universe. The Thinker is undisturbed, unchanged, and unmanifested; it and the Reality resemble each other in this respect, and both render visible that which was latent power. The mind is the same mind unchanged in potential; the Truth by its manifestation is still unchanged in truthfulness. Unchangeable, it must be passive or latent; because passive, it is non-existent from the point of view of a living being; and because of these characteristics it *is* not its manifestation. Yet because it is all, the manifested Universe *is it*. Because it is One so is its appearance. It is Truth of which the appearance is an apparent Truth from whence it is evident that the only possible result of manifestation must be an active consciousness of self as Truth apparent to itself which, as representing a universal unit means, ABSTRACT CONSCIOUSNESS, which is the characteristic both of the mind of man and of the reality which lies behind the Universe.

We have now reached to the foundation of Life, and we will pause to assure our footing. In the first instance we were led to the conception of the Universe as a Unit of manifestation by the representations of science in its law of co-relation of forces. Metaphysics then became our guide and showed us the ultimate character of this Unit to be a universal consciousness. Falling again under the hand of science we shall combine the metaphysical with the God of matter "Energy", and call it the Substance of the Universe. It is this capacity, this power to manifest, that we must now inquire into. Abstract Consciousness forms the occult basis of phenomenal existence, and gives us a clear conception of an ideal pantheism in the pervading influence of a universal conscience which permeates, with its passive substratum of potentiality, every possible form or shape, from the ethereal beings of the ideal plane, to the gross materials which make the heavenly bodies and densify into worlds. We now require the natural basis of life, and the appearance having been established, we ask what is the natural form which it takes?

This we find in the following chain of reasons. The appearance is the change of truth from its passive to its active realisation. Change from a homogeneous infinity of rest results in absolute motion. Therefore the act of appearance of the One Reality is absolute motion. *Per contra*, as absolute motion is only the apparent activity of Truth, all life is simply an illusion. As positive power veils with its activity its source, absolute motion must be the garment of Truth. But this latter being non-existent to life, can only be clothed in its appearance which we, have seen to be Abstract Consciousness. Therefore Abstract Consciousness is shrouded in absolute motion and the two together are to each other as a Universal Soul and its manifestation. They form by their union the phenomenal universe, lying behind the manifestation of finite forms as their foundation, cause and sustainer.

Abstract Consciousness pervades with its *appearance of reality* every object we can see or touch. It does so through the power of motion. But we have still left undefined the spring of life. If we can say that it is made up of conscious motion, we have not thereby defined the impulse which shall free this spring and set it in movement. What we require is that same vitality which materialist thinkers of known ability have so skilfully been compelled to vouch for in the article of the April number of *Lucifer* entitled "Kosmic Mind". It is the impulse to life, in the sense that it gives the first start to activities which, once in motion, develop the vitality of the laws within them. As a universal power, it is the same for every manifestation, from a God to a stone. In the beginning the predetermined intention on the part of the Reality to appear, was the impulse which brought its appearance into being. We are obliged to predicate this much of a manifestation which exhibits the power of reason in the shape of man, whose reasoning potencies all help to make up the grand total or unit of manifestation. In other words this means that beyond the latent cause, or

one with it, there is a reason which we must call the Reason of reasons. Lying as it does outside the circle of life, it has no possible form and can never be appreciated in itself by a positive reason. But we may explain an appearance and thus get at the character of the dynamic power which lies in a first Cause. This we have shown to be the Self-realising-Self, which the development of our thesis permits us now to call a positive activity sprung from an impulse to self-consciousness. This is the form in which the Reason of Reasons appears. The *Reality* of this supreme reason appears as abstract consciousness active with absolute motion. In this impulse to self-consciousness we have the Germ of Life. In its simplest form of activity, life is just an effort to manifest itself to itself, careless and indifferent to anything outside of its own magic circle of self-dom. When latent, the germ has drifted into the unknowable realm beyond the manifested plane and lies "perdu" as the Reason of reasons. But when positive it becomes the foundation of every appearance of reality though distinct from the appearance itself. It is the Reason of reasons ever endeavoring to realize its own meaning and, in its purity and singleness of purpose, resembles, when active, the flashing of a crystal looking-glass in which the act of reflection is one and universally the same, while the expansion of consciousness and energy which immediately follows (in scientific language we might say "exudes from the germ"), differs with every change of life. The Will of Man owes the power which lies at its disposal, and which at the same time *is* the *self* which disposes of this power, to this impulse to the self-realisation of an abstract consciousness. This is that which comes to life in him as a consciousness of Self or "I am I", and is common to him as a man, an animal, a vegetable, a mineral, an atom of matter or an angelic Spirit. It is evidently first apparent as a blind force seeking the light of self-perception and from this it arises that we are often puzzled by the appearance of an apparently unintelligent energy, known to us as the law of necessity usurping the control of the Universe.

Man, as a personified Will disposes of a certain amount of vitality which we may regard as abstract and as existing in itself. It is latent as the Reason of Life. It is active as the initial impulse to life. And as an impulse it merges into its manifestation as conscious activity. This Abstract Power represents the aggregate of atomic impulses to self-manifestation in the physical body, each of which atoms, as will be shown in a future essay, is a concentrated idea possessing many possible interpretations. So that if we, by some mechanical means, were to increase the sensitiveness of the nerves, fibres, etc. of the body, we should become more emotional, because our potential of sensibility would be heightened by the presence of a stronger impulse to conscious activity.

The world of matter, with its successively developed four kingdoms of manifestation, is in all its many phases of activity an atomic evolution. The whole world and all upon it represents a unit of manifestation which

possesses a unit impulse towards the production of self. This determination to self-realisation is in its unit power the collective impulses of every atom; and as these change in obedience to the germ of life within them, and as their change is in the direction of the manifestation of self-consciousness, we are able to see why evolution has successively risen in the scale of conscious life; and we are able also from the same data to postulate a corresponding change in the Grand Impulse to Life which synthesizes our globe. And this change in the synthetic impulse must also affect, in a reflex manner, the general aspect of the earth and earthly life, bringing them together in their diversity of manifestation to a general level of conscious development, each degree of nature maintaining of course its own particular kind of consciousness.

The more extended the consciousness, the greater will be its impulse to realization and this is true both of natural and animal consciousness. But in Man the impulses to action are synthesized within by an Ego which we may call the Thinker. To this, the real Ego, the acquisition of Knowledge comes in the shape of an increased impulse to self-realisation which re-acts on his inner being as increase of conscious life with all the attendant advantages which may be derived from the enlargement of the perceptive faculties. Knowledge enlightens the mind in a specific manner but, as we have shown, it also has the effect of increasing our vitality so that, as in many cases, the mind may actually consume the body.

Invigorating our perceptive powers and enlarging and deepening our intellectual faculties will result in putting back the threshold of consciousness, and will, at the same time, increase the vitality of the real Ego.

The changes and occurrences which happen to us in our daily life, furnish us with barometric readings of the state of pressure of the life impulse. These as occurrences are the operation of vitality as a blind and unintelligent power whose one effort is manifestation or "to acquire light". But when these same occurrences are looked at as accomplished facts, the energy of manifestation becomes a conscious one, which, by manipulating our own consciousness, we may also regulate, and thus indirectly effect the after-mentioned barometric pressure of the vital system.

We have now explained the full meaning of our definition of consciousness. And to sum up what we have said we find that Active Truth is subdivided into three principal acts. The first is the appearance of the activity, or Consciousness. The second is the activity of the appearance, or Motion. The third is the impulse to this appearance and to its activity. It is the Creative Logos, the Reason of reasons, the source of consciousness born from the contemplation of Truth by itself, and of an activity conceived in the depths of the Unknown. In another essay we will trace the progress of this Universal Consciousness from its ethereal unity of essence through its successive condensations, until it reaches the degree of life which manifests as world-stuff on the physical plane.

THOS. WILLIAMS, F.T.S.

The Barisal Gun.

II.

[We reprint from the last number of the *Theosophist* an article on a most interesting and mysterious atmospheric phenomenon called the Barisál Gun, the discussion of which was begun in the *Theosophist* and *Lucifer* for September, 1888, by Colonel Olcott.]

THOUGH nearly two years have passed since the Asiatic Society of Bengal issued a circular and organized a system of close scientific observation, the mystery remains as inexplicable as ever. Apparently it will ever remain so to those who confine their research to the theories and methods of physical science. If it is ever to be solved, it must be by the efforts of occult students working on the lines of the theory of the multiple constitution of all Nature.

In the opening essay the several theories of men of science were passed in review, and all pronounced inadequate on scientific grounds. For the information of new subscribers who may not have seen what was before written, let me give a few facts. At the town of Barisál, on the banks of the Beeghaye River, and elsewhere in the Gangetic Delta, have been heard, sporadically, and without traceable cause, since time immemorial, loud detonations like cannon-shots. While at Barisál, I heard them myself one evening, and thought them a salvo of artillery, fired within the distance of a half mile or mile. The sound is like nothing else in Nature; it is neither a rumbling, a crashing, nor a roaring; hence neither like the sound of thunder, the sea beating upon a strand, the fall of forest trees or buildings, nor the effect of gusts of wind rushing into caverns or through rugged cliffs. They are like gun-fire and nothing else in the world. Like the roar of large ordnance, too, not like the ring of a howitzer or a cannonade. I heard seven successive reports with brief intervals between, but they occur without any regularity, at different seasons of the year, at places widely apart in and about the vast alluvial plain of the Gangetic Delta, and coming from different points of the compass.

Five theories have been offered to account for them: *viz.*, I. Surf-beating upon the shore (sixty-five miles away as the crow flies). II. The breaking down of river banks (of alluvial soil, free from rocks, and only a few feet in height). III. The firing of bombs by natives (a childishly weak theory in view of the facts). IV. Subterranean or sub-aqueous volcanic or seismic agencies (a theory at variance with all the geographical features of the Delta). V. Atmospheric electricity (a theory based upon no observed facts and no recognized laws of electrical action).

The Asiatic Society, as above stated, duly issued a circular, and the Honorary Secretary has now kindly sent me the reported results. Fifteen forms were filled up and returned to the Secretary. The observations were made at Khulna, Barisál, Moyapore, Narainganj, Noakhali, Harispur and Daulat. None of the reports refer to the same day, nor to the same hours, while the same observer would hear the "guns" at dates considerably apart. These plainly indicate that the "guns" are not waves of sound travelling over wide areas, but heard at isolated places: hence going to discredit the theory that they are due to the beating of surf-rollers upon the beach of the Bay of Bengal. The reports agree as to there having been cloudy or rainy weather at the time the sounds were heard or during the previous twenty-four hours. They seem to be independent of the wind, being heard as well against as with it: in one case while a strong wind was blowing from S.W. the "guns" were heard from S.S.E., as they had been two days before when there was a light wind from S.E.

All the observers, save three, negative the theory that the "guns" are due to electrical disturbance, and all, that they are dependent upon the state of the tides in the Bay of Bengal or in the rivers. In the case for electricity, Mr. Rainey says thunder was heard before and after the sounds; but the thunder came from the S.E., while the "guns" were from the S.W. Though one observer, Mr. Waller, heard more "guns" on four days about the middle of August than on all others together, during which period there was disturbed weather at the head of the Bay, yet it is also noticed that they were heard during a period of calm weather, which again militates against the surf-roar theory. A river-steamer captain gives his evidence strongly against the theories of the sounds being caused by the falling of the river-banks and by bombs—therein corroborating the opinion expressed by myself in the former article.

Finally, the Committee of the Asiatic Society unanimously declare against the theories of volcanic action and of the action of tides upon the shoal called the "Swash of no-ground". They think the most plausible opinion thus far advanced is that the sounds may be "connected with the river banks, and that their frequent occurrence during two or three days immediately preceding the arrival of disturbed weather from the Bay of Bengal, may be attributed to the atmosphere being highly charged with moisture, and the comparatively calm weather which occurs at such times". Which, under favor be it said, is about as pretty a case of *petitio principii* as I ever met with. Though the "guns" have been heard since several hundred years, and were never connected either by the native farmers, boatmen or seamen, with bad weather in the Bay; though they have been heard at all seasons of the year, in fair weather as in foul, from the southward and northward, and over a wide stretch of the Gangetic Delta—we are now asked by the Committee to accept their theory above stated. For my part, I decline; and I find the view very reasonable of Babu Gaurdás Bysack, a member of the Committee itself, that the sounds

cannot be due to their transmission by the river banks, since there are many other river banks in other parts of the Ganges where similar sounds are *never* heard.

One very curious fact crops up in these reports. Mr. Waller, riding up to his house and coming within fifty yards of the steps, *did not hear the "guns", while his bearer, standing on the steps waiting for his master, did hear them.* Does this fit in with either of the physical theories under discussion?

It is not my purpose to attempt any definite solution of this acoustic problem: I confine myself to the easy task of following the materialistic scientists through their speculative flounderings and showing their failure to come to any better hypothesis than the "superstitious" one of the "ignorant natives", *viz.*, that the Barisál Gun is a phenomenon connected with the agency of elemental spirits (*devatas*). It is as valid a case for speculation as either of the others. At Barisál itself, the vortex of these phenomena, no change has been made in public opinion since the date of my previous reports, for Babu Aswini Kumar Datta, my learned correspondent, writes me under date of 23rd March: "We have not yet succeeded in finding out anything new about the Barisál Guns. All surmises and conjectures about them are known to you."

It must be noted that a variety of puzzling atmospheric acoustical phenomena are heard in different parts of the world, some like the Barisál Gun, others quite different. From the (Calcutta) *Statesman* of 11th January, 1890, I take the following:—

"Various theories have been propounded from time to time to account for the phenomenon commonly known as the 'Barisál Guns', but so far as we know, none of them can be said to offer a satisfactory explanation. It is well known that this mysterious booming is not peculiar to Barisál, but has been noted in Cochin China and in certain islands in the West Indies. There seems, however, to be some difference in the sound heard, some authorities stating that it seems to proceed from a thousand Æolian harps, others that the noise was like that of the bursting of a huge bladder or like the booming of guns at sea, and in some cases it was compared to a humming similar to that which a locomotive sometimes makes when blowing off steam. Travellers who have visited Trinidad have been much struck with these unaccountable sounds, and a correspondent who has devoted some attention to the subject refers us to some works in which the matter has been widely discussed, *but with no definite results.* In an account of his trip to Monos, an island near Trinidad, Charles Kingsley describes the peculiar sensation caused by an unearthly sound which, like those of the Barisál guns, was from seaward. He writes: 'Between the howls of the wind I became aware of a strange noise from seaward—a booming, or rather humming. It was faint and distant, but deep and strong enough to set one guessing its cause. The sea beating into caves seemed, at first, the simplest answer. But the water was so still on our side of the island, that I could barely hear the lap of the ripple on the shingle twenty yards off; and the nearest surf was a mile or two away, over a mountain a thousand feet high.' He then mentions that on bathing the next day during a perfect calm, the same mysterious booming sound was heard, and it was generally ascribed to the drum fish, which we are told is almost as mythical as the Australian bunyip and 'is answerable for a number of vague and inexplicable submarine phenomena'."

Of course, the interesting fact in all these observations is that the cause of the acoustic phenomenon *is always a mystery*; it cannot be traced to known physical causes. So that when we take them all into consideration with the Barisál Gun, the theory of the action of elemental spirits is strengthened, while that of physical action is much weakened. Only an Irish Echo could be expected to convert surf-beatings or slumping river banks into the sound of "a thousand Æolian harps", or that of "a humming similar to that which a locomotive sometimes makes when blowing off steam". And not even the best echo ever heard by Lady Wilde, Douglas Hyde, or my friend William Yeats, could climb over a hill a thousand feet high, on a clear sunshiny day!

One unanimous conclusion of the Asiatic Society's Committee is hard to understand: they think, as above stated, that the "guns" may be attributed to the atmosphere "being highly charged with moisture, and the comparatively calm weather which occurs at such times". But is it not true that reports of gun-fire are sharp and clear under a perfectly clear sky, but indistinct, and attended by a long-continued roll like thunder, when the sky is cloudy? And is not the rumble of thunder due to reflexion from the clouds? Now, since the Barisál Guns are not rumbling noises, but distinct booms as of cannon, what physical basis is there for the acoustic theory the Committee have put forth? It is affirmed as a scientific fact that during a shower of rain or snow sounds are greatly deadened. If the soil of the Gangetic Delta between Barisál and the Bay of Bengal were hard, dry and of a uniform character, and rested upon a continuous stratum of rock, then we might more readily accept the theory that the "guns" under discussion were explicable upon the theory of an echoing, or rather conduction, of the crash of surf-rollers upon the shore of the Bay. But the fact being that the whole vast plain is a deposit of alluvium of great depth, intersected by a network of rivers and rivulets zig-zagging about in every variety of curve, and leaving nowhere even a straight water-course or offering a foot of resonant hard dry ground, that supposition seems in conflict with the known basis of acoustical science. Sir David Brewster tells us, and all other experimentalists confirm him in saying it, that the difference in the audibility of sounds that pass over homogeneous and over mixed media is sometimes so remarkable as to astonish those who witness it. The insuperable difficulty in accepting the theory of echo in this case is that it does not fit in with the facts—atmospheric, geographical or geological. The breaking of surf on a shore is a fixed phenomenon, sure to recur with every repetition of the same conditions of weather in the Bay. If therefore, the "guns" heard at so many widely-separated points in the Delta, were due to the echo of the surf-booming transmitted between the banks of the many mouths of the Ganges, *they should always be heard at the same places when there was heavy weather at the head of the Bay;* and, as the surf-beating lasts as long as the stormy weather, there should be an unbroken succession of "guns" heard

throughout that spell of weather. But this is not the case: quite the contrary; a single "gun" or a series of a half-dozen, more or less, may be heard at Barisál or some other place, on one or more days in a given year, and *not again throughout the whole twelvemonth*; or they may be heard somewhere else and not there at all that year, though they had been in the previous one, or may be in the one following. Nature does not indulge in such vagaries. And what is a very strange and suspicious circumstance, the "guns" may be heard by one person and not by another a few yards off! Does this not go rather to support the hypothesis that the reports of the mysterious artillery are of an elemental spiritual origin, sometimes reaching the inner auditory sense of an individual who is momentarily sensitive to akasic vibrations, and heard only then by him? If not, then where is the fresh physical theory which will not break down under even so imperfectly close a study as we have given to the several tentative hypotheses recorded by the Asiatic Society of Bengal? The Committee place most value upon the report of Mr. Manson, an official who has lived many years in this Delta and heard the guns in August-October, 1875, in the Nokhali District in 1878-79, in the cold-weather season, and at Barisál in 1876, in the latter part of October. Mr. Manson favors the theory that they are echoes of masses of river-bank tumbling into the water or due to other local sound-producing causes. But the objection is, as above noted, that the "guns" come sporadically, in all times of the year, never regularly, never so as to be expected, nor invariably when masses of the river-banks erode—"as usually happens when the ebb is running out". The tabulated digest of returns from fifteen observations given in the Committee's Report, shows that the "guns" were heard five times during the ebb-tide, six times during the flood, three times at high tide, and once at half-tide. There appears, then, to be no necessary connexion between the "guns" and an ebbing tide—when the caving of the banks is most common. And so it is but too evident that I was strictly within bounds in saying at the commencement of my present article that, despite the Asiatic Society's best efforts, the mystery of the weird Barisál Guns is as unsolved as it was before this research was begun, and as it has been within the three or four centuries that have slipped by since our present local traditions took their date.

Having thus exhausted the subject on its physical side, I shall in a third and closing chapter discuss the subject in its relations with occult dynamics.

H. S. Olcott, P.T.S.

Edison.

[FROM A THEOSOPHIC STANDPOINT.]

ONE of the leading minds of the day is, beyond dispute, that of Thomas A. Edison, whose inventive powers have dispelled for ever the secrets of the darkness and the silence, and rendered it possible for the fugitive personalities of men to speak even after death—a more agreeable and faithful perpetuation of their memory than the cold and expressionless tombstone. This arch-magician of inventive science captures and imprisons sound upon an innocent looking disc, where it remains in profoundest silence until some controlling will sets it free—a modern Ariel, to fly at the bidding of the master to the uttermost ends of the earth, in the dulcet tones of beloved voices long, perhaps, hushed in their last sleep, or in the strains of musical instruments which once were deftly manipulated by skilled fingers long since crumbled into dust. Here, indeed, is an annihilation of time and space, all brought about, after intense study and repeated trials and experiments, by the unremitting labors of one man's brain and fingers. Such an inventive genius as that possessed by Edison, is a diamond of the purest water, and the mind which it sways, as with the wand of a magician, radiates in potent and penetrative clearness like an electric beacon set on high.

Mr. Edison does not court, but rather avoids, that admiring notice the public is prone to thrust upon those who transcend, in their own especial way, the common level. Nevertheless, one so distinguished by nature, as he is, above the mediocre majority, becomes a sort of public luminary, and thus passes measurably out of his own possession into that of the admiring world. It is impossible to read the smallest or most meagre accounts of him without being struck with the qualities of brilliant clearness, penetration, and subtle directness of mind he displays. He is said by his friend, George Parsons Lathrop, who gives us in *Harper's Magazine* for February, a charming account of the inventor in private life, to possess marvellous powers of mentral concentration, "a ready and absolute control of his mental forces"—passing with rapid transition from subject to subject without loss of momentum and power.—"This explains, in part, his ability to carry in his mind all the minutiæ of numerous and diverse problems simultaneously; and to do an immense amount of intellectual labor and mechanical manipulation without breaking down. He does everything with the least amount of friction. He never stands in his own light nor deprives others of theirs. He is a centre of illumination, and his mind moves with the celerity and certainty of an electric current in the opening and closing of a circuit. The directness and unaffected simplicity of his mental operations are extended and applied to his bearing, his speech, dress, and manner of life. Owning now a luxurious home at Llewellyn Park, in Orange, New Jersey, he permits no social engagements to interrupt his main occupation; and he never seems happier than when work in his vast, well-appointed laboratory has kept him up all night, and his breakfast is brought to him there, to be eaten from a bench littered with parts of machines." What a delightful picture of cheerful, vigorous labor giving positive physical enjoyment, which it always does where the body harmonizes with the higher mind in the love of labor for the sake of its splendid triumphs, and its uses.

To those of us who look beneath the surface of life by that light the teachings of Theosophy have thrown upon the human subject, Edison will stand out prominently as one of the most remarkable products of evolution through repeated incarnations that the present century has been blest with. According to our belief these peerless gifts of his had their beginning in some former life, were spiritually intensified in the fruitional rest of Devachan, and are now shedding the light of a glorious culmination of genius on the earth plane once more. One is continually struck with certain evidences of *spiritual* power in this brilliant personality. It is seen especially in that quality of self-concentration, which his friend describes as "literally startling", in his mental directness of purpose, his wonderful acumen, the certainty with which he pursues his experiments, sure of arriving at what he *sees* (with the *third* eye?) hidden behind the veils of Nature; vague adumbrations, until his daring and skilful brain slowly draws them forth, and his strong hand at length clutches, and transforms them by the aid of machinery into tangible facts of daily occurrence for the benefit of millions. The processes of such a mind viewed abstractly, without reference to the personality in which it is enshrined, are superbly magnificent. Such a mind literally glows with a light which is not of earth; but yet it is given to earth, at a time of great spiritual darkness, as if once more to reveal the transcendent powers of Spirit which may be manifested through one imperfect and limited personality, when that personality is fitted by evolution to receive them.

Edison is one of those characteristic products of American nationality, which force their way through all obstacles, from the lowest rung of the social ladder to the very highest. Nothing can arrest these strong souls. They come from Devachan ready armed for the battle of life, and encased in the protective mail of that undaunted resolution, and fearless faith which overcome all opposition. They have a certain work to do, and they chafe within until it be accomplished, literally *burning* their way with an ardor which electrifies and sets on fire all who come near. Their work and their life are for humanity when humanity sorely needs it, and although the labor requisite to achieve their mission be of appalling dimensions, it fails to daunt their cheerful, indomitable courage. In the history of their lives we can trace them steadily making their way upwards to the eminence they are destined to reach, until at length the magnificent sum total of the life challenges remark, and the genius descended from heaven is recognized by the acclamations of the million.

Edison never had more than two months of schooling; but he had excellent tuition and training at home from a mother well qualified to give it. "Before he was ten years of age he had read several standard works of history and literature, and at twelve he was wrestling with Newton's *Principia*." At twelve he commenced selling newspapers to passengers on the Grand Trunk Railway. It was not long before his masterly mind began to display its powers by certain enterprising strokes of business in his humble calling, which would never have occurred to a mind less gifted. It is astonishing how even the small events as well as the great, and the most insignificant as well as important personages, all seem to fall in helpfully in the life of one born to success, as Edison appears to have been. The life is ready prepared by previous Karma, and the innate genius almost leaps to its end. An apparent leap—to the spectator, when all is over, and one forgets the strenuous efforts put forth to bound from point to point—for Edison's labors to achieve success have been enormous. But in such lives one seems to trace easily the bright Karma which must have been laid up in a former life, besides the treasures of good work amassed in the present.

Not contented with the small profits derived from selling newspapers, the enterprising boy set up a newspaper of his own: which he wrote, set

up in type, printed, and published himself. "*The Grand Trunk Herald*" was its title, and he sold a few hundred copies a week at three cents each. In the same "*caboose*" car where he produced his "Grand Trunk Herald," he began his first scientific experiments with a "small make-shift chemical laboratory".—"His newspaper selling enterprise soon throve to such an extent that he had to employ four boy assistants, and he was able to turn into the exchequer of his parents about five hundred dollars a year." Meantime he was studying and qualifying to become a telegraph operator, stealing time from his other work. In a few years he secured his first engagement at Indianapolis. From this starting point his inventive faculties began to germinate, and soon bore fruit in the shape of an *automatic recorder*.—"It was that same rude automatic recorder," says Edison,—"that indirectly—yet *not* by accident, but by *logical deduction*—led me long afterwards to invent the phonograph. I'll tell you how this came about. After thinking over this matter a great deal, I came to the point where, in 1877, I had worked out satisfactorily an instrument which would not only record telegrams by indenting a strip of paper with dots and dashes of the Morse code, but would also repeat a message any number of times at any rate of speed required. I was then experimenting with the telephone also, and my mind was filled with theories of sound vibrations and their transmission by diaphragms. Naturally enough the idea occurred to me: If the indentations on paper could be made to give forth again the click of the instrument, why could not the vibrations of a diaphragm be recorded and similarly reproduced? I rigged up an instrument hastily, and pulled a strip of paper through it, at the same time shouting, 'Halloo!' Then the paper was pulled through again, my friend Batchelor and I listening breathlessly. We heard a distinct sound, which a strong imagination might have translated into the original 'Halloo!' That was enough to lead me to a further experiment. But Batchelor was sceptical, and bet me a barrel of apples that I couldn't make the thing go. I made a drawing of a model, and took it to Mr. Kruesi, at that time engaged on piecework for me, but now assistant general manager of our machine shop at Schenectady. I marked it four dollars, and told him it was a talking machine. He grinned, thinking it was a joke; but set to work, and soon had the model ready. I arranged some tin foil on it, and spoke into the machine. Kruesi looked on, and was still grinning. But when I arranged the machine for transmission, and we both heard a distinct sound from it, he nearly fell down in his fright. I was a little scared myself, I must admit. I won that barrel of apples from Batchelor though, and was mighty glad to get it."

It is interesting to note that ideas relative to the same subjects appear to hover for years in the mental atmosphere, ere they take tangible form through some individual able to give them permanent existence on a lower plane. Since Edison's invention of the phonograph, it appears the idea had been given forth by various persons, more as a dream in the region of the fanciful,—a fact unknown, be it said, to the inventor, whose mind thus received the idea at first hand. Thus it happens that coming events photograph themselves upon receptive minds by the light of intuition, which is really spiritual insight. The eye of the Spirit reads in the astral light what might be, is to be, and eventually *becomes* in material life. It is said Edison dreams during sleep of his inventions. His emancipated soul works while its earthly vehicle rests, and even if the complicated machinery he has devised during sleep, evaporates into thin air when he awakes, it is more than likely these dream-ideas are destined to become embodied in a tangible shape, by dint of hard work, some day or other.

The following is an interesting anecdote illustrating an idea which Mr. Edison's friend and biographer calls "*ideal dreaming*".——"One day at dinner he suddenly spoke, as if out of a deep reverie, saying

what a great thing it would be if a man could have all the component atoms of himself under complete control, detachable and adjustable at will. 'For instance,' he explained, 'then I could say to one particular atom in me—call it atom No. 4,320—"Go and be a part of a rose for awhile." All the atoms could be sent off to become parts of different minerals, plants, and other substances. Then, if by just pressing a little push button they could be called together again, they would bring back their experiences while they were part of those different substances, and I should have the benefit of the knowledge.'"——Theosophists would be reminded by this of the power of the Adept to make himself infinitely small, or infinitely great. Perhaps he had been thinking of the labour attending the bringing forth and putting into working shape the inventive ideas with which his mind teams, and the ease with which they might be produced were his powers exercised upon a higher plane—did he possess, for instance, the power of the Adept to deal with diaphanous, or ethereal matter. Could he but know by a sort of personal experience, or consciousness, how the roses, or the minerals live *whilst still in this body*, what a vast amount of knowledge, what stores of hidden wisdom would be poured into his brain to enable him to master the intricacies and difficulties attending the successful manipulation of elements and substances essential to his work. A day-dream founded upon fact—the higher Ego flashing a ray of spiritual insight into the lower *Manas*, or mind open to its rays. Genius, as it is called, *is* the Higher Self in manifestation—be it displayed in what form soever of mental superiority it may take. It is the divine heritage, the God within, showing the strength of its foothold in man. It is an indication of the human entity's stage of spiritual progression ; of the work the soul has accomplished in former lives. Mr. Lathrop says—"In this large imaginative aspect of his mind Edison reminds me of men having creative musical, or poetic, or artistic, genius. The mingled abstraction and fire in their faces and eyes are noticeable in his, at times when he emerges from some private room in the laboratory where he has been engaged in deep inventive work." Behold here the humble, but human clay transfigured by the intense ardor of the supernal and immortal powers of the God within.

Not yet the Spiritual Adept who creates or combines substances upon the plane of diaphanous matter, Edison reaches his end by his magnificent powers of invention in the *locale* of machinery—by mechanical science illustrating in visible, tangible shapes the infinite potencies enshrined in dense matter : drawing them forth with a magical command ; moulding, training, and leading them obedient to the subtle action of mechanism to produce the effects his intuitive genius has seen to be possible. This power of the human mind to overcome the stubborn materials opposed to its creative will on the plane of matter, is infinitely grand, and the contemplation of its successful results, encourages, as well as excites that noble enthusiasm of labor by which man transforms his abode from a rude wilderness into a home of luxury and beauty : a world which gives back to him, at every step, a picture of the God-like, creative powers he has inherited. Powers to be brought forth through labor, for here, on earth, the eternal Spirit is shrouded, gyved, and manacled ; embedded in clay ; blind, and deaf to those myriad sounds, colors, forms, and possible combinations of atoms, which were he to see, to hear, and to know by the use of his psychic senses and faculties, would render the labors of invention unnecessary. From the use of these faculties must unnecessarily ensue an external change in his abode which would strike our present day minds as most extraordinary. It would be difficult to imagine our earth wearing a different aspect from that to which we are accustomed; with its surface seamed, scored, and excavated to make it yield up its hidden treasures, and produce at our insatiable, relentless demands, more and more of sensuous comforts and luxuries. Were all our

monstrous as well as delicate, and subtle machinery which vibrates and palpitates around us like some gigantic life, with signs, groans and shrieks as of a monster in pain—were all this gone, we should be at a great loss to imagine what sort of a life we could possibly lead. Yet this will be the case in that far-off cycle to which humanity is advancing by snail-like steps of evolution. The life and doings of that "*Coming Race*" which Bulwer Lytton wrote of, as inhabiting the centres of the earth, producing everything and performing the most stupendous deeds by means of "*Vril*"—would be gross in comparison with the life of those spiritual beings we shall by that time (those of us who do not fail by the way) have evolved into—a more marvellous change than that of the chrysalis into the butterfly, we being now, comparatively, in that chrysalis state.

Our great workers, our men of genius, every individual who feels the divine fire within, and gives it expression even in the humblest deeds of duty well performed, harmonising every atom of his being to the 'God within,' is most certainly making the best steps he can at present towards that sublime climax of human perfection, and aiding in the momentum upwards of the whole human race. And here from the ranks of this army of workers, we may, I trust without offence, applaud with the admiring enthusiasm of loving and sympathetic brethren, the noble achievements of our brother Edison.

This slight sketch cannot be better ended than by the following extract from Mr. Lathrop's most appreciative account of his friend's superlative excellencies.—"The above remark about the atoms recalls a statement which he once made to me regarding his conception of matter. 'I do not believe,' he said, 'that matter is inert, acted upon by an outside force. To me it seems that every atom is possessed by a certain amount of primitive intelligence. Look at the thousand ways in which atoms of hydrogen combine with those of other elements, forming the most diverse substances. Do you mean to say that they do this without intelligence? Atoms in harmonious and useful relation assume beautiful or interesting shapes and colors, or give forth a pleasant perfume, as if expressing their satisfaction. In sickness, death, decomposition, or filth, the disagreement of the component atoms immediately makes itself felt by bad odors. Gathered together in certain forms, the atoms constitute animals of the lower orders. Finally they combine in man, who represents the total intelligence of all the atoms."

"But where does this intelligence come from originally?" I asked.

"From some power greater than ourselves."

Here speaks the '*spiritual man*,' who *knows* truth intuitively; who sees by a superior prescience into the inward workings of things, and has never needed a teacher to point it out. He brought it here when he again assumed the flesh—it is innate from germs quickened long ago. Such persons have a magnetic affinity for the teachings of Theosophy—they cannot resist them. Without cavil, without hesitation, they step with the utmost ease into our Temple of Wisdom, as into a home long familiar to them.

NIZIDA.

An Astral Prophet.

EVERY educated Englishman has heard the name of General Yermoloff, one of the great military heroes of this age; and if at all familiar with the history of the Caucasian wars, he must be acquainted with the exploits of one of the chief conquerors of the land of those impregnable fastnesses where Shamil and his predecessors have defied for years the skill and strategy of the Russian armies.

Be it as it may, the strange event herein narrated by the Caucasian hero himself, may interest students of psychology. That which follows is a *verbatim* translation from V. Potto's Russian work "The War in Caucasus". In Volume II, chapter *The period of Yermoloff* (pp. 829-30-31 and 832) one reads these lines:

Silently and imperceptibly glided away at Moscow the last days allotted to the hero. On April the 19th, 1861, he died in his 85th year, seated in his favorite arm-chair, with one hand on the table, the other on his knee; but a few minutes before, in accordance with an old habit of his, he was tapping the floor with his foot.

It is impossible to better express the feelings of Russia at the news of this death than by quoting the obituary notice from the (Russian) Daily "Caucasus", which did not say a word more than was deserved.

"On April the 12th, at $11\frac{3}{4}$ a.m., at Moscow, the Artillery General, famous throughout Russia—Alexéy Petrovitch Yermoloff, breathed his last. Every Russian knows the name; it is allied with the most brilliant records of our national glory: Valutino, Borodino, Kulm, Paris, and the Caucasus, will be ever transmitting the name of the hero,—the pride and ornament of the Russian army and nation. We will not enumerate the services of Yermoloff. His name and titles are: a true son of Russia, in the full significance of the term."

It is a curious fact that his death did not escape its own legend, one of a strange and mystical character. This is what a friend who knew Yermoloff well, writes of him:

Once, when leaving Moscow, I called on Yermoloff to say good bye, and found myself unable to conceal my emotion at parting.

"Fear not", he said to me, "we will yet meet; I shall not die before your return."

This was eighteen months before his death.

"In life and death God alone is the Master!" I observed.

"And I tell you most positively that my death will not occur in a year, but a few months later"—he answered, "Come with me"—and with these words he led me into his study; where, getting out of a locked chest a

written sheet of paper, he placed it before me, and asked—"whose handwriting is this?" "Yours," I said. "Read it then." I complied.

It was a kind of memorandum, a record of dates, since the year when Yermoloff was promoted to the rank of Lieutenant-Colonel, showing, as in a programme, every significant event that was to happen in his life, so full of such events. He followed me in my reading, and when I was at the last paragraph, he covered the last line with his hand. "This you need not read," he said. "On this line, the year, the month, and the day, of my death are given. All that you have read was written by me beforehand, and has come to pass to the smallest details, and this is how I came to write it.

"When I was yet a young Lieutenant-Colonel I was sent on some business to a small district town. My lodging consisted of two rooms—one for the servants, the other for my personal use. There was no access into the latter but through the former. Once, late at night, as I sat writing at my desk, I fell into a reverie, when suddenly on lifting my eyes I saw standing before me across the desk a stranger, a man, judging by his dress, belonging to the lower classes of society. Before I had time to ask him who he was or what he wanted, the stranger said, 'Take your pen and write'. Feeling myself under the influence of an irresistible power, I obeyed in silence. Then *he* dictated to me all that was going to happen to me during my whole life, concluding with the date and hour of my death. With the last word he vanished from the spot. A few minutes elapsed before I regained my full consciousness, when, jumping from my seat, I rushed into the adjoining room, which the stranger could not by any means avoid passing through. Opening the door, I saw my clerk writing by the light of a candle, and my orderly lying asleep on the floor across the entrance door, which door was securely locked and bolted. To my question 'who was it who has just been here?'—the astonished clerk answered, 'No one'. To this day I have never told this to any one. I knew beforehand that while some would suspect me of having invented the whole thing, others would see in me a man subject to hallucinations. But for myself, personally, the whole thing is *a most undeniable fact*, an objective and palpable fact, the proof of which is in this very written document."

The last date found on the latter proved, after the death of the General, to be the correct one. He died on the very day and hour of the year recorded in his own handwriting.

Yermoloff is buried at Orel. An inextinguishable lamp, made of a fragment of a bomb-shell, burns before his tomb. On the cast-iron of the shell these words are wrought by an unskilled hand, "The Caucasian soldiers who served on the Goonib".* The ever burning lamp is estab-

*"Goonib" is the name of the last stronghold of the Circassians, on which the famous *Murid* Shamil the Priest-Sovereign of the Mountaineers was conquered and captured by the Russians, after years of a desperate struggle. Goonib is a gigantic rock, deemed for a long time impregnable but finally stormed and ascended by the Russian soldiers at an enormous sacrifice of life. Its capture put virtually an end to the war in the Caucasus, a struggle which had lasted for over sixty years, and assured its conquest. [Ed.]

lished through the zeal and grateful love of the lower ranks of the Caucasian Army, who collected among themselves from their poor pittance (copeck by copeck, verily!) the needed sum. And this simple monument is more valued and admired than would be the richest mausoleum. There is no other monument to Yermoloff in Russia. But the proud and lofty rocks of the Caucasus are the imperishable pedestal on which every true Russian will always behold the majestic image of General Yermoloff, surrounded by the aureole of an everlasting and immortal glory.

And now for a few words about the nature of the apparition.

No doubt every word of General Yermoloff's concise and clear narrative is true to a dot. He was pre-eminently a matter-of-fact, sincere, and clear-headed man, with not the slightest taint of mysticism about him, a true soldier, honorable, and straightforward. Moreover, this episode of his life was testified to by his elder son, known to the present writer and her family personally, for many years during our residence at Tiflis. All this is a good warrant for the genuineness of the phenomenon, testified to furthermore by the written document left by the General, bearing the correct and precise date of his death. And now what about the mysterious visitor? Spiritualists will, of course, see in it a disembodied Entity, a "materialized Spirit". It will be claimed that a *human Spirit* alone could prophecy a whole series of events and see so clearly in Futurity. So we say, too. But having agreed on that point, we diverge in all the rest; *i.e.*, while Spiritualists would say that the apparition was that of a Spirit distinct from and independent of the Higher Ego of the General, we maintain precisely the reverse, and say it was that Ego. Let us argue dispassionately.

Where is the *raison d'être*, the *rationale* of such apparition of prophecy; and why should you or I, for instance, once dead, appear to a perfect stranger for the pleasure of informing him of that which was to happen to him? Had the General recognised in the visitor some dear relative, his own father, mother, brother, or bosom friend, and received from him some beneficent warning, slight proof as it would have been, there would still be something in it to hang such theory upon. But it was nothing of the kind: simply "a stranger, a man, judging by his dress, belonging to the lower classes of society". If so, why should the soul of a poor disembodied tradesman, or a laborer, trouble itself to appear to a mere stranger? And if the "Spirit" only *assumed* such appearance, then why this disguise and masquerading, such *post-mortem* mystification, at all? If such visits are made of a "Spirit's" free will; if such revelations can occur at the sweet pleasure of a disembodied Entity, and independently of any established law of intercourse between the two worlds—what can be the reason alleged for that particular "Spirit" playing at soothsaying Cassandra with the General? None whatever. To insist upon it, is simply to add one more absurd and repulsive feature to the theory of "Spirit-visitation", and

to throw an additional element of ridicule on the sacredness of death. The *materializing* of an *immaterial* Spirit—a divine Breath—by the Spiritualists, is on a par with the anthropomorphizing of the Absolute, by the Theologians. It is these two claims which have dug an almost impassable abyss between the Theosophist-Occultists and the Spiritualists on the one hand, and the Theosophists and the Church Christians on the other.

And now this is how a Theosophist-Occultist would explain the vision, in accordance with esoteric philosophy. He would premise by reminding the reader that the Higher Consciousness in us, with its *sui generis* laws and conditions of manifestation, is still almost entirely *terra incognita* for all (Spiritualists included) and the men of Science pre-eminently. Then he would remind the reader of one of the fundamental teachings of Occultism. He would say that besides the attribute of divine omniscience in its own nature and sphere of action, there exists in Eternity for the *individual* immortal Ego neither *Past* nor *Future*, but only one everlasting PRESENT. Now, once this doctrine is admitted, or simply postulated, it becomes only natural that the whole life, from birth to death, of the Personality which that Ego informs, should be as plainly visible to the Higher Ego as it is invisible to, and concealed from, the limited vision of its temporary and mortal Form. Hence, this is what must have happened according to the Occult Philosophy.

The friend is told by General Yermoloff that while writing *late in the night* he had suddenly fallen into a *reverie*, when he suddenly perceived upon lifting the eyes a stranger standing before him. Now that reverie was most likely a sudden doze, brought on by fatigue and overwork, during which a mechanical action of purely somnambulic character took place. The *Personality* becoming suddenly alive to the Presence of its Higher SELF, the human sleeping automaton fell under the sway of the Individuality, and forthwith the hand that had been occupied with writing for several hours before resumed mechanically its task. Upon awakening the *Personality* thought that the document before him had been written at the dictation of a visitor whose voice he had heard, whereas, in truth, he had been simply recording the innermost thoughts—or shall we say knowledge—of his own divine "Ego", a prophetic, because all-knowing Spirit. The "voice" of the latter was simply the translation by the physical memory, at the instant of awakening, of the mental knowledge concerning the life of the mortal man reflected on the lower by the *Higher* consciousness. All the other details recorded by the memory are as amenable to a natural explanation.

Thus, the stranger clothed in the raiments of a poor little tradesman or laborer, who was speaking to him *outside of himself*, belongs, as well as the "voice", to that class of well-known phenomena familiar to us as the *association of ideas* and *reminiscences* in our dreams. The pictures and scenes we see in sleep, the events we live through for hours, days, sometimes for years in our dreams, all this takes less time, in reality, than is occupied

by a flash of lightning during the instant of awakening and the return to full consciousness. Of such instances of the power and rapidity of fancy physiology gives numerous examples. We rebel against the materialistic deductions of modern science, but no one can controvert its facts, patiently and carefully recorded throughout long years of experiments and observations by its specialists, and these support our argument. General Yermoloff had passed several days previously holding an inquest in a small town, in which official business he had probably examined dozens of men of the poorer classes; and this explains his fancy—vivid as reality itself—suggesting to his imagination the vision of a small tradesman.

Let us turn to the experiences and explanations of a long series of philosophers and Initiates, thoroughly acquainted with the mysteries of the *Inner Self*, before we father upon "departed spirits" actions, motives for which could never be explained upon any reasonable grounds.

H. P. B.

The Follies and Fallacies connected with "Spiritualism".

(*Concluded from* "LUCIFER" *for May.*)

I NOW turn to the correspondence in *Light* in reference to Re-incarnation, which shews in a most painful manner the intense bigotry of the simple Spiritualist on this subject. I will quote from some of the many hostile letters. One in speaking of the wretched Buddhist doctrine of Nirvana, continues, "the aching craze to live ends and life glides into sinless, stirless, rest. The desire for life then is a craze. I plead guilty to that craze. Nirvana is not life; it is death and annihilation. It is a sickly and ignoble dream." And again, "the doctrine of Nirvana is a strange and unnatural one . . . . The contemplation of a dreary series of re-incarnations is enough to sicken anyone out of existence." If the writer thinks this series of re-incarnations tiring, how much more tiring must be the eternal existence of the earthly personality! The difficulty of finding any logical philosophy to explain the enigmas of Spirit life without re-incarnation is shewn in a lecture delivered before the Spiritualist Alliance. Quoting from writings received mediumistically, the lecturer says substantially that spirit bodies have forms similar to earth bodies. There are mountains, valleys and landscapes which were it not for Spirits' will-power would be as great obstacles to travel as those on earth. They have books and collections of records. The Chinese writing resembles theirs more than any other kind. Asked to give an example or sketch of one of these written forms, the Spirit answered: "I would, but I may not".

There are idiots in the Spirit world, but none hopelessly so. This may be true, seeing that the unseen world is recruited from humanity. I trust that some of our leaders and writers may not gravitate to this condition after death. They do seem near the confines of it now. Occupations are of a similar character to those of earth. Asked if they accumulated wealth:

"No. It is a sort of commonwealth." Here is good news for our Socialists. If they cannot have things their own way here, 'tis but a little while and a Socialistic Paradise awaits them. The opponents of Re-incarnation are fond of exhibiting its difficulties in a ludicrous light. They are ever talking of the mixed relationships the doctrine brings about; but they forget the vast intervals of time between each incarnation, and having imbedded in their minds the notion that earthly relationships are eternal they talk glibly of loss of memory and of annihilation of the personality. Let them consider a moment what would eternity be if all these relationships were everlasting, if the petty personalities of earth lingered on for ever unchanged. Can we not see that even in this short life we change, we tire? Because two people are drawn together by a youthful fascination and are married by a priest, is that union to hold good a million years hence? In the writer's opinion it would be well if half the present unions could be annulled before this present life were over. Surely the most straitlaced moralist will allow death to grant a decree of divorce and not make marriage eternal! Will any contend that a woman with half-a-dozen children feels so acutely the death of her own mother, an old lady of eighty, as she would have done if her parent had died while she was a girl? Will the human being born a million years ago, when in the Spirit world have the same idea of its relationship to its parent as it had on earth? All changes, all passes away. Then our objectors, horror stricken, say we strike at the holiest affections of human nature. But what they do not realize is that behind all this there is a permanent individuality. That all these affections and desires are but an outward expression of certain innate qualities of the individuality, and that the actions caused by these leave a permanent impression on the Ego. The attraction of one being to another of the opposite sex may vanish, but this love faculty will broaden out to a higher and more universal kind of love. The half animal affection for two or three children will develop into a love for the whole race. As in material evolution, the personality withers, but the race grows more and more.

In the early days of my investigations I attended many séances, especially the promiscuous séances held by London societies. These I believe to do little or no good. I belonged to the Marylebone Association of Inquirers into Spiritualism for about twelve years, and I do not think that the whole of that time one really good physical phenomena was obtained. Heaps of so-called trance speaking, table tiltings, a few raps now and then; but I never knew a case when a table moved *without* contact, or when the trance speaking revealed any really important fact or test. I have seen good clairvoyance sometimes, and that is the most that can be said.

It is amusing to see that the sitters generally expect certain phenomena from their regular medium, and if I myself, or any other occasional sitter, happened to be influenced they would try all they could to stop it; the regular medium goes through his regular performance, and it is not considered good behavior to let any new phenomena be introduced to interfere with him. This is absurd on the face of it. Perhaps the medium is full of religious notions, and begins to propound some curious theory concerning Christ. If a control through a stranger controverts this, it is thought to be an undeveloped spirit, and the influence is checked. Another curious thing is that any spirit calling himself a relative is believed in at once, but if a spirit purports to be one of the great departed he is told he is a deceiver. Let me not be mistaken here. I have myself attacked those who too readily believe that the mighty dead come back; but I know that there is no more evidence for the one than the other. I have had both through my own mediumship, and know this to be so. Therefore the whole of this kind of phenomena wants careful study before any theory can be propounded with any probability of its accounting for the facts. While

considering this question of High Controls, I may mention that a gentleman has given in the *Medium* a series of "Historical Controls". One of the greatest wonders of the age is that scarcely any of our great folks die, however ignorant of or opposed to Spiritualism they may have been, but in a few days they come back again to talk to this gentleman. The list is too long to quote. Suffice it to say that Lord Beaconsfield and Dean Stanley are amongst the number.

Some Spiritualists are very fond of holding circles to elevate and instruct undeveloped Spirits. I have often been amused to hear most ignorant people, fresh from their workshops and trades, while sitting at evening séances, deliver long lectures and advice to such spirits as Thomas Paine, Rousseau, Voltaire, and Shelley, whom these worthies thought must be degraded spirits, because, I suppose, they preached heretical doctrines. A gentleman also informed me that Byron had become a regular frequenter of his home circle; at first he was *very low* but (no doubt through the highly moral influence at this said circle) he was gradually rising. Is not this enough to make the grand old poet come back in *propria persona*? As he once said of his critics, he knew a trick or two would turn their flanks; and I would that he could come amongst us, if but for an hour, to pulverize such humbug and conceit. Another absurdity is the utterances of many so called trance-mediums on science. I will give one or two quotations from the *Medium*. It is gravely stated that human spirits have returned from Jupiter, whereas Jupiter is well known to be incapable of supporting animal life. Another communication states that there are no *males* on Venus.* It is extremely difficult if such be the case to understand how the race is kept up. In another article the earth is stated to be formed in layers like an onion with a comparatively small central mass which being reflected on the sky produces the appearance which we call the moon. Having now reached the ultimate of absurdity, I will go on to another phase of the subject.

There seems a great amount of folly attached to so-called Healing. I believe firmly in Mesmeric healing and in Clairvoyant diagnoses and descriptions, and in the power of the human will whether assisted by Spirits or not. There is however, a great deal of waving of hands and passes being made for a few moments by so-called healers and people declaring that they feel *better;* but I have never seen any real result obtained thus. I myself am a great sufferer from severe headache, and several prominent healers have tried to cure me but have never produced the least effect. What then shall we say when people say they can cure cancers, tumors, etc.? I know a case of a friend of mine in which an attempt was made to cure cancer with, I regret to say, not the slightest result. I have been often relieved by my own Guide from these attacks in a mysterious way, and by an Indian Spirit making passes over me, but never by these so-called healers.

There is a policy pursued by editors which I protest against. When a medium has been found tricking, and a false wig and white robes are found on him, our editors are fond of saying that the medium is blameless, that it is all deceiving spirits, that *they* brought these things into the séance room. I do not believe this for one moment. My own experience of mortals and spirits is that I would far rather trust the latter than the former, and I hope my Theosophical friends will forgive me for saying so. Whether I am exceptionally blessed I do not know; but whereas in my life I have been the victim of attacks from all quarters, and often the most venomous of these have come from people who prate the most of love, brotherhood,

* We are afraid that this is not a very strong argument. Although it is very probable that animal life, *such as we know it*, cannot be supported on Jupiter, still that planet almost certainly has an animal life of its own. It is also quite conceivable that nature can continue the race without the distinct duality of sexes which now obtains; in the East it is taught that, millennium's age, she did so procreate, and a study of the lower forms of life shows us organisms procreating under the same law.—[EDS.]

Christ-like spirituality, and the like, I have found the greatest help and kindness from the unseen side. Whether they are human spirits, or influences from Devachan, or some ray from the Mahatmas, or from my own Higher Self, or from all together, I have yet to find out; but whatever the influence calling itself my guide is, it has proved better than any earthly friend to me. Even while I write this I feel how impossible it is to express the love I have seen displayed, and it seems to me too sacred a matter to reveal to the world. There is another difficulty editors put in the way of investigators getting at the *real* truth. They will curtail and winnow out all the (to them) objectionable features of the phenomena or communications sent to them before they publish the same. This is with a view of making Spiritualism respectable and in touch with fashionable society and its peculiar code of right and wrong. So far has this gone that the young giant, far from looking like the Titan he is, is made to appear more like the weak-kneed monster of pantomine, easily conquered by any child warrior. The Mephistopheles of our time, raised by such a clatter of spells and enchantments, and dubbed by the clergy as the Anti-Christ of the latter days, sits down soberly attired in clerical garb, a very sanctimonious Stiggins. This is deplorable. Surely the unseen did not break in upon our Materialism to prop up society creeds and moralities. To me at least it has come in a different garb. I see in it a power which, unless again stifled by priestcraft, will revolutionise the world, not by violence, but by occult influence. It shall indeed thoroughly purge the floor and burn the chaff with fire unquenchable. It shall burn into social customs till we know what is vice, what virtue, not what society and the Church *think* to be so. It shall teach the selfish, whether rich or poor: "Ye must be born again". It shall teach the religious that there is no black magic so black as that raised up by the prayers and denunciations of bigotry. It will show who are the real criminals, the really degraded, the real projectors of crimes and vices. How often these will be found amongst the pious, the respectable, and the well-esteemed in this world! Disraeli says: "Ideas rule the world". Do not let us seek to cover up these new inspirations in the old worn-out garments of theology. Let us bring back Spiritualism to its primal meaning—the Science of Spirit. Let us hew down the overgrowths about it. Let us have no amalgam of Christianity, no masculine deity, no devotional services, no creedal limitations, mixed with it. Let us come back again to the solid rock of phenomenal facts which have been such a blessing to our age. When we have done this, and when all Spiritual students are content with being certain only about facts which they know and phenomena that they have proved, and cease to dogmatise on the theories which they have each built upon these facts; when they are content to work upward slowly, proving each step as they go, and not after a few weeks' investigation coming forward to expound the whole mystery of the universe; when they are content with truth alone, and do not each wish to make themselves leaders and fashioners of new sects; then we shall see the day when Spiritualists and Theosophists will join hand in hand, and the hoary wisdom of the East and the science of the West shall be blended in the one grand crucible of Truth, in which shall be produced that Divine Life Elixir which shall be for the healing of the Nations, and which shall confer upon us the priceless gift of Immortality.

A. F. TINDALL, A.Mus., T.B.L.

Editors' Note.—We have gone out of our way to publish Mr. Tindall's "Fallacies", purely out of desire to oblige one whom we regarded as a friend. As every reader will see, his denunciations of certain "spiritualistic" aspects are still less fitted for *Lucifer* than are his rather muddled

up and very unfriendly criticisms of what he pleases to call "The weak points in Theosophy", in the *Agnostic Journal*. Our critic is hard to please, however; and instead of recognising our courtesy, Mr. Tindall has taken us to task for *mutilating* his last article. This mutilation, let us say at once, consisted in cutting out two-thirds of his paper, which were only personal attacks against the *Medium and Daybreak*, its editor, and other Spiritualists. Mr. Tindall should surely understand that we cannot permit *Lucifer* to be used as a medium for such personalities. He complains that by so doing we have "greatly weakened . . . . the powerful criticism I (he) had intended". But even the little we have left seems to have called forth a counter-criticism of his "Follies and Fallacies" in *Light*, which has some very pointed things to say about their author. The editor of *Light* calls this paper "curiously inaccurate", and we say that if it is half as inaccurate as are his "Weak Points in Theosophy", written probably as an offset to our "annihilation" of his article—then it would be inaccurate, indeed. Thus, we are told by the editor of *Light* that it is "almost unkind to quote" from his article. That

> We might pursue the criticism, but it is not worth while. "Minds formed of baser clay", and the general tone of comment on a subject with which the writer is obviously imperfectly acquainted, are tempting. But no good end is gained by attempting to controvert statements such as those made by Mr. Tyndall. They are doubtless made in all sincerity, but without knowledge of facts. And we do not war with such criticism. We only protest against it, lest it should be regarded as true.

This is precisely what we, Theosophists, say of Mr. Tindall's denunciation of the "Weak points in Theosophy", in which there is no "knowledge of facts" whatever. But we shudder to think what would have been our *mutual critic's* fate, had we not *mutilated* his "powerful criticism" on Spiritualism! As it is, we are afraid our friend has placed himself between two stools, and has now to make the best he can of his uncomfortable position.

Theosophical Gleanings,

OR

NOTES ON THE "SECRET DOCTRINE".

IV.

WE now fix our attention on the lowest of the four planes on which is our planetary chain, on the terrestrial; and we commence the study of the evolution of globe D, our Earth, during its period of activity in the Fourth Round. Let us glance at the broad outlines ere we fill in the details.

When for the fourth time globe D begins its period of activity, it has reached very considerable solidity as compared with its state during the previous Rounds, and it continues to densify until it reaches the mid-most period of its life, the lowest point of its cycle. Be it noted also that this lowest point of the fourth globe on the Fourth Round, is the lowest point also of the whole planetary chain, its deepest sinking into matter. That

point once passed, life begins its upward climb, never again to sink so low during the Manvantaric cycle. "Our Earth . . . . has to live . . . . through seven Rounds. During the first three, it forms and consolidates; during the fourth it settles and hardens; during the last three it gradually returns to its first ethereal form" (vol. i, p. 159).

Seven Races of Men are to be evolved for the indwelling of the "Eternal Pilgrim"; these, in their physical frames—like their globe—densifying during the evolution of three and a-half Races, touching their densest point midway in the Fourth Race, and climbing up towards spirit during the latter three and a-half. "They commence with the ethereal and end with the spiritual on the double line of physical and moral evolution—from the beginning of the terrestrial round to its close" (vol. i, p. 160). Man, we are told, "in his gradual consolidation, developed *pari passu* with the earth. . . . . For the earth was in a comparatively ethereal condition before it reached its last consolidated state; the archaic teachings, moreover, telling us that, during the middle period of the Lemuro-Atlantean Race, three and a-half Races after the genesis of man, the earth, man, and everything in the globe was of a still grosser and more material nature. . . . . The cycles that intervened since then, have already carried us onward, on the opposite ascending arc, some steps towards our *dematerialisation*, as the Spiritualists would say" (vol. ii, p. 250). During this sinking from the ethereal to the grossly material, the Races evolve the lower Quaternary; Manas evolves fully only in the Fifth Race; Buddhi will appear fully only in the Sixth, and Atma will be revealed fully only in the Seventh. (The word "fully" is used only in a relative sense, relative to the Fourth Round. The perfect manifestation of Atma belongs to the Seventh Race in the Seventh Round.)

These Seven Races are spoken of as Root Races; "Each Root Race has seven sub-races. Each sub-race has, in its turn, seven ramifications, which may be called branch, or family, races. The little tribes, shoots, and offshoots of the last-named are countless" (Vol. ii, p. 434, and see diagram on same page). A family race of our Fifth Race has an average life of about 30,000 years, giving approximately 210,000 to each of our sub-races, and 1,470,000 to our Race. But this is only a rough computation of the time during which it may be said to be in possession of the earth; for Races, sub-races, and family races overlap each other's existences, some of the Third and Fourth Races yet surviving, although our Fifth Race has swayed the destinies of Humanity for some 1,000,000 years (consult vol. ii, p. 435).

It may perhaps be wise to here remind the student of a pitfall into which he may unwarily stumble. Occasionally he will come across the statement that "the human race" has existed on earth for 18,000,000 years. But he will blunder if he takes this as giving the date of the appearance of the First Race. It is the date of the midpoint of the

Third Race, when Manas first entered some of the human shells and made them *Men* (vol. ii, pp. 254, 255). Before this "the Inner Man was not", as the Stanza has it, and without this Man is not truly man. Beyond that 18,000,000 years "man, or his filmy image, may have existed for 300 million years, for all we know" (vol. ii, p. 251), evolving through the First and the Second Races and the first half of the Third.

The physical conformation of the earth varies as the Races successively evolve. As there are Seven Races in the evolution of Humanity, so are there Seven Continents in the physical evolution of the globe. The first of these seven, "the first *terra firma* on which the first Race was evolved", is "the Imperishable Sacred Land", called imperishable because it "is stated never to have shared the fate of the other continents; because it is the only one whose destiny it is to last from the beginning to the end of the Manvantara throughout each Round" (vol. ii, p. 6). The whole earth was then "one vast watery desert" save for this land at the North Pole, "which crowns the North Pole like a skull-cap" and "is the only one which prevails during the whole Manvantara of our Round. All the central continents will emerge from the sea-bottom many times in turn, but this land will never change" (vol. ii, p. 400, *note*). "If, then, the teaching is understood correctly, the first continent which came into existence capped over the whole North Pole like one unbroken crust, and remains so to this day, beyond that inland sea which seemed like an unreachable *mirage* to the few Arctic travellers who perceived it" (p. 401). [The student will find himself rewarded if he endeavors to trace the connexion between this land, and Mount Meru, and the "Solitary Watcher".] The Second Continent is the Hyperborean, stretching southward and westward from the North Pole, comprising the north of Asia and Europe (vol. ii, p. 7). It embraced Greenland, Spitzbergen, Sweden, Norway, and the adjoining lands (p. 775). "During the Second Race more land emerged from under the waters as a continuation of the 'head' from the neck. Beginning on both hemispheres, on the line above the most Northern part of Spitzbergen, on Mercator's Projection, on our side, it may have included, on the American side, the localities that are now occupied by Baffins Bay and the neighboring islands and promontories. *There* it hardly reached, southward, the 70th degree of latitude; *here* it formed the horse-shoe continent of which the commentary speaks; of the two ends of which one included Greenland with a prolongation which crossed the 50th degree a little south-west; and the other Kamschatka; the two ends being united by what is now the Northern fringe of the coasts of Eastern and Western Siberia. This broke asunder and disappeared" (vol. ii, pp. 401, 402). This portion of the earth had then no winter, and enjoyed an almost tropical climate. It was the "Land of the Eternal Sun", and portions left of it still yield to the geologist fossilised remnants of its former flora, fossils which bear witness to the time when Greenland bore the Magnolia and Walnut tree, and was the dwelling of the Second

Race (vol. ii, pp. 11, 12). The Third Continent is Lemuria, in which was the "Sacred Himavat", the Himalayan range, which then rose above the sea. It stretched across the Indian Ocean to Australia, and northward included the remaining parts of the Second Continent, Sweden and Norway, Eastern and Western Siberia and Kamschatka; "it included the whole area of space from the foot of the Himalayas, which separated it from the inland sea rolling its waves over what is now Thibet, Mongolia, and the great desert of Schamo (Gobi); from Chittagong, westward to Hardwar, and eastward to Assam. From thence it stretched south across what is known to us as Southern India, Ceylon and Sumatra; then, embracing on its way as we go south, Madagascar on its right hand and Australia and Tasmania on its left, it ran down to within a few degrees of the Antarctic Circle; when from Australia, an inland region on the Mother Continent in those ages, it extended far into the Pacific Ocean, not only beyond Rapa-nui (Teapy, or Easter Island) which now lies in latitude 26 S. and longitude 110 W." On the Atlantic side, Lemuria "extended in the shape of a horseshoe past Madagascar, round 'South Africa' (then a mere fragment in process of formation) through the Atlantic up to Norway. The great English freshwater deposit called the Wealden—which every geologist remarks as the mouth of a former great river—is the bed of the main stream which drained Northern Lemuria in the Secondary Age." The Eastern portion of this "gigantic continent . . . . has now wholly disappeared beneath the waters of the Pacific, leaving here and there only some of its highland tops which are now islands" (vol. ii, pp. 7, 401, 402, 333, 323, 324). Here dwelt the Lemurian Race, and on some of the fragments which yet remain dwell their deteriorated descendants to-day. The Fourth Continent is Atlantis, of which Plato's island was a remnant (vol. ii, p. 7). It was "a large continent, first divided, and then broken later on into seven peninsulas and islands. . . . . It covered the whole of the North and South Atlantic regions, as well as portions of the North and South Pacific and had islands even in the Indian Ocean (relics of Lemuria)" (p. 405). "The Atlantic portion of Lemuria was the geological basis of what is generally known as Atlantis. The latter, indeed, must be regarded rather as a development of the Atlantic prolongation of Lemuria, than as an entirely new mass of land upheaved to meet the special requirements of the Fourth Root Race" (p. 333). The "continent was formed by the coalescence of many islands and peninsulas which were upheaved in the ordinary course of time, and became ultimately the true home of the great Race known as the Atlantean" (p. 334). The Fifth Continent was America in point of time, but Europe and Asia Minor have received the name, since they were almost co-equal with America, and it is on them that the Fifth Race has arisen (p. 8). A mass of facts gathered from scientific text books in support of the existence of the Third and Fourth Continents, will be found in the "Secret Doctrine".

On each of these Continents its Race is evolved in seven different

groups, each group at its own centre, the seven groups forming the collective "Man" (see vol. ii, p. 177, 249). The relics of the Third Round, "projected into objectivity when terrestrial activity recommences", yield the "rough material" for the lower kingdoms (p. 731): while the Dhyan Chohanic impulse is "the inherent and necessary law of development", lying "behind all minor agencies"—such as natural and sexual selection, correlation of growth, etc.—which impels to progress (p. 738). The Laurentian, Cambrian, and Silurian systems of geology contain the relics of the Third Round in their fossilised animals (p. 712); this will not seem surprising to the reader who remembers that "during the *interim* from one Round to another the globe and everything on it remain in *statu quo*" (note on p. 713).

When the earth awakes from its pralayic sleep to tread its fourth cycle, the mineral kingdom is thus formed, and the vegetable is partly evolved ere Man appears: "Arrived on our earth at the commencement of the Fourth in the present series of life-cycles and races, Man is the first form that appears thereon, being preceded only by the mineral and vegetable kingdoms—even the latter having to develop and continue its further evolution through man" (vol i, p. 159). This Round is the especial Round of Humanity, so to speak. "Its Humanity develops only in the Fourth—our present round. Up to this Fourth Life-Cycle, it is referred to as 'humanity' only for lack of a more appropriate term. Like the grub which becomes chrysalis and butterfly, Man, or rather that which becomes Man, passes through all the forms and kingdoms during the First Round and through all the human shapes during the two following Rounds" (vol. i, p. 159).

And here let the student note how his path may be smoothed by remembering the correspondences between the planetary and the terrestrial life-cycles: for the first three-and-a-half Races, as for the first three-and-a-half Rounds, man is "man" only by courtesy and by destiny. The Fourth Race, like the Fourth Round, shows man as "man". He also is forming and consolidating during the first three Races, with his globe, repeating on the small cycle the evolution of the large; during the Fourth Race he and it settle and harden; during the Fifth, Sixth, and Seventh Races, he and it gradually return to the ethereal form. Thus by knowing what we are told as to the Rounds, we could well-nigh work out for ourselves the stages in the Races, these little Wheels revolving like the large.

In studying the evolution of Man on globe D it must ever be kept in mind that it is the one of the central truths of occult teaching that man's life is not confined to this world. As was well put in an article in the *Theosophist* of October, 1882: "The evolution of man is not a process carried out on this planet alone. It is a result to which many worlds in different conditions of material and spiritual development have contributed". If this thought be realised, with all that it implies, the original failure of Earth to evolve him, and the gradual building up of Man,

as we know him, by the progressing entities who, *as Man*, are to progress further, will become intelligible. The "Lunar Pitris" who project their chhayas for the mould of his physical form, are but one set of these entities, and build themselves thus into man; the "Lords of the Flame" who bring the gift of Manas are but the Principles which become the re-incarnating Ego of Man; they seek, as man, their further progress. Earth alone cannot build man: the Pitris alone cannot complete him; the Sons of Mind alone cannot clothe him. All these must unite to evolve him, because man is one of the stages of the Universal Evolution of Life: all must be growing towards, passing through, or growing from the stage we know as "human"; and as the chemical elements might be poetically figured as combining first to form the simple mineral, then additional ones entering in to form the vegetable, then others again entering to produce the animal, so the varied life-forms of our universe enter one after another into the making of Man, until he stands, the perfect septenary, to progress upwards ever, in higher and higher stages of evolving life.

Ere the Coming of Man.

Strange were the throes of Mother Earth through millions of years, ere yet she was ready to be the home of the human race. "From her own bosom" she evolved strange monsters, formed of the relics of the previous Rounds, monsters which writhed and fought in those dim formless ages, when earth was well-nigh as Chaos, and nature had but a 'prentice hand. Her efforts were a failure when she strove to produce man. No fit dwelling could she make for the Eternal Pilgrim, for him who needed more the physical coat of skin. An inclination of the earth's axis caused a deluge, and all the monstrous forms were swept away from an earth now ready for

The First Race.

"*In the first beginnings of* [human] *life, the only dry land was on the Right End of the sphere where it is motionless* [the North Pole]. *The whole earth was one vast watery desert, and the waters were tepid . . . . There man was born on the seven zones of the immortal, the indestructible of the Manvantara*" (vol. ii, p. 400). So says one of "the Commentaries" of the coming of Man. Here appeared the primordial human group, "born" under the Sun (vol. ii, p. 29), dwellings for the Monads awaiting incarnation. These dwellings, however, were but the astral forms, the chhayas, or shadows of the Lunar Pitris, projected by the latter to serve as the mould, so to speak, of physical man. It was "a luminous incorporeal form, over which, like the molten brass round the clay model of the sculptor, the physical frame of his body was built by, through, and from the lower forms and types of animal terrestrial life" (vol. ii, p. 112). These first men "were then simply the images, the astral doubles, of their Fathers, who were the pioneers, or the most progressed entities from a preceding though lower sphere, the shell of which

is now our moon" (vol. ii. 115). They were the seven primordial men, evolved by the seven Pitris, mindless, mere shells; for the "Solar Angels", the Lords of the Flame, elsewhere called the Agnishwatta, the Kumaras, "would not yet create", *i.e.*, the time had not yet come for Manas to incarnate in the human form. In the Hindu nomenclature the Lunar Pitris who project their shadows are the Barhishad, full of creative fire; the Agnishwatta, who are without this creative fire but who hold in reserve the gift of Manas, the Spiritual Flame, are those who at first refuse to join in "the making of man". "Yet it is they alone who could complete man, *i.e.*, make of him a self-conscious, almost a divine being—a God on earth. The Barhishad, though possessed of creative fire, were devoid of the higher Mahat-mic element. Being on a level with the lower principles—those which precede gross objective matter—they could only give birth to the outer man, or rather to the model of the physical, the astral man. Thus, though we see them intrusted with the task by Brahmâ (the collective Mahat or universal Divine Mind), the 'mystery of creation' is repeated on Earth, only in an inverted sense, as in a *mirror*. It is those who are unable to create the spiritual immortal man, who project the senseless model (the Astral) of the physical Being" (vol. ii, p. 79).

Thus we see formed this first quasi-human race, an ethereal sexless form, into which the "earth-spirits" before spoken of are to build the atoms of the more substantial body of the future. It is the commencement of the physical evolution of the present Round on our globe, the Monad brooding over the senseless shell, the form that was "like a roof with no walls, nor pillars to rest upon" (Commentary, quoted vol. ii, p. 57), and on which it could have "no hold". This was all "the Fathers", the Lunar Pitris, could do towards the making of man: they could fashion the "body of illusion", they could project the form, they could mould the shape: but not theirs to give the indwelling Mind that should inform the helpless shell, that Spark that hangs from the Flame, without which man's bodily frame is dark as the brute's, without which the Eternal Pilgrim could not enter the dwelling made for his reception.

TWO STUDENTS OF THE E. S.

QUESTIONS AND ANSWERS.

We have received the following questions, and append them with replies.

Q. On page 211 of *Lucifer* you say: "It is some of these (Manasa Dhyanis) who are destined to incarnate as the Egos of the forthcoming crop of humanity." What would be the nature of this incarnation? Do you mean as an entirely separate and new race, having no connection with the race of Egos at present incarnated and evolving; or blending into one-ness with them, as the Higher Ego may be conjoined with the lower? Or, in other words, are these our higher Egos, *already* destined to incarnate in our future personalities? X. Y. Z.

A. The incarnation is the passing of Manas into the Quaternary evolved for its reception; you will understand this when it is reached in the

account of the Fourth Round, and then the remaining part of this question will not need answering.

Q. After passing through the middle globe D, is not the process carried out upon the ascending scale up to G, that of etherealising, or spiritualising matter; so that each globe and its inhabitants return into the "filmy, viscid, or pellucid" condition of matter? X. Y. Z.

A. Certainly, the process is carried on up to G, as has been stated in the definition of a Round; the *inhabitants* climb the ascending arc, but each *globe* passes into sleep until its period of activity recurs in the succeeding Round, and when its seventh period is over it dies. See the account given of the moon on page 172.

Q. Does man retain, in the rounds succeeding the present, a recollection of the human personalities he has passed through during this round (the 4th); or are they forever obliterated during the Pralaya?—for it is evident that the higher he ascends in evolution, the more completely does the human identity become obliterated. X. Y. Z.

A. We cannot venture on categorical statements as to the succeeding Rounds, but we may remind X. Y. Z. that at a certain stage of development the individual, even now, can recall his past. Identity does not become obliterated, but rather accentuated, with progress; "separateness" is lessened, but individuality persists.

Q. During the Pralayas, are the Egos passing through our chain of globes, supposed to be in Devachan—or what sort of condition would theirs be? X. Y. Z.

A. Devachan is the subjective state of the Ego between its incarnations, and has nothing to do with Pralaya, a word applied to the rest-period of globes, systems, or universes. We are not able to say what is the condition of the Egos, though there are those who know.

Q. Does the aggregate consciousness of all the cells in the human body constitute the consciousness we know as men, and is "The Unknowable" but the sum total of all the consciousnesses in it?

A. "Consciousness" is far more than the aggregate consciousness of the cells of the physical frame, though each cell is conscious *on its own plane*. In man consciousness rises to self-consciousness, and we have Manas, which, as you must see, if you read these articles, is something far other than the outcome of the body. If we could answer the second part of your question fully "the Unknowable" would be "the Known". See answer to N. D. K.

Q. Is the term "Parabrahm" or the "Absolute" applied to the state of the "One Life" during a Maha-Pralaya only when all things are merged into homogeneous unity; or is the same term also applicable to any essence or principle during a Maha-Manvantara when the one life or ultimate reality is differentiated and presents various aspects? The word "absolute" is very often used in the "Secret Doctrine", but nothing like a clear explanation of the term is given. It would be much better to know what idea or ideas are meant to be conveyed by this word. (1)

It is said that "Parabrahm is without any relation to manifested being". It is only during a Maha-Pralaya that all "relation" would cease, but during a Manvantara, all the various differentiations from the grossest to the highest must be related or connected one with the other, otherwise there would be no Universe. (2) However much for the sake of metaphysical disquisition it be argued that "Parabrahm is out of all relation to conditioned existence", such an argument could only be held correct if the term "Parabrahm" were restricted to the state of the unknowable essence of all things during Pralaya only. If it were asserted that the same Parabrahmic essence of the Pralaya state exists somewhere even during the Manvantaras, then Parabrahm would at once come into "relation" directly with its nearest emanations and indirectly with all the remoter ones. (3)

A Maha-Manvantara, and a Maha-Pralaya are two forms or aspects of the

"Be-ness or One Reality". These two are the necessary conditions of the Life of the "Reality" for the one could not be without the other. A Manvantara and a Pralaya are indissolubly linked and the "Reality" which is at the root of both, cannot but be in "relation" with both and the differentiations thereof. (4)

"Parabrahm" has been defined to be "an eternal and periodical law, which causes an active and creative force (the logos) to emanate from the ever concealed and incomprehensible One Principle at the beginning of every Maha-Manvantara" (Key, page 62). Here the "Eternal Law" and the "One Principle" appear as if they were different, but in reality they must be one, the "law" being a form of the existence of the "Principle", and Parabrahm may be explained as the One Principle, whose law of existence or nature is such that it is continually subject to periods of activity and rest, and that in the beginning of its periods of activity it emits first of all a creative force (the Logos) which develops the Universe. The contention urged here is, that in whatever light the One Primal Reality may be viewed, the force of logic points to the conclusion that this "Reality" is in "relation" with the various manifestations of the Universe. By merely naming it as the "Absolute" we cannot break up the relation between it and its emanations, or reflections, if you please. Either the Absolute ceases to be the Absolute during a Manvantara; or if it is asserted to exist as the Absolute, it is in direct and indirect "relation" with its manifestations. The Universe is said to come into existence by "the Eternal Reality" casting a periodical reflection of itself on the Infinite Spatial depths" (Key, page 84).

Is the Reality anything different from the "Spatial depths" or Space? If not, and if space or the Eternal Substance which fills it, is the only reality, what is it that casts the reflection? From what quarter does the reflection come, and upon what does it fall? (5)

It is important to know whether during a Maha-Manvantara there is anywhere in Infinity anything like the Maha Pralayic state of the Reality, or whether there is all along some sort or other of differentiation or manifestation going on in every point of space. (6)

At the dawn of a Manvantara, the first differentiation is said to be the "Unmanifested or Impersonal Logos". This in its turn emanates the second Logos. The first or unmanifested is said not to be able to manifest as it is the "lord of the mysteries", but we understand nothing by this vague expression. What is the function of the Unmanifested Logos, and wherein does it differ from the second Logos. (7) The Hindus call both the unmanifested and the manifested Logos—"Ishwar" only.

The second Logos is said to be spirit-matter or Purusha Prakriti. At page 15, vol. 1, it is explained that cosmic ideation (spirit) and cosmic substance (matter) are two aspects of Parabrahm, (8) and Fohat links these two. Fohat is said to be the dynamic energy of cosmic ideation—the animating principle electrifying every atom of life. Now whence comes this Fohat? Is it spirit, or is it matter, or is it both. (9)

At page 16, a summary is given to make the statements of the previous page "clearer". It is as follows:

(1) The Absolute or Parabrahm.
(2) The unmanifested Logos.
(3) The second Logos, or Spirit-matter. Life.
(4) Cosmic Ideation, Mahat or intelligence, the Universal World Soul, the Cosmic Noumenon of matter.

The fourth and last enumeration is most confusing. If Cosmic Ideation at p. 15 stands for spirit, why is it mentioned here as different from the 2nd Logos, and what has become of cosmic substance, and Fohat in this "clearer" summary? and what is meant by calling the 2nd Logos spirit-matter and apart from Cosmic Ideation? (10) The great difficulty of every student of the Eastern doctrine is, that the root ideas remain as confused as ever in spite of the constant reading and collating of the different passages; and unless something like a clear exposition is given by the talented author of the "Secret Doctrine" in as plain language as possible, *without reference to any system of philosophy or religion*, the majority of the readers must despair of understanding the secret doctrine at all.

N. D. K.

It would need knowledge far greater than any human or Dhyan Chohanic knowledge, let alone our poor little store, to answer categorically all the difficulties of N. D. K. If an ant tried to explain to a brother ant the mental process of Newton, he would probably make rather a poor job

of it; but an ant is millions of millions of times nearer to a man than is man to the One Reality. We can only throw out two or three hints, and suggest to our correspondent that while we may dimly sense the Absolute we cannot apprehend, much less comprehend, it, and that, while we are forced to acknowledge it by the reason, any attempt to explain it involves us in hopeless self-contradictions. This is acknowledged in every philosophy, and is a hopeless difficulty, common to all, and lying in the very nature of things. As well said by Dean Mansel: "The Absolute cannot be conceived as conscious, neither can it be conceived as unconscious; it cannot be conceived as complex, neither can it be conceived as simple; it cannot be conceived by difference, neither can it be conceived by absence of difference; it cannot be identified with the universe, neither can it be distinguished from it". What is this but to say that "the Absolute" cannot be an object of thought at all, and that to attempt to reason about it is to become absurd?

(1.) Every student of philosophy knows that no "clear explanation of the term" can be given. When we say "Unknowable" we confess our inability to explain.

(2.) "One with the other" yes, but not with the Absolute. Absolute implies *without relation*; all that has relation is relative.

(3.) Parabrahm, the Absolute and the Infinite, cannot exist *somewhere*; the use of these localised phrases is entirely out of place. Nor can it have "nearest" or furthest.

(4.) See (2.) The One Life is *un*-conditioned. The terms Manvantara and Maha-Pralaya must be thought of in relation to the manifested universe, not as conditioning the unconditionable. You would do well to note how cautiously guarded are all the phrases used of "Be-ness" in the "Secret Doctrine".

(5.) You are using a poetical phrase—which adumbrates a truth impossible to express definitely, since our language is too clumsy—as though you were dealing with a looking-glass from a furniture-shop. In metaphysics you are in the realm of mind, not in that of extension, and you must try to accommodate yourself to its conditions; you might as well ask whether thought is square or round, as ask "from what quarter does the reflection come?"

(6.) We are told of periodically succeeding out-breathing and in-breathing; not of simultaneous out-breathing and in-breathing. How could these co-exist?

(7.) They differ in the one being unmanifested, the other manifested. And see (2) and (3) on p. 16.

(8.) Not cosmic but *pre*-cosmic as aspects: Parabrahm and Mulaprakriti are the Vedantin terms.

(9.) On "whence comes Fohat" see *Lucifer*, p. 56, line 4 from bottom, *et seq.* Fohat is both "spirit" and "matter," though not of our plane.

(10.) The summary seems to us to be very clear: of course, since it only carries us to Mahat it does not include Fohat, any more than a genealogical tree when it stops at a man includes his grandson. You apparently forget that "Spirit" and "Matter" are two aspects of substance in manifestation, and that, united in the 2nd Logos, they differentiate further in the succeeding stage. Surely patient thinking will enable you to understand the "Secret Doctrine". The most abstruse of subjects cannot be made as simple as a primer, and each student *must* do his own thinking. Personally, when a tangle seemed hopeless, we have found that resolute patient thinking has unravelled it. But we can only suggest to others the method of unravelling for themselves: we cannot straighten the tangle for them.

Pistis-Sophia.

(Translated and annotated by G. R. S. M., with additional notes by H. P. B.)

(Continued.)

[It is thought that it will greatly aid the reader and a key be given to students of Esoteric Philosophy by anticipating the following passage:

[**247**] . . . . And when Andrew had said these words, the Spirit of the Saviour was moved in him, and he cried out and said: "How long shall I bear with you, how long shall I suffer you! Do ye still not know and are ye ignorant? *Knew ye not, and do ye not understand, that ye are all Angels, and all Archangels, and Gods and Lords, and all Rulers, and all the great Invisibles* [**248**], *and all those who pertain to the Midst and to the Region of the Light, and all the great Projections of the Right, and all their Glory. That ye are from all, of your selves and in your selves in turn, from one Mass, and one Matter and one Essence.* And that ye are all from one Mixture; and by the command of the First Mystery, the Mixture is a necessity, until all the great Projections of Light and all their Glory have cleansed it. And they have been cleansing it not of themselves, but of necessity, according to the dispensation of one and the same Ineffable. Neither have they at all undergone sufferings, nor changes in the Regions, nor have they stript themselves at all, nor poured themselves (1) into various bodies, nor have they been in any tribulation.]

Commentary.

1 *Metangizein*—to pour from one vessel into another: *metangismos* was the technical term for metempsychosis or reincarnation among the Pythagoreans. C. W. King, however, translates this passage: "nor transformed themselves into various *figures*"; but *sômata* are animal bodies and nothing else, and *metangizein* and *metangismos* are technical words, used only in connexion with the Pythagorean metempsychosis, and frequently employed in Pistis-Sophia by Schwartze to denote reincarnation. It is, therefore, difficult to understand how the author of *The Gnostics and their Remains* missed the correct translation.

Augustine (*Haer.* 58), copying from Philaster, gives the name of Metangismonitae to a certain sect of Heretics who, he avers, asserted that the Son was in the Father, as one vessel (*angeion*) in another. There is, however, no evidence to support this statement.

"AFTER these things, moreover, I looked down into the World of Men, and found Mary who is called my Mother after the body of Matter (Hyle); I spoke to her, moreover, in the form of Gabriel, (1) and when she had turned herself into the Height (*sc.* Pleroma) towards me, I implanted in her the first Power which I received from Barbêlô, (2) the Body which I

wore in the Height. And instead of a Soul, I implanted in her the Power [**14**], which I received from the Great Sabbaoth, the Good, (3) who is in the Region of the Right. (4) And the twelve Powers of the Twelve Saviours (5) of the Treasure of Light, which I received from the twelve Deacons (Ministers), who are in the Midst, (6) I brought into the Sphere of the Rulers, and the Decans (7) of the Rulers and their Ministers thought them the souls of the Rulers: and the Ministers conducted them. I bound them in the body of your mothers. And when your time was full, they brought you forth into the World, no Soul of the Rulers being in you. And ye have received your portion of the Power which the last Supporter breathed into the Mixture (*Kerosmos*, see Table I.), which was blended with all the Invisibles, and Rulers, and Æons; once only was it blended with the World of Destruction, which is the Mixture: this (Power) I brought out *from Myself*, (*sc.* the Four-and-Twentieth Mystery) from the beginning, and infused it into the First Precept; and the First Precept infused a portion thereof into the Great Light; and the Great Light infused a portion of that which it received, into the Five Supporters; and the last Supporter received that portion and infused it into the Mixture. (8) [**15**] Such is the manner of all things which are in this Mixture, as I have told you.

Commentary,

(1) In the system of Justinus (*Philosophumena*, v, 26), the first triad is described as consisting of two male principles and one feminine. The first male is called the Good and is attributed with universal foreknowledge: the second, the Elohim, is the father (collective) of all the creation or generation, without foreknowledge and blind. The third, the feminine principle, is also without foreknowledge, two-minded or undecided, bi-corporate or of two bodies, being figured as a virgin above and a viper below (astronomically the Virgo-Scorpio of the ancient Zodiacs), and her name is Eden or Israel. And mutual desire arose in the Elohim and Eden, and from this union were born twenty-four Angels, twelve called Paternal and twelve Maternal. Among the twelve Paternal is *Gabriel*. The twelve are, of course, the twelve signs of the Zodiac, &c., according to the key used. In the *Talmud* and the *Kabala*, Eden is called "The Garden of Delight", and held by the Church Fathers to figure *Yoni* after the commission of the first sin. The Gnostics, on the contrary, always explain the term in its most spiritual and metaphysical sense, treating of its cosmogonical and theogonical signification and ignoring its material and physiological explanation.

In the *Adversum Celsum* (vi, 30), Origen with much verbiage and contempt treats of the "accursed diagram" of the Ophites, which his Gnostic opponent Celsus had referred to. In it, *Gabriel* is the *fourth* of the "*seven* ruling Daimons", for we read: "Moreover, Celsus asserted that the 'fourth had the form of an eagle'; the diagram representing him as Gabriel the eagle-like." In ancient Astrology, Gabriel was said to rule over the sign Taurus and the Moon.

Now, the Egyptians, according to Plutarch (*De Isid et Osir.*) assigned to the moon a male and a female nature (*phusin arsenothelun*). During the Lunus-Luna festival, at the Vernal Equinox, when the sun was in the sign Taurus, the men sacrificed to Lunus and the women to Luna, *each sex assuming the dress of the other*. The Bull (Taurus), moreover, among all the ancients was the symbol of generation,

and in the symbolism of the Mithraic Mysteries, the Initiate plunges a sword or scimitar into the throat of a prostrate *Bull*. Compare this with the *Voice of the Silence* (pp. 11 and 12): "Before that path is entered, thou must *destroy thy lunar body*, cleanse thy mind-body and make clean thy heart. . . . .

"Before the 'Mystic Power' can make of thee a God, Lanoo, thou must have gained *the faculty to stay thy lunar form at will*."

When we collate all this with what is told us in the *Secret Doctrine* of the *Pitris* and their work in the formation of the lower man, and of the bi-sexual or androgynous nature of the early races, we shall understand why the Angel Gabriel the Daimon of the Moon, and the ruler of the sign Taurus, appeared to Mary at her conception; the Annunciation will resolve itself into far simpler terms than the accepted solution, and we shall have learnt something of the mysteries of the *astral body*.

(2) In explaining this term, it will be interesting to see first of all what the other Gnostic systems say of Barbelo and then to examine the statements in Pistis-Sophia.

We learn from Irenæus, *Contra Haereses*, that the Innominable Father was manifested to this "never-aging Æon in a virginal form" by the emanation of *four* beings, whose name expressed *thought and life;* and that she, at the sight thereof, conceived and gave birth to *three* like beings.

Compare this with:—

"(*Then*) the three (*triangle*) fall into the Four (*quarternary*). The radiant essence becomes Seven inside, Seven outside. The Luminous Egg (*Hiranyagharba*), which in itself is Three (*the triple hypostases of Brahmâ, or Vishnu*, the three 'Avasthas'), curdles and spreads in milk-white curds throughout the depths of Mother, the Root that grows in the Ocean of Life." (S. D. vol. i, 66).

According to Epiphanius, one of the Ophite schools taught that Barbelo was an emanation of the Father, and the Mother of Ialdabaoth (or according to some of Sabaoth), which is to say that Barbelo was identical with Sophia Achamoth, or Pistis-Sophia. She dwelt in the Eighth Heaven above: while her son insolently possessed himself of the Seventh and caused his mother much lamentation. This idea is the common property of all the Gnostic systems, the *terms* varying, the *idea* remaining constant. She is further said to constantly appear to the Archons, or Rulers, in a beautiful form, so that she may collect again her scattered power, stolen from her by the Demiurge, his Gods, Angels, and Daimons.

According to Irenæus again, the ascent of souls terminated in the upper Region "where is Barbelo the Mother of the *Living* (or Lives)."

Pistis-Sophia informs us that Barbelo is one of the Triad of the Invisibles, Agrammachamareg, Barbelo and Bdellè, in the Region of the Left (*See* Table I.), where is the Thirteenth Æon (*pag.* 359). She is twice called the Power (*dynamis*) of the Invisible God; she is also the Mother of Pistis-Sophia and twenty-three other Emanations (*pagg*, 49, 361). The Region of the Left is apparently called the Hyle (Matter) of Barbelo (*pag.* 128).

Again, from Epiphanius, *Adversus Haereses* (26, 11, 3), we learn that one of the names of the Valentinians was *Barbélitæ*, and we are inclined to think with M. E. Amélineau in his *Essai sur le Gnosticisme Egyptien* (Paris, 1887), that it was the name of the highest degree of their Initiation, in which the Adept became a perfect Pneumatic, or Illuminatus, a son of Immortality. The Hebrew derivation would give the meaning, Son or Daughter of God. We know, on the other hand, that with the Gnostics and especially the *Docetæ* (Illusionists), who held that Jesus, the man, was entirely distinct from Christos, the Principle, and denied the facts of the miraculous conception, incarnation, death, and resurrection—the mother of Jesus, the man, was considered as low, as the mother of Christos, the Principle, was held in veneration by them. The latter was the "Holy Ghost" and regarded as female

by their schools. When we consider, however, that *esoterically* there are seven aspects of the Sophia (the seven planes of wisdom), it will be easy to see that both the Church Fathers, unintentionally, and the Gnostics, intentionally, only give one out of the seven aspects.

(3) In Pistis-Sophia there are three Sabaoths, that is to say three *aspects* of the power or principle hidden in this name. (1) The Great Sabaoth the Good, the "father" of the "soul" of Jesus (*pagg.* 14, 193): (2) The Little Sabaoth, the Good, called in the Kosmos Zeus (Jupiter) (*pag.* 371), one of the Planetary Rulers: and (3) Sabaoth Adamas, Ruler over six of the twelve Archons (*pag.* 360), and also in the Lower World, one of the Archons which have the punishment of Souls, whose "Receiver", or subordinate, presents the *Cup of Oblivion* to reincarnating souls.

In some of the schools, it was taught that he who wished to be "Perfect" must ascend through the realms of the Rulers, and finally place his foot on the head of Sabaoth; and thus attain the Eighth Heaven where dwelt Barbelo. Sabaoth was said to have woman's hair, and was figured by some as an ass, by others as a swine. Here we should call to mind the *red* ass of Typhon in the Egyptian Mysteries; the descent of Bacchus to Hades on an ass in the "Frogs" of Aristophanes (a burlesque on the Eleusinian Mysteries); the "Golden Ass" of Apuleius, and last but not least the entrance of "Jesus" into "Jerusalem" (the mundane Jerusalem, in other words, physical existence, see *Lucifer* vi, 235) on an "ass." In every case these terms are from the Mysteries and none but the "Perfect" knew their secret meaning. To the multitude they have ever remained "abracadabra" and will remain so for all but the most determined students.

Origen (*Adv. Cels.* vi, 31) gives the formulæ of prayers recited by the Defunct, or Pneumatic, to the Planetary Rulers. These were probably part of the secrets of their outer initiation, and used by the Bishop of Auch to show that he knew their secrets even better than Celsus himself. The passage referring to Sabaoth runs as follows: "They next come to Sabaoth, to whom they think the following should be addressed: 'O Governor of the *fifth* realm, powerful Sabaoth, defender of the law of thy creation, which is liberated by grace, through the help of a *more powerful Pentad*, admit me, seeing the faultless symbol of thy art, preserved by a stamp of an image, a body liberated by a Pentad. Let grace be with me O Father, let grace be with me'."

(4) Perhaps it will not be without interest if, in explanation of this term, we translate a few lines from the *Quinque Libri adversus Hæreses* (Migne, *η*. 5, col. 500, 501) of Irenaeus, who was, perhaps, the bitterest of all the opponents of the Gnosis. The "holy" Father shall teach us the Knowledge he strove so vigorously to crush out of existence.

In speaking of the Italian school of the Valentinians, Irenaeus writes:—"They declare that the Demiurge, having fashioned the Cosmos, made the Choïc (Material) *Man* also, but not from this dry Earth, but from the invisible Essence, from the fluid and unsettled portion of the Hyle, and that he breathed into him the Psychic (or astral *Man*). And this is the *Man* which is born according to the image and likeness (*sc.* the *Chhaya*), the Hylic being according to the image, resembling but not of the same Essence with the God (the Pitris), while the Psychic *Man* was in the likeness: whence also his Essence, being from a spiritual emanation, is called a spirit of Life. It was afterwards they say that the Coat of Skin clothed him, which they declare is the body of flesh perceived by the senses. . . . . so that they derive the *Soul* from the Demiurge, the *Body* from the Earth (*Chaos*), and the *Fleshly Covering* from the Hyle; but the *Spiritual Man* (Anthrôpos) from the Mother of Achamôth (*i.e.*, from Sophia-Above or Within, the Mother of Sophia-Without, or Pistis-Sophia). "Of these three, they say that the Hylic, which

they also call the *Left*, must of necessity perish, in as much as it has in it no breath of incorruptibility; but the Psychic, which they designate the *Right*, being in the middle of the Spiritual and Hylic, goes in whatsoever direction it may incline itself; whereas the Spiritual (*Manas*) has been sent forth, in order that, by being united with the Psychic here (*i.e.*, emanating *Kama-Manas*), it might take Form and be instructed together with it (the Psychic or *Kama-Rupa*) by sharing in its existence or by conversion with it [*anastrophê*])."

In the Pistis-Sophia the plane immediately below or inferior to the Treasure of Light is divided into three main Lokas or Sub-planes, the Right, the Left and the Middle.

The duty of the Rulers of the Right is the forming, fashioning or *building* of all lower Spheres or Planes of existence, by bringing down the Light out of its Treasury and causing it to return thither again, thus in another sense, accomplishing the salvation of such souls as are fit to ascend to a higher plane. The Rulers of the Midst have the *Guardianship* of Human Souls. The Left called also the Region of Righteousness, is the Loka or condition towards which all *penitent* souls tend, for it is here that the *conflict* between the principles of Light and Hyle, (*i.e.*, differentiation) first commences. From the words in italics in the preceding paragraph, we can see the type of Brahmâ, Vishnu and Shiva, the Hindu Trimurti or Trinity, revealing itself; the ideas of *Creation*, *Preservation*, and *Destruction* or *Regeneration* being very clearly shown forth.

In the System of Valentinus (*Lucifer*, vi. 234), we read of "the power of the psychic or soulish essence which is called 'Right'". Sabaoth also who dwells in the Right is an aspect of the Demiurge and the Creator of Souls.

Before proceeding further, it is necessary to give a *provisionary* table of the Planes and Lokas according to the Pistis-Sophia.

Table I.

TRIAD	The Mystery of the Ineffable.			ARUPA
TETRAD	Pneumatic or Spiritual	Treasure of Light or Pleroma	Lumen or Light	RUPA
	Psychic	Right Midst Left (The Loka of the thirteenth Æon)	Kerasmos or Mixture (*sc.* of Lumen and Hyle)	
	Hylic or Sidereal	The Twelve Æons Fate (Heimarmenê) Sphere	Hyle or Subtle Matter	
	Choic or Material	Firmament World (Kosmos) of men Underworld { Orcus, Chaos, Outer Darkness (Caligo Externa)	Kosmos of Choos (Gross Matter)	
	Planes	Names	Substances (Prakritis)	

Vide S. D. I., 200.

(5) The Twelve Saviours are part of the contents of the Treasure of Light and are identical with the Dodecad of the Valentinian Pleroma (*Lucifer*, vi. 231–237). The twelve Deacons are of course a manifestation of the primordial type of the Dodecad of the Pleroma on a Loka of another plane.

(6) In the Valentinian System the Mesŏtês, or Middle Region, is above the highest Heaven but below the Pleroma. It is especially the place of the Psychics.

as the Pleroma is of the Pneumatics. This is the proper place of Sophia-Achamoth, the Sophia-Without or Pistis-Sophia, who desiring the Light, falls from the Ogdoad into the Heptad, the highest Loka or Sub-plane of which is ruled by the Demiurge, the Self-willed One of the Pistis-Sophia. When she gains the Pleroma, the Demiurge will be exalted to the Middle Region. In other words when the Lower-Manas shall have become one with the Higher, those Kamic elements which follow the higher and impress themselves permanently in it, will be purified.

(7) *Over* the Sphere (see Table I) IEU, [the Overseer (*episkopos* or bishop) of the Light, also called the First Man (*primus homo*) who is one of the 6 great Rulers of the Right], sets 5 great Rulers, or Archons, formed of the Light-powers of the Right; these are the Planetary Rulers, Saturn, Mars, Mercury, Venus and Jupiter, *Below* it are placed 360 other powers, or *Decans;* below them again, in the Region of the Air and corresponding in number, are 360 other Archons with 5 Rulers again over them. The lower 365 refuse to believe in the mysteries of Light and entice souls to sin. This apparent duality is a common characteristic of the Gnosis. Everything in nature is bad or good according to the nature and motive of man; at each moment of life, every man can choose the Left or Right.

These numbers 360 and 365 occur in the systems of Bardesanes and Basilides and in the Æonology of other schools; sometimes they form part of the contents of the Pleroma.

Matter in treating of the Gnostic schools of Egypt (Tom. ii, 34), tells us that the Tutelar Genii of each day were invoked against the nefast power of Typhon, the Egyptian Ahriman. These composed the third series of the gods of the Egyptian Pantheon.

"These gods", he says, "are as little known by name, as the 360 Intelligences which made up the Abraxas of Basilides. The ancients classed them under the generic term Daemons. These Daemons, were grouped in classes round the Cosmic Deities, as they were called; that is to say, the gods which governed the visible world; they were its agents (Cosmocratores), just as their chiefs were those of the Super-celestial gods. Commissioned as they were to maintain the communication between the two worlds, they presided at the descent of souls from the higher regions to the inferior zone, and communicated to them during the present existence of trial and expiation, the gifts of divine life. They divided among themselves the 36 parts of the human body, and after their earthly career was finished, guided the souls in their return to the Supreme Being."

(8) Although it is impossible at present to give a complete and detailed table of the almost interminable synonyms of the terms, used in the scheme of the Pistis-Sophia, we are compelled, at the risk of being thought tedious, to give some explanation of the strange nomenclature which meets us at every step.

Below the *Last Mystery* in the Upper World which we are inclined to make correspond with the Treasure or Pleroma, come the *Great Light of the Impression* (or Mark) *of Light*, divided into 5 Impressions of Light; the *First Precept* (or Statute), divided into 7 Mysteries; *the Great Light of Lights;* the 5 *Great Supporters* (or Helpers), which conduct the Powers of Light into the lower regions, or planes; and last of all the *Region of the Inheritance of Light*, where redeemed souls will dwell.

Here we have 7 elements or principles and it is curious to remark how the 5 Impressions (*Charagmai;* in some systems *Charactéres*), or ideas, are repeated as the 5 Supporters, and the Great Light of the Impression of Light as the Great Light of Lights.

Other Supporters (*parastatai*) are mentioned as belonging to the Middle Region, 15 in number, whose names are quoted from a Coptic papyrus in the Bodleian, in

the work of M. E. Amélineau already mentioned (p. 252). This papyrus contains three treatises apparently of the same school as the Pistis-Sophia, entitled "The Mystery of the Letters of the Alphahet", "The Book of the Gnosis of the Divine Invisible", and "The Book of the Great Logos according to the Mystery."

These repeated Fives and combinations of Five are according to the type of the Pentad, as shown in the Chart of the Valentinian Pleroma (*Lucifer*, vi, 237). Five is the number of man; for of the perfect Septenary, the Triad, Atma-Buddhi-Manas, is to average humanity a *unity*.

"Rejoice, therefore, in that the time is come that I should put on my Vesture (1).

"Lo! I have put on my vesture and all power has been given me by the First Mystery. Yet a little while and I will tell you every Mystery and every Completion; henceforth from this hour I will conceal naught from you, but in Perfectness will I perfect you in all Completion, and all Perfectioning and every Mystery [**16**], which indeed are the End of all Ends, and the Completion of all Completions, and the Wisdom (*gnosis*) of all Wisdoms, which are in my Vesture. Hearken! I will tell you all things which have befallen me.

"It came to pass, when the sun had risen in the places of the East, a great flood of light descended, in which was my Vesture, which I placed in the Four-and-Twentieth Mystery. And I found the Mystery on my Vesture, written in *Five* Words, which pertain to the Height. ZAMA ZAMA ÔZZA RACHAMA ÔZAI (2). And this is the interpretation thereof: 'The Mystery which is without in the World, because of which the Universe was made, is all Evolution and all Progress; it projected all emanations and all things therein. Because of it every Mystery exists and the Regions thereof. Come to us (3), for we are thy fellow members. We are all one with thee. We are one and the same, and thou art one and the same. That is the First Mystery [**17**], which was from the beginning in the Ineffable before it came forth therefrom; and its Name is all of us.

"'Now, therefore, we all live together for thee at the last Limit (4), which also is the last Mystery from the Interiors. That also is a part of us. Now, therefore, we have sent thee thy Vesture, which indeed is thine from the beginning, which thou didst place in the last Limit, which also is the last Mystery from the Interiors, until its time should be fulfilled according to the command of the First Mystery. Lo! its time being now completed, *I* will give it thee. Come to us! For *we* (5) all stand by thee to clothe thee with the First Mystery, and all its glory by command of the same, because that the First Mystery, coming into manifestation, gave us *two* Vestures to clothe thee, *besides the one*, which we have sent thee, since thou art worthy of them and art prior to us and came into being before us. For this cause, therefore, the First Mystery sent for thee through us the Mystery of all its Glory, two Vestures. The first thereof is the whole glory of all the Names of the Mysteries and all the Projections of the

Orders of the Spaces of the Ineffable. [18] And the second Vesture therein is the whole Glory of the Name of all the Mysteries and all the Projections, which are in the Orders of the two Spaces of the First Mystery. And in this Vesture, which we have now sent thee, is the Glory of the name of the Mystery, the Revealer, which is the First Precept, and the Mystery of the five Marks, and the Mystery of the great Legate of the Ineffable, which Mystery is the Great Light; and also the Mystery of the five Leaders, who are also the five Supporters. There is also in that Vesture the Glory of the Name of the Mystery of all the Orders of the Projections of the Treasure of Light, and also their Saviours, and also the Orders of (their) Orders, which are the seven Amens and the seven Voices, and also the five Trees, and also the three Amens, and also the Saviour of the Twins, which are the Child of the Child, and also the Mystery of the nine Keepers of the Three Gates of the Treasure of Light. There is also therein all the Glory of the Name, which is on the Right, and of those who are in the Midst; Moreover there is therein all the Glory of the Name of the great Invisible [19], who is the great Forefather, and also the Mystery of the three Triple Powers (6), and also the Mystery of the whole Region of them, and also the Mystery of all their Invisibles and of all that turn (7) in the Thirteenth of the Æons, and the Name of the twelve Æons, and of all their Archons, Archangels, Angels and all that turn therein; and every Mystery of the Name of all that turn in the Fate, and all in the Heavens, and in the Sphere, and also of their Firmaments and of all that are in them, and of all their Regions. (8)

"'Behold, therefore, we have sent thee this Vesture, which no one has known from the First Precept downwards, because the radiance of its Light had been hidden therein, nor did the Spheres and all the Regions downward form the First Precept (know it). Make haste, therefore, clothe thyself with this Vesture. Come to us; for ever, until the time appointed by the Ineffable was fulfilled, we have been in need of thee, to clothe thee with the two Vestures by the command of the First Mystery. Lo, then, that time is fulfilled. Come, therefore, to us quickly that we may put them on thee, until thou fulfillest every Ministry of the Perfections of the First Mystery, appointed by the Ineffable. Come to us quickly, we will put them upon thee according to the command of the First Mystery; for the time that yet remains is very short. Thou art coming to us and wilt leave the World. Come, therefore; quickly shalt thou receive all thy glory, the glory of the First Mystery.'"

Commentary.

(1) It is curious and interesting to learn what occult ideas the Gnostics had of these Bodies or Vestures; for instance, in speaking of the Docetae, a generic name including those schools which maintained that the Body of the Adept was only an appearance or, in other words, a Mayavi-rupa, the author of the *Philosophumena* (viii, 10) informs us that they explained the mystery-drama of the Jesus as follows:

"He went and washed in the Jordan (the mystic 'River' which stopped the Exodus of the Israelites from Egypt '*which is the body*' [v, 7]), and in doing so received the Type and Impression, in the water, of the body born from the Virgin, in order that when the *Ruler* (*Archon*) condemned his own (*sc.* the Ruler's) image (*plasma*, *i.e.* the body) to death, viz., to the Cross (*stauros; vide* 'Lucifer', vi, 232 *et seqq.*), this *Soul* of his (Jesus') being nourished in the body, might not after putting off the body, and nailing it to the tree and *by its means triumphing over the Principalities and Authorities*, he found naked, but might put on the body, which had been impressed in the water when he was baptized, instead of the fleshly body."

The deep occult significance of this passage scarcely needs any pointing out to the student, the whole mystery of "Birth" and "Baptism" is contained therein. Those alone who have bathed in the Cosmic stream will fully comprehend.

(2) Compare the *Secret Doctrine*, vol. ii, 580: "The five words (*Panchadasa*) of Brahmâ have become with the Gnostics the 'Five Words' written upon the akâsic (shining) garment of Jesus at his glorification: the words **ZAMA ZAMA ΩZZA PAXAMA ΩZAI**, translated by the Orientalists, 'the robe, the glorious robe of my strength'. These words were, in their turn, the anagrammatic blind of the five mystic powers represented on the robe of the 'resurrected' Initiate after his last trial of three days' trance; the five becoming *seven* only after his *death*, when the Adept became the full CHRISTOS, the full KRISHNA-VISHNU, *i.e.*, merged in Nirvana."

(3) Compare the *Secret Doctrine* (vol. i, Stanzas v and vi, and pages 130, 131), where the Great Day "Be with us" is described as: "that day when man, freeing himself from the trammels of ignorance, and recognizing fully the non-separateness of the Ego within his personality—erroneously regarded as his own—from the UNIVERSAL EGO (Anima Supra-Mundi), merges thereby into the One Essence to become not only one 'with us' (the manifested universal lives which are 'ONE' LIFE), but that very life itself."

In the Egyptian mysteries we also find the Day "Come to us" mentioned, and explained as "the day, when Osiris said to the Sun 'Come'" ("Book of the Dead", xvii, 34, 42). For a full explanation, read also "Secret Doctrine", pp. 134, 135.

(4) This corresponds to the Horos or Stauros of the Valentinian System. The Pistis-Sophia, however, is far richer in its esotericism, and there are many Limits or Laya centres (see *Secret Doctrine passim*), corresponding to each plane and subplane, even as there are several Pleromas. Compare also (*ibid.*) what is said about the Ring "Pass not", and the *Dhyani-pasa* or "Rope of the Gods".

(5) Notice the change of number.

(6) Two mystery names of the three Triple Powers are mentioned (*pag.* 361), viz., IPSANTACHOUNCHAÏNCHOUCHEÔCH and CHAÏNCHÔÔÔCH; a Power emanates from the former upon *Mars* and from the latter upon *Mercury*. In the same context, we are told that a Power from the Great Invisible resides in *Saturn* and from Pistis-Sophia, daughter of Barbelo, in *Venus*.

(7) Or dwell: *sc.* the "Wheels" (*cf.* S. D.).

(8) For the Regions, etc., see Table I.

N.B.—With regard to the figures published in the last paper, it should be clearly understood that there is no up nor down, no top nor bottom, in reality. It has, however, been suggested that Fig. 8 would be preferable if reversed, so that the Point should be at the top.

(To be continued.)

The Hittites.

I THINK it is Niebuhr who says somewhere, that he who restores the dead past into being is a real creator. The sleep in which the memories of a mighty nation have slumbered for centuries is now disturbed, and we are beginning to see the evidence of a mighty people arriving at a position in the earth's history higher than that of the Jews, and peradventure in their time and place scarcely inferior to that of the Persians.

The Hittites of old have their pedigree and their position obscured by the reference to them in Genesis x, 15, where Heth is spoken of as a mere son of Canaan, who had been cursed in the preceding chapter. The intrusive and tyrannical Jewish population were not content with driving out the previously existing civilizations of the land, but gave the dog a bad name after hanging him. We see this spirit in Ezekiel xvi, 3. A daughter of Heth is an epithet equivalent to the word *pariah*, and the Hittites, like all races, may sink to the level of the Nephilim in Scripture. Partly mythological, and partly political, the blood, and possibly the aspirations of the Hittite female, was concealed under the Hebrew tephilim ; the memory of the past Hittite glories was entirely forgotten, and for aught that Biblical students or travellers have done to help us, there might as well have been absolute non-existence of the Hittite people.

Now, however, we have changed all that. The mighty kingdom of the Hittites in its geographical extent seems to have infringed on Troy on the one hand, and shaken hands with Egypt on the other. The whole of Asia Minor seems to have been at one time under Hittite influence. They were far ahead of their neighbors in the arts of war, as in the arts of peace. Into the religion of the Hittites and into their nationality we are beginning to inquire, but it must not be forgotten that the memorials of Hittite inscriptions and traditions generally are very small and few, and that we are scarcely beginning to decipher the history of a nation which, when it is told, may reveal several histories more interesting than that of Solomon's temple, and more important than those of the impure Bedawi at Jerusalem, who basked under the shadow of the kingdom, around them, while they secured the patronage of their (tribal) God. The two sources of information before us are Hittite names and Hittite inscriptions. It may be conceded that the language of the Hittites was not Semitic, that it was not of the same family as the language spoken in various dialects by the Jews and other Semitic people. The great mass of the Hittite names that have come down to us are clearly of a non-Semitic origin.

The real key to the interpretation of the Hittite remains has been given by Captain Conder. Speculators standing on Egypt may look towards Kaffraria for the tomb of their ancestory. Greek civilization may be derived from that of old Cyclopean monuments. Mexico and Peru may suggest prehistoric civilisations excelling the present race in certain abilities. The old (perhaps Atlantean) builders of Tia-huanuco, are an example. The Hittite race has found its relatives; it has found in the old Hyperborean race, ancestors. It was the *Secret Doctrine* (vol. ii, 7,) that had chosen "the name Hyperborean for the Second Continent, the land which stretched out its promontories southward and westward from the North Pole to receive the Second Race, and comprised the whole of what is now known as Northern Asia. Such was the name given by the oldest Greeks to the far off and mysterious region, whither their tradition made Apollo, the Hyperborean, travel every year." Lenormant had confused the Proto-Medic and Akkadian with the Ugro-Altaic languages, with Finnish, and less closely with Turkish and Magyar. It is the belief of Captain Conder that the Hittites are still represented in Syria, and Palestine, by the Turks, who are to be found even in the plains of Esdrælon and of Sharon. These actual tribes are probably immigrants from the East, but the fact remains that we have to deal with a population that is essentially Mongolic in affinities. Anthropology has a far more remote connexion with mere Biblical Science, than with Theosophical teaching. We are beginning to know all about the Hittites, and what we do know confirms the idea, that the mighty people who lived during the Miocene period, when Greenland was a tropical land, left their impressions on Syrian history. But we are sent to "far Cathay" for the relatives of the Hittite monarchs. This is not so absurd, when we consider the time during which the Hittites dwelt in the land. The old figures on the Ramesseon at Thebes give examples of what the Hittites were like. They all wore boots, the toes of which were turned up. They all had conical caps, probably of fur. Their dress was on the whole, a national costume, which has survived among the Hittites, who had settled in the warm valley of the Orontes; such boots or rather snow shoes, admirably adapted as they were for the snow-clad ranges of the Taurus, being wholly out of place in Syria. If we imagine that this ancient people left their traces in Palestine ages before the Canaanites were there; if we regard the Hittites as the boulder of a prehistoric population, with nothing whatever *sui generis* with the Perizzites, Jebusites, and Amorites, we see that the mystery of their long continuance in the place may be accounted for in the theory of their being an old race. The Kheta were among the early enemies of Egypt. Brugsch identifies them with the Hittites of Scripture. There were Hittite palaces on the borders of Egypt as early as the 12th dynasty. From the time of Tothmes II, a two hundred years' war had been carried on with the Hittites. A treaty of peace was at last made, which was engraved on a silver plate, the terms of which show the civilization of the Hittite people. Subsequent wars with

the Hittites took place from the 12th to the 20th dynasty. If we turn to Egyptian history, the Hittites are of equal importance. They are mentioned in the 19th century B.C., and perhaps much earlier. The wars of Tiglath-Pilezer, Assurdanipal, Shalmanezer, and Sargon, bear witness to the important part their empire played in the mighty state system of Asia. Yet if we knew of them by the Biblical account alone; if we accepted all that the Jews wished us to believe concerning the insignificance of the Hittites, we should have a false rendering of history. The writers of the Hebrew law, however, are at last found out. The Hittites were dwelling in the mountains around Hebron. According to Mariette, one of the Hyksos dynasty was Hittite. The Hyksos were at last driven out of Egypt, and according to Manetho's statement, returned to Jerusalem. As Conder has said, this statement throws light on one of the obscure statements of the Bible (Ezekiel xvi, 3). Ezekiel and the nobler Jews remained in captivity. The baser Jews remained in Jerusalem, and assumed that because they were inhabitants of the actual holy city they were therefore more noble and more the people of God than their brethren in exile. We also may notice as an article of dress the fingerless glove, which is still used by the peasantry, and is found in all cold countries. The Scriptures show that the Hittites did not belong to a Semitic race. The features are rather those of a northern people, and at the temple of Ibsambul the Hittites have a very Scythic character, with shaven heads and a single lock on the crown. In Cappadocia, the Hittite type can still be recognized, and with regard to one of the priests sculptured at Poreez it is interesting to notice that some of the patterns on the priest's dress have not yet gone out of fashion among the Cappadocian peasantry. Scattered over the whole of Asia Minor, as far as the Euxine and the Ægean, are the relics of this great nation, and Solomon [his existence being assumed] "was not arrayed like one of these".

Of the manner and customs of the Hittites we know, of course little, as twenty years ago their existence was unknown. But we have a few inscriptions, some of which have an interest to Theosophists. The ⊙ has, according to Captain Conder, the phonetic value of the syllable *an* = God. The pentacle, or rather five-pointed star ☆ has the phonetic value *to* = down, or descend. The sign for *nan* is ⧖ = protection, ⧖ in Cypriot. The Pramantha is not represented in the Svastika form, but is a log of wood, into which the firestick is inserted, while sparks are issuing from the log. It would be necessary for a competent Senzar scholar to go carefully over the work of Captain Conder, and it might be advisable not to attempt to read the inscriptions till the transliteration is accomplished. It is much to be regretted that we have so few inscriptions, and that the attempted translations of Drake, Palmer, Burton, Hyde Clarke, Dunbar Heath, C. S. Wake, and myself, have all proved miserable failures. How then can we read

Hittite inscriptions, I say? By accepting the theory of Captain Conder, that they are the products of a nation in which the prehistoric civilization of Northern Tartary has preserved a trace of the old Hyperborean race. The Hittites seem to have imported their Gods from Babylonia. We have Abargatis as a chief divinity, we have also the Ashtoreth of the Canaanites, and the Sun God of Babylon, the Baal of the land of Canaan, and the Attys of the Hittite. The Astarte of Phœnicia became the Artemis of the Ephesians. Our old friend Set, the God of the Jews, glares at us like Bottom, with an ass's head. The Amazons were all robed in Hittite costume, and armed with the double-headed axe. The dances they performed with shield and bow in honor of the Goddesses of war and love, gave rise to the myths which saw in them a nation of women warriors. The old Egyptian treaty on the silver tablet, to which we have alluded, gives examples how the Hittite deities, who appear generally to have been each the patron of a city, had each a communal status. These deities, each of whom, no doubt, was a village Hampden, were not necessarily on speaking terms with the deity of the neighboring town; and each of these Teraphim was subordinate to the ⊙ = God. Since the date of the execution of this treaty a new religious redistribution of Seats has, of course, modified the position of these tribal Gods. It is in the arts of civilization that the Hittites seem to have particularly excelled. The earliest coinage was attributed to the Lydians, and we now know that the Hittite influence extended to Lydia. The Hittites were well acquainted with silver, and Professor Sayce has frequently drawn attention to their presence in the vicinity of silver mines. The bargain with the patriarch Abraham at Hebron, involved the earliest money transaction on record, and the shekel referred to in current money with the merchant was doubtless the forerunner of the coins with which we are acquainted.

We see here considerable progress in commercial, legal, and civil institutions with the Hittites. They used silver as the standard of value, balances for weighing it, and a regular recognized form of sale and conveyances. They seem to have given standard weights to their neighbors, and it has been proved once that the Hittite Mina of Carchemish continues to be the standard weight throughout Asia Minor, and used by the Greeks long after the break-up of the Hittite Empire; and if we can believe him, Schlieman has discovered in his excavations at Hissarlik silver blocks which served as a standard, according to which certain electron coins were struck. *Repoussé* work was common. Hittite inscriptions unlike Assyrian, Phœnician, Greek, or Roman, are of cameo raised character, and doubtless those who carved them were persons of exalted taste, as these models are of the highest artistic complexity and beauty. All the inscriptions that may be assigned to Hittite origin begin from right to left, and proceed Boustrophêdon. If it had been brought into contact with the Greeks, we may have expected that they would have assigned it an equal position of

importance with the Persians or Egyptians. A Theosophist who contemplates its existence, may consider that the law of Karma has appointed the time for the unveiling of the monuments of the Hittite kingdom at the end of the cycle which has witnessed the fate of many equally mighty nations.

C. Carter Blake, Doct. Sci., F.T.S.

The Letters of Johann Caspar Lavater.

To the EMPRESS MARIA FEODOROVNA the wife of the EMPEROR PAUL I, of RUSSIA.

(Written in the year 1798, and translated from the original autographs.)

(Continued from the May number.)

The external conditions in which a soul, after leaving its body, will find itself placed, depend on its own internal state; to wit, all will appear to it in consonance with its own nature. The good will see everything that is good, the wicked will attract naught but the wicked. The loving souls will find themselves surrounded with loving spirits; the souls which hated will approach the fiends of Hate. Every soul will be reflected in Spirits akin to itself.

A virtuous soul will become better in the midst of the most perfect Beings which it will find itself able to approach. A pure soul will become more pure still through the sole fact of its incessant contemplation of Spirits still purer and more radiant than itself. A loving soul will become more loving . . . . .

Likewise, the vicious soul will become more corrupted through its contact with other wicked Beings. For if we find even on earth nothing more contagious and attractive than vice and virtue, hate and love; it stands only to reason that beyond the threshold of terrestrial life, every moral and religious perfectibility becomes inevitably still more attractive as every immoral and unclean feeling, more contagious.

You, most revered Sovereign, will become the most loving in the midst of Beings full of love.

All the remnants of vanity, selfishness, and neglect of the kingdom of God and His pre-ordinations will be engulfed, without leaving a trace, by this feeling of love, if it only predominates in us, this attribute which will find itself ceaselessly being purified in such relationship and touch with pure and loving Spirits.

Rising by the power of that love in us, a love which we can develop so broadly when still on earth; purifying ourselves through contact with the love of those pure Beings which radiate on us the beams of their light, we will thereby only prepare and train ourselves gradually to the direct contemplation of the most Perfect Love in the hereafter, lest by being too strongly dazzled we should be thrown back and thus prevented from fully enjoying it.

But, highly revered Sovereign, how may a weak mortal, and how dare he attempt to explain to himself the nature of the contemplation of this embodiment of Love! Canst Thou, O inexhaustible Mercy, visibly

approach him, who from Thee alone draws love and that without appalling and blinding him?

I believe that at first He will approach us invisible and unrecognized.

Has not He acted ever in this way? Who, more than Christ sought to remain unrecognized? Who manifested in Himself the unsolved riddle of the unknown as He did? Who knew better to remain unrecognized, than He, in whose full power it was to manifest Himself; He before whom all Heaven bowed; aye, He came to us under the guise of a modest carpenter and preserved till death the personality of a Nazarene, appearing at first in an incognizable form. He manifested Himself only subsequently.

I surmise that He will always preserve this mode of action, so well according with His nature, His wisdom and His love. Is it not as a gardener that He appeared to Mary while she was seeking for Him, despairing of ever finding whom she sought? Unrecognized at first, He allowed her to know Him only a few minutes later.

Equally unbeknown He approached His two disciples, who full of Him went in search of their Master. He journeyed along with them for some considerable time. Their hearts burned within them with a sacred fire; they felt the presence of a higher and a more divinely pure Being, but they did not recognize Him, "For their eyes were holden that they should not know him"; and they were opened only when He "brake" the bread, and also when they saw Him the same evening in Jerusalem. The same happened at the Sea of Tiberias, and when, radiant in all His glory, He appeared to Saul.

How lofty and identical are all the words and manifestations of our Lord! . . . .

All follows an uninterrupted sequence which moves us on incessantly forward, bringing us nearer and nearer the goal; but that goal is not, however, the final one. Christ is the middle point, the chief motor, at times visible, at others invisible, in this great divine drama so strikingly simple and at the same time so terribly complicated; a drama which seems to never end, though it seemed complete and finished a thousand times over.

In the life-drama of each of us who follows and bows before Him, He always appears at first unrecognized, Can Love refuse to manifest to him who adores It and which It loves—during the moment he most needs it?

Yes; O most humane of man, Thou shalt manifest Thyself to men in the form that is the most human. Thou shalt appear to the loving Soul I now address. Thou shalt appear also to me, at first as unrecognized, but forthwith Thou shalt make Thyself known. We shall see Thee innumerable times ever different yet ever the same: even more perfect in proportion as our soul will be perfecting itself and—never for the last time! . . .

Let us then soar as frequently as we can toward this enchanting ideal, which, God permitting, I will try to explain more fully in my next letter, thus endeavoring to make it more realistic to You. This must now be done through the means of a communication from a departed Soul.

(Signed with the usual assurances of respect)

JOHANN CASPAR LAVATER.

Zürich, 1 ☉ ix, 1798.

FOURTH LETTER.

In my last, I had promised you Highly Revered Sovereign Lady, to send you the letter of a dead man to a living friend of his. I did so in order that you should be offered the means of understanding the letter my conceptions with regard to the *post mortem* condition of a Christian after the death of his body. I now take the liberty of enclosing the promised document in my present letter, for your inspection. You have to judge

it from the standpoint already indicated by me; and to kindly give all your attention to the main subject rather than to the secondary details; though even these, as I have reasons to suppose, bear the stamp of truth upon them.

For a clearer understanding of all that I shall have occasion to submit to YOU in the future in this form, I deem it necessary to add to it as a general conclusion a conviction of mine. And this is, that quite independently of the universal and immutable law of condemnation and the highest bliss, every spirit, coordinately with his personal character,* not only moral and religious, but also individual and social, experiences after his terrestrial death, sorrows, and joys quite different from what other spirits do, and appertaining to himself only. A universal law is determined by the personality of every distinct being; *i.e.*, it will produce in its particular applications different effects, as the same beam shining through colored glass regulates its direction and intensity of light in accordance with the degree and quality of the color of the glass, its protuberances and defects. Thus, I take the following for an unconditioned axiom:

Notwithstanding that all spirits from the highest to the lowest and most suffering, are subject to the same simple law of affinity with, or repulsion from, the most perfect LOVE; nevertheless, it is the personal and separate character of each of them which places him in conditions of bliss or suffering entirely its own. Every one among them suffers independently and quite differently from the others, and enjoys a bliss which belongs to no other. The material and the spiritual worlds, God and Christ, appear to each in a form in which they appear to none other but himself.

Each Spirit has its own standpoint, personal to himself. God talks with each in a tongue comprehensible only to him. He communes with each separately, and grants to him a bliss which he alone is able to feel.

This idea, of the truth of which I feel firmly convinced, serves as a basic one in all the subsequent letters from disembodied spirits to their friends on earth.

I will remain quite content if my explanations will help YOU to understand how each Spirit, developing his personal character and ennobling his personality,† may prepare himself for joys and blissfulness entirely his own, as best fitted and peculiar to him.

Nothing is sooner forgotten, as nothing is pursued with less steadiness than our conception of the bliss best fitted for us, or the possibility of preparing oneself to enjoy it. Therefore, do I feel sure, that YOU, wise Sovereign Lady, so worthy of respect, will not deem vain this, my earnest prayer, that YOU should give your fullest and attentive consideration to the above idea, and that YOU should fathom it for the sake of YOUR own edification and personal elevation to God. God has placed Himself and the whole Universe in the heart of every man!

Thus, each man represents a separate mirror reflecting the Universe and its Creator. Let us endeavor then, highly reverenced Sovereign, to preserve this mirror in us, in the greatest purity, that God should see in it at every hour, the reflection of HIMSELF and of his divine creation.

JOHANN CASPAR LAVATER.

Zürich, ix, 1798.

* Evidently, the great Swiss physiognomist was better acquainted with the nature of living men than with that of *disembodied* spirits, since he attributes to the latter personality of human characteristics! *Transl.*

† What would Lavater, with such exalted and lofty, though rather too anthropomorphic ideas about disembodied souls say, to the inane and often senseless "messages" from the Spirit World through the modern professional medium. What would he think of the materializations of "three-toed" Lillies, punch- and tea-drinking John Kings and the rest of the astral crew? Thus it seems, that Spirit-letters were known before modern Spiritualism was born.—[*Trans.*]

The Letter of a Defunct to His Friend on Earth,

Concerning the State of the Disembodied Spirits.

I.

At last, my beloved one, I am permitted to partially satisfy our mutual desire and to communicate to thee something of my present condition. I can tell thee very little, this once. All depends on the way thou shalt profit by my advices.

I am aware how great is thy desire to learn something of my present state, as of that of the disembodied Spirits in general; but it is no greater than my own wish to let thee know all that can possibly be revealed.

In him who loved in the material world, the faculty of loving increases enormously as soon as he becomes a denizen of the immaterial world. Together with such love, the desire to notify those on earth whom he loves, and to let them know all that is permitted to be said upon the subject, increases in him in the highest degree.

II.

First of all I have to explain to thee how, without touching pen or paper, I have the possibility of writing, and of conversing with thee in a tongue quite terrestrial and human, which tongue *in my present normal state I can no longer comprehend.* This alone must serve to throw a ray of light on the idea, concerning the way thou hast to conceive our actual and normal conditions.

III.

Imagine then, that my present state differs from the one that preceded, almost as much as the state of the butterfly carrying itself about in the air, differs from the state it was in while a grub. I now represent just such a grub, transformed, freed and having survived already two transformations. We soar over the heads of the good, as butterflies circle round sweet-smelling flowers. Invisible to you mortals, visible but to the very few, at any rate, our light radiates softly around the head of every good, loving. and true Christian.*

[The idea of the luminous aura that surrounds the heads of Saints is based on this verity. Akin to this light, the light supernal is attracted to it, as it is only through the former that beatitude is possible.]

No unclean Spirit will ever dare, nor could he if he would, approach this light.

Plunging into the light that surrounds the heads of good and pious persons, we acquire the faculty of perceiving their Selves. We see the Self as it is, in reality.

Every ray that emanates from it becomes for us a word, often a whole discourse.

We reply to its thoughts, but the man is not aware that it is we, who answer him. We stimulate in him ideas, which without our influence could otherwise never have entered his head, though the receptive faculty and predisposition to accept them is the heirloom of his Soul.†

Thus a highly worthy man, and one capable of receiving light becomes in this manner an obedient and useful agent for the spirit to whom he is sympathetic and to whom he is anxious to impart his divine light.‡

* Sectarian feelings even in Spirits.—[*Transl.*]

† Such are the ways and the *modus operandi* of the Planetary Dhyanis and the Nirmanakâyas, but not quite those of disembodied spirits of ex-"personalities." Yet, great and saintly indeed must be the man or woman who becomes worthy of such visitants. As a general rule, such an influence is exercised on the lower self by one's own Ego, a Spirit surely, yet not "disembodied".—[*Transl.*]

‡ Which of the *professional* mediums answer this description? Is it the drunken sots and epileptics we all know, or have heard of, who are such "highly worthy" people?—[*Transl.*

IV.

I have found such a *self*, or rather a man, possessing around him the required light, whom I can approach, and through whose instrumentality I now can talk with thee. Without his means I should have found it impossible to enter into any relations with thee, human, oral, visible, or subjective; in short, I should have been unable to write to thee.

V.

But through this means thou shalt receive anonymous letters from a man quite unknown to thee, but who feels a powerful attraction to hidden and spiritual subjects.

I soar over, and light upon him, almost as the holiest of spirits lighted upon the holiest of men after His baptism.*

I influence him, I suggest in him thoughts. He writes them under my inspiration; I guide him by the light of my rays.

With a light touch I cause the chords of his soul to vibrate, in unison with our two individualities. He writes but that which I desire him to write. I write through him, and all my thoughts become his thoughts. He becomes happier, freer, more animated, and richer in ideas.

It seems to him that he lives and floats in a more radiant and blissful space. He moves on lightly as a friend led arm in arm by another friend, and all this culminates in thy receiving from me a letter. He who writes considers himself free, and he is indeed so. No compulsion is felt by, or weighs over him—he is free, as are free two friends going arm in arm, yet mutually leading each other.

Thou must feel, however, that *my* spirit is inter-related with thine, since thou assimilatest that which I tell thee; thou comprehendest my innermost thoughts. For this once, enough. The day on which I dictated for thee this letter is called by you on earth—15, ix, 1798.

(To be continued.)

EDITOR'S NOTE.—*We are sorry to see that in this case, as invariably as in almost all such cases of "Spirit-writing", the latter is so far inferior to what the "medium", if at all intellectual, might write himself. Those who read Lavater's works, and are acquainted with his keen intellect and the beauty of his style, will feel surprised that he should send such a meagre "Spirit" production to a highly intellectual Princess—as food for religious thought! The several letters from the venerable* MAKARIOZENAGATH—*as the "Spirit" signs his other epistles—are, however, more in consonance with Lavater's style, religious gush notwithstanding.*

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* The "Spirit" is hardly of the modest class. The style of his letters is that of Lavater himself; and we have little doubt but they were written by him in trance condition, unknown to himself. [Transl.]

Correspondence.

MISTAKEN NOTIONS ON THE "SECRET DOCTRINE".

Ever since the publication of the *Secret Doctrine* Students of Theosophy (outside the inner ring of Occult Sciences) have complained that the teachings contained in the work do not satisfy them. One, mentioning the lengthy and rabid abuse of it by an old, though really insignificant, if brutal, enemy, takes me to task for leaving a door open to such criticism by taking too little into account modern science and modern thought (!); another complains that my explanations are not complete; thus, he says :—

"For the last ten years, I have been a close reader of theosophical literature. I have read and re-read the *Secret Doctrine* and collated passages, and nothing is more disheartening than to find some of the best explanations on Occult points, just as they begin to grow a little lucid, marred by a reference to some exoteric philosophy or religion, which breaks up the train of reasoning and leaves the explanation unfinished. . . . We can understand parts, but we cannot get a succinct idea, particularly of the teachings as to Parabrahm (the Absolute) the 1st and 2nd Logos, Spirit, Matter, Fohat, etc., etc."

This is the direct and natural result of the very mistaken notion that the work I have called the "Secret Doctrine" had ever been intended by me to dovetail with modern Science, or to explain "occult points". I was and still am more concerned with *facts* than with scientific hypotheses. My chief and only object was to bring into prominence that the basic and fundamental principles of every exoteric religion and philosophy, old or new, were from first to last but the echoes of the primeval "Wisdom Religion". I sought to show that the TREE OF KNOWLEDGE, like Truth itself, was *One;* and that, however differing in form and color, the foliage of the twigs, the trunk and its main branches were still those of the same old Tree, in the shadow of which had developed and grown the (now) esoteric religious philosophy of the races that preceded our present mankind on earth.

This object, I believe I have carried out as far as it could be carried, in the first two volumes of the *Secret Doctrine.* It was not the occult philosophy of the esoteric teachings that I undertook to explain to the world at large, for then the qualification of "Secret" would have become like the *secret* of "Polichinelle" shouted in the manner of a stage *a parte*; but simply to give *that which could be given out*, and to parallel it with the beliefs and dogmas of the past and present nations, thus showing the original source of the latter and how disfigured they had become. If my work is, at this day of materialistic assumptions and universal iconoclasm, too premature for the masses of the profane—so much the worse for those masses. But it was not too premature for the earnest students of theosophy—except those,

perhaps, who had hoped that a treatise on such intricate correspondences as exist between the religions and philosophies of the almost forgotten Past, and those of the modern day, could be as simple as a shilling "shocker" from a railway stall. Even one system of philosophy at a time, whether that of Kant or of Herbert Spencer, of Spinoza or of Hartmann, requires more than a study of several years. Does it not therefore, stand to reason that a work which compares several dozens of philosophies and over half-a-dozen of world-religions, a work which has to unveil the roots with the greatest precautions, as it can only *hint* at the secret blossoms here and there—cannot be comprehended at a first reading, nor even after several, unless the reader elaborates for himself a system for it? That this can be done and *is* done is shown by the "Two Students of the E. S." They are now synthesizing the "Secret Doctrine", and they do it in the most lucid and comprehensive way, in this magazine. No more than any one else have they understood that work immediately after reading it. But they went to work in dead earnest. They indexed it for themselves, classifying the contents in two portions—the *exoteric* and the *esoteric;* and having achieved this preliminary labor, they now present the former portion to the readers at large, while storing the latter for their own practical instruction and benefit. Why should not every earnest theosophist do the same?

There are several ways of acquiring knowledge: (*a*) by accepting blindly the dicta of the church or modern science; (*b*) by rejecting both and starting to find the truth for oneself. The first method is easy and leads to social respectability and the praise of men; the other is difficult and requires more than ordinary devotion to truth, a disregard for direct personal benefits and an unwavering perseverance. Thus it was in the days of old and so it is now, except perhaps, that such devotion to truth has been more rare in our own day than it was of yore. Indeed, the modern Eastern student's unwillingness to think for himself is now as great as Western exactions and criticism of other people's thoughts.

He demands and expects that his "Path" shall be engineered with all the selfish craft of modern comfort, macadamized, laid out with swift railways and telegraphs, and even telescopes, through which he may, while sitting at his ease, survey the works of other people; and while criticising them, look out for the easiest, in order to play at the Occultist and Amateur Student of Theosophy. The real "Path" to esoteric knowledge is very different. Its entrance is overgrown with the brambles of neglect, the travesties of truth during long ages block the way, and it is obscured by the proud contempt of self-sufficiency and with every verity distorted out of all focus. To push over the threshold alone, demands an incessant, often unrequited labor of years, and once on the other side of the entrance, the weary pilgrim has to toil up on foot, for the narrow way leads to forbidding mountain heights, unmeasured and unknown, save to those who have reached the cloud-capped summit before. Thus must he mount, step by step, having to conquer every inch of ground before him by his own exertions; moving onward, guided by strange land marks the nature of which he can ascertain only by deciphering the weather-beaten, half-

defaced inscriptions as he treads along, for woe to him, if, instead of studying them, he sits by coolly pronouncing them "indecipherable". The "Doctrine of the Eye" is *maya*; that of the "Heart" alone, can make of him an elect.

Is it to be wondered that so few reach the goal, that so many are called, but so few are chosen? Is not the reason for this explained in three lines on page 27 of the "Voice of the Silence"? These say that while "The first repeat in pride 'Behold, *I know*', the last, they who in humbleness have garnered, low confess, 'thus have I heard'"; and hence, become the only "chosen".

H. P. BLAVATSKY.

CAPITAL PUNISHMENT.

Having read with much interest in "Theosophical Siftings" the article by Dr. Franz Hartmann on "Capital Punishment", I venture to ask your opinion on the subject. I have long been sure that it is both useless and wrong to put murderers to death—convinced by the same reasons which Dr. Hartmann puts so cogently. Moreover, I have often maintained that since two wrongs do not make a right, matters cannot be mended by killing the man who has taken the life of another. Hence I feel that should I be called to serve on a jury in such a trial, I must either declare my views at the outset, which might result in the choice of a "hanging" juryman in my place, or serve with the intention of not convicting the accused of wilful murder, no matter how guilty he might be proved. If that course were only to result in keeping the criminal in custody for the rest of his natural life, my conscience would be clear; but, as it might easily set him again at liberty, I feel in a dilemma. Will you kindly say in your next issue what your opinion is, and help perhaps more than one.

PUZZLED STUDENT.

(We are equally with yourself opposed to capital punishment, so that your difficulty becomes our own. In the first place the "head" only of the juryman has to decide whether or not the accused has committed murder, and this is all the so-called "law" requires of him. Practically, however, since the juryman has, or ought to have, a "heart", the law neglects an important factor in the problem, for if it punishes murder with death, the juryman, in deciding for a verdict of guilty, of necessity becomes an accessory in a fresh murder. But the "heart" of the people is beginning to protest against this "eye for an eye" code and is refusing to render evil for evil. Capital punishment is nothing but a relic of Jewish barbarity. So that we are of opinion that this feeling should be fostered by open protest on every occasion, and by a refusal to participate in such half-human proceedings. The true physician cures the disease, and does not kill his patient. But we are afraid that the murder-doctors are in the majority for the moment, so that we can only *protest*. [EDS.])

SEVEN EARED WHEAT.

Mr. Gardner's letter is the first piece of real evidence we have respecting the mummy wheat, which some time ago occupied the attention of botanists. The whole subject has been thrashed out, and in fact, is thus described in the most popular encyclopædia at my disposal: "No good evidence of its origin has been adduced; in fact it is as good as proved to be impossible; and the same variety

has long been in general cultivation in Egypt and neighboring countries. The spike is compound, a distinguishing character by which it is readily known, but which is not altogether permanent."—*Chambers' Encyclopædia*, vi. 608.

The interesting part of the matter is the number of ears of the wheat in Pharaoh's dream (Genesis xli, 5); the features are exactly those which we may expect to find in Egypt. The corn is exactly of the ordinary Egyptian sort, in which six ears are always beneath one—the one central ear. If any other sort of wheat had been described, it would indeed have been a miracle. The wheat described is the ordinary wheat of Egypt; even a mighty king like Pharaoh could have scarcely been able to dream of wheat he was never likely to have seen. The *shebbolim* שבלים of Pharaoh's dream must not be confused with the *alummem* אלמים sheaves or bundles of Genesis xxxvii, 5. The story gets spoilt by being decanted into the language of the British ploughman.

C. Carter Blake, Doct. Sci., F.T.S.

CRUELTY TO ANIMALS.

Can any explanation be given, compatible with justice, as to why animals should suffer such terrible agonies as in a recent fire in the South of England, which destroyed some stables with sixteen horses? Such incidents are not uncommon. These poor creatures have none of the consolation arising from the powerful instinct possessing almost all human beings, with regard to the temporary nature of, and also the *surviving* torture and destruction, and therefore suffer the more acutely, their consciousness being centred in the present moment. I have read allusions to this subject, but in no case has any clear and intelligible explanation been given, compatible with that justice which is the corner-stone of Theosophy. Transmigration is rejected, and even if it were true, it would not furnish a valid reason why creatures deprived of higher principles should thus suffer, since responsibility ceases with such a severance. And on the other hand, if we once admit the possibility of useless or *undeserved* suffering, we open the door to what would undermine the philosophic views of Karma so gladly accepted by thinking persons who have been saddened by realising the varied vicissitudes of life, and the tragic fate of countless human beings, year after year. *Why should a harmless creature be burnt alive, or vivisected?* Whatever light, in the plainest language, can be thrown on the mystery of pain in the animal world, would be thankfully accepted by many, as well as by

Enquirer.

(Animals do not suffer so keenly as human beings, and do not remember suffering, unless reminded by the sight of the instruments of their pain, as for instance when a thrashed dog sees a whip. Animals again are almost immediately reincarnated in higher animal organisms. *Suffering*, moreover, *is the cause of knowledge*, so that the incarnating entity gains experience, although the organism is tortured to death. Again physical suffering is on the lowest and most Mayavic plane, so that the animals although often suffering tortures physically, are free from the deeper miseries, with which sometimes man, even supposing him in perfect health and in the midst of luxury, is crucified unceasingly. Indeed, when reflecting on such problems and on the awful horrors of vivisection, we may sometimes be inclined to feel more sorrow for the vivisector than for his pain-racked victim, for the awful pangs of remorse that sooner or later will seize on the former, will outweigh a thousand times the comparatively momentary pain of the poor dumb sufferers.—[Eds.]).

Reviews.

THERE are several useful lessons which may be gathered from "A Lover of the Beautiful".* One of these is that he who is bent upon becoming a philosopher in the true sense of the word should not marry; his great pursuit should be to him his only love, and its law, as revealed to him, his only field of activity.

Another lesson is, that we cannot take in hand another nature, and train and mould it to our own ideal. Each nature being, from the standpoint of many of the readers of *Lucifer*, the outcome of the complicated moulding and kneading of untold ages of experiences, pleasures, and sufferings, it cannot in our short lifetime entirely change its characteristics.

The heroine of this tale, nurtured and trained upon love, marries, as it were through misconception, a man of middle age, a philosopher and idealist, who hopes to raise her to his own great altitudes, which to her seem utterly cold-blooded and lifeless; from this standpoint he marries her, and he fails disastrously.

But the story must be read in order to be comprehended. It is more useful for what it suggests than what it works out. It is quite possible the writer did not intend the lessons we gather, but the story being a possible and a natural one, these are the two most prominent lessons we have gleaned from it. It is to be especially recommended to the young; to those who, bent upon a lifelong pursuit of divine philosophy, may thus save themselves from the pursuit of various false ideals.

"S".

Once more we welcome a volume from the pen of the gifted author of "Light through the Crannies" and once again we may congratulate the public, and Mrs. Emily E. Reader, on good work well and gracefully performed.

In "Echoes of Thought"* we have a volume of pretty poems, and a most happily chosen title, for the "Echoes" remind us of a fair and peaceful valley with the bright sunlight dancing over its fruitful fields, and the pure breezes of heaven making all glad within; while by the "Thoughts" we are drawn to lift our eyes upwards and contemplate the grandeur and sublimity of the towering mountains, which have given the "echoes" birth.

Where so many charming verses greet us it is difficult to single out any for especial notice, but perhaps from *De Profundis* may best be gathered the key note of the whole:—

"Out of darkness into sunlight,
All untrammelled, glad, and free
I have passed from mystic twilight
Into glorious certainty.
I have cast earth's doubts behind me,
As the swaddling clothes of youth,
And I walk with nought to bind me
In an atmosphere of Truth."

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* "A Lover of the Beautiful". By Lady Carmarthen. Mac Millan and Co

"A Voice from Hades" will be a great favorite with lovers of truth profound wedded to musical rhyme. Space forbids more than the quotation of the closing verse of this elegant little poem :—

"Oh! soul, wilt thou listen? 'Tis not for thee,
This cadence of woe and misery;
For thou art beyond and above the height,
Where is hope, where is life, and joy and light.
In a haven of rest, shalt thou find thy part,
And be wed to the soul, poor human heart."

Echoes of Thought from Baby-land will be not the least welcome portion of the tasteful volume of which it forms a part, and the slightly comic touches will call up many a smile upon the lips of tender mothers.

"The Pilgrims", by Mr. Charles Fox, is best described by the words on the title page as "An Allegory of the Soul, a Progress from the Earthly to the Heavenly State" conveyed in slightly veiled satire on the common life of average humanity and the institutions of civilisation. Current religions, and the churches connected therewith, are the special targets for Mr. Fox's shafts of ridicule. From the Preface and closing words of this book, we see that its author at least, means well. X.

THE BIOLOGY OF DAILY LIFE.*

THE somewhat modest title of this unpretending-looking volume, containing little over one hundred pages, gives not the smallest indication of the series of startling shocks which await our unprepared minds as we carefully follow the author's able presentation of his subject. Shocks, that is, if we have hitherto taken for granted that our doctors are our best friends, their science unimpeachable, and the familiar "druggist's" shop a *necessary* accompaniment of our present daily and social life.

For we rise from reading Mr. Nevill's work with the bewildering conviction that, *granting* his hypotheses—an attempt to give a few of which, will be made—to be correct, the conclusions he draws therefrom, if practically carried out, will lead in due course, to a complete revolution of medical science, and an almost total disappearance of chemists' shops—nay, even to that of the medical *profession* itself as it now stands constituted! Granting that these statements appear extravagant and even ridiculous, we maintain, nevertheless, that a careful study of Mr. Nevill's work will go far to convince every unprejudiced mind that there is indeed no escape from the deductions to be drawn from his arguments—if they are based upon careful and correct experiment and investigation.

As, however, it is almost impossible within the limits of a short review, to do anything like full justice to the subject matter of this clear and well-written text-book on the Science of Health, we will endeavor briefly to present—in due order—a few of the hypotheses given by Mr. Nevill, commending to all who would judge of its merits fairly and fully for themselves a careful study of his work; therein they will find facts and arguments marshalled with singular ability and judgment, inasmuch as Mr. Nevill lays many of our best known biologists and chemists under contribution; Herbert Spencer, Huxley, Klein, and Koch being the first names out of many others that occur to us, whose works are quoted from by the author. Mr. Nevill clears the way for the understanding of the line of argument he adopts, by

* "The Biology of Daily Life." By John Henry Napper Nevill, M.A., sometime a Student of Medicine in Trinity College, the Royal College of Surgeons, and the Meath Hospital, Dublin. London: Kegan Paul, Trench, Trübner, and Co. (Limited).

giving some passages from Herbert Spencer's "Synthetic Philosophy" on the scope of Biology. This, he says, he does for two reasons:—

1. "To present the reader with the fullest and clearest explanation obtainable, of the meaning of the words 'Biology' and 'Biological'."

2. "To show what are those principles or conclusions of this science, which Herbert Spencer takes as fundamental or axiomatic, in constructing his system."

And, he further gives, as the cause which led him, in the first instance, to the writing of his book, the following:—

"Last March, a German professor of Chemistry wrote to me from a town in Saxony, asking for an 'exhaustive and impartial' account of the system of Mr. Joseph Wallace. This set me to try and explain so far as I could (keeping carefully to the outside of the system itself) the connexion between Wallace's discoveries, and generally accepted scientific teaching in Chemistry and Biology."

Here we have, of course, the "motif" of the work undertaken by Mr. Nevill. He commences with a short chapter upon "The Law of Interchange", a term he gives to the mutual dependence of the three kingdoms—animal, vegetable, and mineral; an acknowledged portion of which law he declares to be, that "*Animals draw directly or indirectly their whole sustenance from the organized matter which plants have elaborated*". This theory he very ably discusses for several pages, demonstrating at the same time the fallacy—so common in medical works—of treating biological processes from the standpoint of chemistry, and pointing out that the very existence of an organism depending, as it does, upon its power of assimilation, it necessarily follows that a distinction, based upon marked difference in the *mode* of assimilation *must* be a most important distinction. Such is, in fact, the distinction between the vegetable and animal organisms described by Mr. Nevill in his chapter on the "Law of Interchange". The corollary of all this being, to quote his own words, that:—

"*No substance can be received into the animal body, as a portion of its true structure, if presented to that body in an unorganised state; and, further, the more closely the food (as candidate for assimilation into the animal organism) can be presented to that animal organism in the exact state of organisation in which it existed in the vegetable structure, the more fully will the law of interchange be fulfilled.*" Again, "all chemical processes", he says, "disorganise the tissues of plants or animals"; and the following will be found most significant, in this connection; "If we attend to the full meaning of the teachings of eminent writers on medical jurisprudence, to the medical evidence in trials for poisoning, as well as to the experience of the vast army of medical practitioners, in any standard summary, we shall find a complete agreement upon *one point*. We may express this in the short maxim, ALL MEDICINES ARE DRUGS; or, more accurately, *all the mineral and most of the vegetable medicines in common use are veritable drugs, i.e., they do not pass entirely out of the system.*"

This theory is elaborated in Chap. iii. where Mr. Nevill deals fully with the drug question, and is occupied principally in pointing out the difference between "a true medicine" and a "drug". He says further:—

"All drugging is detrimental in two ways": "*First*, it puts foreign, and therefore disease-producing material, into the texture of the body, and by so doing it also, *secondly*, strikes at the most fundamental law of organic life, viz., the law of *continuous change*. This law may be expressed thus: *The existence of any organism depends upon its being able to maintain a process of change, in continuous adjustment with its surroundings.* (See Herbert Spencer and other writers on Biology, *passim*.) Drugs are essentially *intractable*, and do not lend themselves to a process of change. In their mildest and least harmful forms, they obstruct and dam the river of the water of physical life. But this is at the best. No language can convey an adequate notion of the miseries which drugs (whether introduced under the guise of food, drink, or medicine) have brought upon mankind."

This, it must be admitted, is strong language, but, *if justified and borne out by facts*

—hardly, we should be inclined to say, strong enough. In Chap. iv, the "germ" theory is dealt with in a masterly manner, the general tenor of the arguments being that the much-maligned Bacteria are not the *causes*, but the *concomitants* of death; that they play the same part as the vultures, which, from their presence around a corpse so immediately after death, might suggest that they had killed the animal they were devouring. A discussion on red and white corpuscles and on Huxley's "protoplasm theory" follows; and then, having demolished the theories of others Mr. Nevill proceeds to construct his own. In Chap. vii, we find an account of "the origin of diseases" and a four-fold classification of them as adopted by Mr. Wallace; of these we give merely the headings.

"*First Form.*—Simple inflammatory form, a 'fermentation' caused by leucocytes.

"*Second Form.*—The same (first form) complicated by drugging, or any hindrance to Nature's efforts at expulsion, thereby compelling a reabsorption.

"*Third Form.*—The same (first form) complicated by stimulants of the Fusel oil type

"*Fourth Form.*—The gouty habit."

Mr. Nevill then concludes his remarkable little book with these most significant words:—

". . . How much of that strange restlessness, combined with a still more strange narrowness, and even crampedness of mind—like the fixed unfixedness of a monomaniac's ideas, which characterizes so much of what passes for scientific speculation—may be very easily explained as due to drugged brains. . . . The general truth, that a drugged organism cannot heal itself, has been taught us, in the fact, acknowledged by every honest medical man, that *no truly organic disease is curable.*

"But have we not had more than enough of that wretched lesson? Cannot we now turn to the converse truth, that *no limit can be set to the curability of disease—organic as well as functional—in an undrugged and rightly-fed body?*

"To this fact I can testify, from my own observation and practice. But once the fact is fully grasped, and when the study of these general truths, as illustrated throughout the living world, has woven into the conceptions of things, then we shall realize something of the enormous mischiefs which the disregard of nature's clear teaching has caused, and (happier and more useful result) the limitless advantages of attending to this teaching."

We most heartily concur with Mr. Nevill in wishing that this happy state of things may speedily come about. Any system that will help us towards a return to simpler diet, and healthier modes of life—"pure living and high thinking"—cannot but meet with a careful attention and study, at the hands of all true Theosophists.

A. C.

Theosophical Activities.

The East.

The President has issued a memorandum calling attention to the success which is attending the propaganda of Theosophy, and announcing a course of weekly lectures to be delivered at Adyar on Saturdays. E. Douglas Fawcett is to give a course of nine fortnightly lectures on "The Problem of the Universe in relation to Modern Thought", reviewing the Western system of philosophy, investigating the genesis and evolution of the human mind, and showing the bearing of Theosophical teaching on these vast questions. The platform will be occupied on the alternate Saturdays by Dr. J. Bowles Daly, Mr. Richard Harte, and Colonel Olcott.

The General Council Meeting of the Theosophical Society at Adyar, Madras, which was fixed for May, 1890, has been postponed to December, the delegates from the Northern and Eastern Sections being unable to travel on account of the excessive heat in India, which is said to be exceptionally severe.

In referring to the Wesak festival, which has become a Government holiday through the energy of the Theosophical Society, for "on the full moon day of the month of Wesak (May 3rd) 2,434 years ago was born Prince Siddhartha, Maya's Son, the Buddha of the present Kalpa"—the editor of the *Buddhist*, while reviewing the past year, says:

"The past year has been one of great encouragement. Ten new branches of the Theosophical Society have been formed and incorporated. Several schools have been opened for Buddhist boys. The Women's Educational Society have opened three schools; the numbers of members have increased to 1,800. The noble order of the Sangha have displayed greater energy and activity in joining with our Society in the work of strengthening the people in their ancient philosophy. Buddhist officials under Government, holding the high native ranks of Mudaliyar and Ratemahatmaya, have been bolder in coming forward and working openly and honestly for the cause of their ancient religion. The noble example of strict impartiality set by the Governor of this Island, though it has aroused the indignation of Christians, has enabled the subjects of this land to profess their national creed without fear of persecution. The missionary spirit is being roused throughout the country—and a closer spiritual union is spreading among the nations who accept the Dharma of Buddha as the guide of their life to Nirvana."

Out of the many notices of the Branches in Ceylon and their activity, perhaps it will be interesting to select the following:

"The Moggaliputta Theosophical Society, Dikwella, is doing good work. They opened a Boys' School on the 23rd of March last. In commemoration whereof they gave alms to the poor, fed the Buddhist Bikshus, and three days were spent in doing good work. The 1st day's almsgiving was in memory of our late beloved brother Powell; the 2nd day's was in commemoration of the Theosophical Society; and the 3rd was the people's day."

England.

We are glad to be able to report great progress with our Head Quarters, for we determined not to await the completion of the necessary sum ere commencing operations. The large room which will be utilised as a reading-room, and, on

Thursdays, for the meetings of the Blavatsky Lodge, is finished, and now only needs its furniture. For that it will have to wait a little, for we do not intend to run into debt, and all the necessary building must be done before we begin furnishing. In this way the shells will all be complete and paid for, and the rest must be done as funds permit.

The room which is being built for the work of the Esoteric section is almost complete; this is being made to open out of H. P. Blavatsky's study, so that the Head of the Section may have the work done there under her immediate supervision. What was the double dining-room of the house is now the study and library of H. P. Blavatsky, while the old drawing-room is being divided into drawing-room and secretaries' writing-room. In this way every inch of space is being utilised. Each member of the staff has a private room—though some are rather small—furnished to serve as bedroom and workroom.

It is hoped that residence at Head Quarters may be possible by the middle of July, and all are looking forward to this concentration of work as of the greatest help to the cause. At present so much time is lost in travelling from one place to another, but in future all the regular staff will be within touch of each other, and of their head.

We are hoping that sufficient funds will quickly be sent in, so that we may bring the work to a conclusion. Some Theosophists have helped most liberally, but a large number have done absolutely nothing, and that is not as it should be. Within the next few weeks the necessary fund ought to be completed, and will be completed if each member feels his or her duty as the few have felt, and discharged, theirs.

After the middle of July all correspondence addressed to Mme. Blavatsky, or to any member of the staff, must be directed to 19 Avenue Road, Regent's Park, London, N.W.

The Theosophical Publication Society is cosmopolitan in its constitution, and international in its field of action. It was originally formed in 1888, (under the name of the T. P. S.) for the purpose of supplying those who were already students of Theosophy and the occult sciences, with literature on these subjects in a cheap and available form, and at the same time awakening the general public to a sense of the absorbing interest and immense importance of Theosophy. With this double purpose in view, the Theosophical Publication Society has issued from time to time, and as frequently as possible, original essays explanatory of Theosophy, as well as reprints of articles of value buried in the back numbers of magazines. In the year 1889, the second volume of the Theosophical Publication Society took the name of the "Theosophical Siftings", and in June of the same year a lending library was formed for the use and benefit of the subscribers to the said journal. Now, in 1890, the number of books in this lending library have augmented to 254 volumes, amongst them being many rare and valuable works on Theosophy and Occultism. Catalogues are sent post free to any address on receipt of 1d. stamp, on application to Countess Constance Wachtmeister, Manager of the Theosophical Publication Society,

Brighton.—Mr. Kingsland's work during the past few weeks has resulted in the formation of a new Branch of the Society in this town. The inaugural meeting was held on Sunday the 1st June, when it was decided to call the new Branch "The Brighton Lodge of the Theosophical Society". Mr. Edward Ellis, M.A. was elected President, and Mr. W. Siebenhaar, Secretary and Treasurer. The rules of the new Lodge were then considered and passed, being substantially the same as those adopted by the Blavatsky and other Lodges. Mr. Kingsland, in presenting the Charter of Incorporation on behalf of the Council of the Theosophical Society, referred to the early history of the Society and its small beginnings in

1875, and to its subsequent growth and progress as being far more extensive than that which had been originally contemplated by the founders. This he attributed to the wide and varied interests which are included in the principles of Theosophy, so that whether a man is attracted by one aspect of the subject or another, whether he study it from a scientific point of view, or from a philosophical, or metaphysical standpoint, or from its relation to social problems or to religion, he cannot fail to find an answer to many problems which he has hitherto perhaps regarded as insoluble; presenting as it does a rational view of human life and progress, and collecting under one system all the isolated and apparently contradictory phases of human experience and evolution. Subsequently it was arranged to form a lending library for the use of members of the Lodge, and of others who might be interested in the subject, and to hold meetings of the Lodge on the first Sunday of each month to study and discuss the "Key to Theosophy."

IRELAND.

Dublin Lodge.—It is curious for an observer to note the effect that the present disturbance in religious thought has upon the little country once known as the "Isle of Saints". Curious, inasmuch as no nation in the world is at once so religious, so mystical, so intelligent, or so superstitious; endowed withal with a reckless "trust in God" that finds its expression in every sort of wildness, of idea and act, so long as all are of the same creed, the Devil, the Priest, and the Virgin, are found to be equally subjects for humor; but let an Irishman once believe that you seriously discredit the traditions of his Religion, and on that score at least, you can get no more fun out of him. The sappers and miners of the Theosophical Society—Spiritualism and Materialism—have left their mark here as in all other countries, though in a far less degree; and the effect has been amongst the masses, only to tighten the knot of their own religion; and, while generally it has been the habit to start "making one's sowl" about the age of forty, many seeing their brothers and sisters slipping away from the truth, have become religious devotees long before the time had arrived for them to turn their attention to "spiritual *matters*". Hence, Freedom's pioneers in this land have perhaps somewhat helped bigotry; but anything which will make persons think of their "sowl" is deserving of praise. It will be readily understood, therefore, that the Theosophical Society here has to work upon somewhat delicate grounds; but bit by bit our Lodge is gaining more and more standing room. With the educated classes, the very novelty of a place in Dublin where persons can meet to discuss matters religious, philosophic, and scientific, with absolute freedom and each from his own standpoint, is attracting like magic. Some attend for the purpose of saving (because worth saving) the "set of liberal but benighted young persons" whilst others assist us because they consider that such tolerance and liberal-mindedness is worthy of support. Amongst a nation of orators, it is needless to say that there is little lack of rhetorical ability. At our public meetings speech after speech follow in brilliant succession, and the flow of discussion is often sustained until a late hour. There is seldom now a smaller attendance than forty-five persons; the last meeting numbered fifty, and we anticipate between sixty and seventy people next night, (June 4th), the last of the session, when a debate will be held on "Theosophy and Socialism", to be opened by a paper on the subject by Mr. E. A. Neale. Our Lodge will then close its public meetings until the 1st of October, when it will re-open with a conversazione, to which all visitors who have favored us with their attendance during the past session will be invited. The midsummer general meeting will be held toward the end of June, and at this, the sections into which the lodge divided itself for study this session, viz. "Secret Doctrine", "Socialism",

"Hypnotism", "Positivism" will present their reports. Among the well-to-do classes, Theosophy is becoming more and more known and talked about. No doubt many fear to even allow themselves to think about such heretical doctrines, but these are persons who, if their intellect once asserted itself would outshine all in their work for the cause. Some time must yet elapse ere Roman Catholicism amongst the masses can be uprooted; but when the time *does* come, the Theosophical Society will have a band of workers now undreamed of.—CLAUDE F. WRIGHT, Sec.

AMERICA.

Our brother, W. Q. Judge, is organising a system by which valuable and interesting papers, read at a Branch meeting, may be circulated among the other Branches, "particularly among those weak in membership or in capacity for originating discussion". "He believes that the result of an organised and regular system of circulation will be three-fold: 1st, to greatly extend the range of the best and newest Theosophical thought; 2nd, to supply weak Branches with interesting matter for instruction and debate: 3rd, to promote the attractiveness in Branch meetings which will make them sought by intelligent outsiders, thus giving the Branches a status in their communities, and tending to increase both their growth and influence. Having secured the consent of the Executive Committee to the plan, he now proposes to print from time to time on the Aryan press a selected paper, and mail a copy to each Branch. The number of papers issued, will depend upon the amount of attention he and his aids can spare from the constantly-increasing work of the office, and also upon the funds placed at his disposal by the Branches and individuals. While no certain periodicity can be pledged, it is thought that a bi-weekly issue will prove practicable."

Mrs. Annie Wolf, President of the Krishna Branch of the Theosophical Society, in Philadelphia, is reported in the *Oakland Daily Evening Tribune* as being "a voluminous writer on Theosophical and Metaphysical topics, and is a very pleasing speaker". She gave a successful lecture on the "Ethics of Theosophy" a short time ago, and pleaded for earnestness and practical work. Mrs. Wolf is at present in England.

The Theosophical Convention held in Chicago, April, 1890.

The Convention was called to order in the Assembly room of Palmer House, Chicago, at 10.30, April 27th, by William Q. Judge as General Secretary. Dr. J. D. Buck was elected, temporary chairman, and Elliott B. Page, Assistant Secretary. On a ballot Dr. Buck was elected permanent chairman of the Convention. The delegates and proxies were received. All Theosophical Branches in the United States were represented except two. Many members were present from distant parts of the country who were not delegates to the Convention. They showed the greatest interest in the matter, and many of them were new members taken into the Society since the last Convention. One of the delegates, Dr. Anderson, came especially for the Convention all the way from California, others arrived from Wisconsin, and still others from so far south as Kansas City. Brother A. B. Griggs, President of the Boston Theosophical Society, brought with him the new Branch pamphlet, which is an excellent model for Branches to use. It contains the *Epitome of Theosophy*. A copy was given to each person present, and was read with interest. Brother Bertram Keightley was received as delegate from England and representative of H. P. Blavatsky. The General Secretary then read his Report, which was accepted; and he then read communications to the Convention from the following foreign Branches and Sections: Great Britain, Russia, Greece, Switzerland, Spain, Belgium, Ireland, Liverpool, and West of England.

In the afternoon, a very large and intelligent audience was present, completely filling the room. Dr. Buck read his address, in which he showed that the world had never done anything for Theosophy, but that the latter, being the manifestation of divinity in man, and thus at the bottom of all the great world religions, had done everything for the world.

A communication was then read from H. P. Blavatsky by Brother B. Keightley, who was received with enthusiastic applause. In this letter, she reviewed the work done, and the progress made by the Theosophical Society in India, England and America. Concluding this congratulatory review, she continued: "What of the coming year? and first a word of warning. As the preparation for the new cycle proceeds, as the forerunners of the new sub-race make their appearance on the American continent, the latent psychic and occult powers in man are beginning to germinate and grow. Hence the rapid spread of such movements as Christian Science, Mind Cure, Metaphysical Healing, Spiritual Healing, and so forth. All these movements represent nothing but different phases of the exercise of those growing powers, as yet misunderstood, and, therefore, but too often ignorantly misused. Understand, once for all, that there is nothing 'spiritual' or 'divine' in any of these manifestations. The cures effected by them are due simply to the unconscious exercise of occult power on the lower planes of nature, usually of Prana—or life-currents". Continuing, the letter asserted that the claim that these cures are effected by a healing process to the mind, means simply conscious or unconscious interference with the free mental action of the person treated, and that this is simply "Black Magic". After dilating upon the dangers in this direction, the letter refers to modern movements. Thus she writes; "The Nationalist movement is applied Theosophy". In conclusion she said; "What I said last year remains true to-day, that is, that ethics of Theosophy are more important than any divulgement of psychic laws and facts. The latter relate wholly to the material and evanescent part of the septenary man, but the ethics sink into and take hold of the real man —the re-incarnating Ego. We are outwardly creatures of but a day; within we are eternal. Learn, then, well the doctrines of Karma and Re-incarnation, and teach, practice, and promulgate that system of life and thought which alone can save the coming races. Do not work merely for the Theosophical Society, but through it for humanity. May Theosophy grow more and more a living power in the lives of each one of our members, and may the coming year be yet more full of good work and healthy progress than the one just closing, is the wish of your humble co-worker and fellow-member."

Mrs. M. M. Phelon of the Ramayana Theosophical Society, Chicago, then read a paper entitled "The Narrow Path". Dr. Buck then asked that Mr. Judge speak on Karma and Re-incarnation, and, the audience calling for him, he explained them at length.

In the evening, about 150 of the delegates and members re-assembled, and proceedings began by an excellent paper from Dr. Anderson, of San Francisco, entitled "Materialism, Agnosticism, and Theosophy". Brother A. B. Griggs, moved the following resolutions, which were carried unanimously:—

Resolved. That this Convention deplores the absence, as it does the late severe sickness, of Madame H. P. Blavatsky, but needs no assurance that her thought is, and ever will be, with the cause of Theosophy and its workers in America.

Resolved. That this Convention desires to express its allegiance and earnest loyalty to her as benefactor and guide, and recognises that through her efforts has come to it, and to the world, one of the mightiest impulses towards truth that have ever transformed despair into aspiration and hope.

Resolved. That the substance of these resolutions be at once cabled to Madame Blavatsky by the general secretary.

Brother B. Keightley then read a paper upon "Practical Theosophy in Daily Life", particularly intended for members. He thought it was commonly believed that Theosophy is unpractical and hazy, too addicted to metaphysics and useless speculation: urged that all who desire to become real Theosophists begin by realising it on the inner planes of being, Karma being kept in view, and then in dealings with others; advocated organised co-operation, and illustrated it in cases of Branch members and those at large; warmly endorsed the Tract Mailing Scheme; urged support to Theosophical magazines, now published at a loss; mentioned that sixty per cent of the subscribers to *Lucifer* were non-Theosophists, and argued that seeing a magazine in a branch library is not a substitute for personal support of it, nor gives chance for close study; advised effort and unselfish work by Branches as such; favored open meetings; set forth the duty of Theosophical instruction to children, and made clear their Karmic claim to it.

After the adjournment at nine o'clock, about fifty members met in the private rooms of the Palmer House for interchange of views and facts. There were also meetings of the Esoteric Section at different times, and much earnestness was shown.

On the second day the delegates reassembled at 9.45. Dr. Buck took the chair. The Chairman read a paper on the "Pursuit of Pleasure". The following papers were then read by title, there not being time to read them in full: "Self is the Lord of Self", from California; "Theosophy, a Promoter of Altruism", by Mary B. Horton; "Re-incarnation", by Ch. L. H. Michelsen; "Hints to students of Theosophy", by Dr. T. Docking; and "What think ye of Christ?" by Elizabeth A. Kingsbury. All of the General Secretary's recommendations were then adopted, except that one suspending the initiation ceremony, and that was laid on the table until next Convention. A committee to submit amendments to the Constitution was appointed; being William Q. Judge, R. A. Parker, and A. B. Griggs. A vote of confidence in H. P. Blavatsky, Colonel Olcott, and William Q. Judge was then passed, and also a vote of thanks to Alexander Fullerton for his services. Brother Griggs then presented the new pamphlet of the Boston Theosophical Society which had been circulated in the Convention. Short addresses were given by Drs. Phelon, La Pierre, and Buck. The Convention then went into Executive Session, and elected the following members of Council for a year: General A. Doubleday, Elliott B. Page, Mrs. S. A. Harris, Judge O'Rourke, Allen Griffiths, R. A. Parker, Mrs. Phelon, W. S. Wing, Donald Nicholson, Lillie A. Long, Alexander Fullerton, John M. Wheeler, Dr. R. J. Nunn, George M. Stearns, A. O. Robinson, George E. Wright, Dr. Buck, John H. Scotford, Dr. Ammi Brown, W. Throckmorton, Dr. Q. J. Winsor, Louise A. Off, Mrs. Brainard, Mrs. Wyman, and and Mrs. Gestefeld. On motion the Assistant Secretary cast the vote of the Convention for William Q. Judge as General Secretary and Treasurer. The new Executive Committee elected is, A. Fullerton, E. A. Neresheimer, Dr. Buck, A. B. Griggs, Dr. La Pierre, and General A. Doubleday.

An animated talk arose here upon Brother Griggs inviting the Convention of 1891 to Boston, he declaring Tremont Temple could probably be filled; but so many wanted Chicago that it was adopted. The newspapers took advantage of this discussion and said there was strife, but such was not the case, as all was harmonious, and in this matter quite full of humor. The question of a delegate to India arose, and Brother S. Thomas stated that he would perhaps go there, and the Convention directed the Executive Committee to give him credentials as delegate in case he should be able to go. The Convention then adjourned at 1 p.m. *sine die*.

A telegram of greeting was received from H. P. Blavatsky just after adjournment.

The utmost harmony reigned during all the meetings, and great interest was shown.

Bertram Keightley's Lectures.—Bertram Keightley reached Omaha, Nebraska, on March 31st, but was much broken down from overwork and his recent illness in California, and was laid up until April 6th. On the evening of that date he lectured in Unity Church upon a "General view of Theosophy"; on the 8th he again lectured on "Reincarnation"; and on the 9th visited Lincoln, Nebraska, where he held three meetings, and returned to Omaha to give a farewell lecture on "Karma". Arriving at Sioux City, Iowa, during his stay there he gave three public lectures and three "parlor talks", to use an Americanism. The lectures were entitled, "Theosophy and the Theosophical Society"; "Karma and Reincarnation"; and the "Theosophic Conception of Evolution". Branches have subsequently been founded at Lincoln and Sioux City. Since then Mr. Keightley has given numerous lectures, both public and private, at Cincinnati, Chicago, Muskegon, Milwaukee, Minneapolis, etc.; in fact his later activity is quite on a par with his unflagging energy before his illness. There is no doubt that the tour of our brother, Bertram Keightley, has been an unqualified success, and that he has given quite a fresh impetus to Theosophy in the United States.

Obituary Notice.

We greatly regret to announce the death, by accidental drowning, of E. D. Walker, F.T.S., author of one of our most invaluable works, "Reincarnation", a member of the Aryan Theosophical Society, New York City. This regret is intensified because, as is reported, Mr. Walker was compiling material for a companion work on "Karma".—*The Path.*

Sweden.

Since our last letter to *Lucifer*, nothing of great importance has occurred in our Lodge.

On the 19th of April the President had a large reception in his home for the members of the Theosophical Society and several other persons; and the Corresponding Secretary's last reception for the season was on May 18th.

A very lively and interesting discussion was held at one of our monthly meetings on an article written by one of our younger members, entitled, "Selfishness the Curse of Mankind." On this occasion a member of the Council expressed his sympathies with the ideas of Edward Bellamy, referring to the views proclaimed in the said article. The grand ideas of this author on Sociaiism have so many analogies with Theosophy that they are sure to be embraced with the greatest interest.

Many translations have of late been made by members. One, "The voice of the Silence", has just been sent to us. At our meetings different translations have been read, *e.g.*, "The Dweller of the Threshold" and "Esoteric Christianity." In our last two publications, Mrs. Annie Besant's brilliant article, "Theosophy for the profane", has been inserted, among others.

We have had the pleasure of receiving many valuable books for our Lending Library, which is open to members during the whole summer.

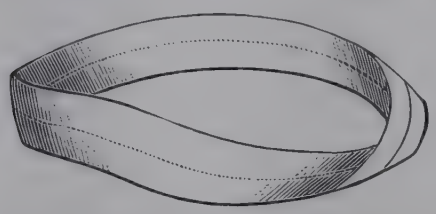
A. C.

"Going To and Fro in the Earth."

THE Rev. J. B. Bartlett has the following in *The Boys' Own Paper.*

A GLIMPSE OF THE "FOURTH DIMENSION."

"Take a strip of paper of any convenient length and breadth, bend it into a ring, giving it a half twist on the way, and uniting the ends with gum. It will then appear as above. Now if you divide this ring lengthwise along the dotted line, what result will follow? At first sight it certainly looks as if you would produce *two* similar rings. Take a pair of scissors, and try! You will find, when you have cut through the length of the ring, that instead of having two you still possess *one* ring or band, but twice the length of the original one, and with a double twist or "kink" in it difficult to describe. On repeating the cut, you will, however, obtain *two* bands, curiously linked together, and inseparable. The experiment may be varied, with equally unforeseen consequences, either by commencing the first cut at a distance from the edge of the ring equal to one-third of its breadth, and continuing twice round until the band is divided, or by giving the paper an *entire* twist before gumming.



"A little consideration will perhaps enable you to account for these singular results, the strangeness of which, I may add, has been thought to afford some sort of illustration of what is called the fourth dimensions—a condition of existence other than ours, with regard to which men of abstract science have recently indulged in some remarkable speculations bearing on the nature of the spiritual world.

"For the information of those to whom such speculations are new I will briefly explain that what we know as space is contained in *three* dimensions—viz., length, breadth, and heighth; and by these three dimensions all our movements are circumscribed. But it is conceivable that another race of beings may exist who can move and see in a *fourth* direction (which we may describe as *inwardness*, but which is only known to us in theory). Such a condition of existence, although supernatural to us, yet may be normal and natural to spiritual beings. At any rate, the possibility of this fourth dimension has become a matter of speculation to certain able mathematicians, and the subject has even a religious value, as affording an answer to those who deny the existence of anything which is outside the sphere of sense and experience, by showing that the supernatural is not necessarily opposed to the convictions of the highest scientific minds."

But why should Mr. Bartlett speak of the *super*natural? Actions on planes other than our own are as natural as are ours on our plane. A bee might as well regard a man as supernatural.

In a Catechism published some years for the instruction of young children, the following extraordinarily immoral teaching occurs; we print it, capitals and all, exactly as it stands:

Q. If animals were possessed of a small share of reason in addition to instinct, would they be more serviceable to man?

A. No, they would not, on the contrary they would be dangerous.

Q. Why would they be dangerous?

A. For example, the horse is sometimes treated with great cruelty; if he were possessed of reason he would be conscious of his own strength, and might, while smarting under pain, trample under his feet the person who used him ill.

Q. Then what does this teach us?

A. That GOD, the SUPREME GOVERNOR of the world, has done all things well.

That "God, the Supreme Governor", deliberately plans this withholding of reason to make cruelty safe is, truly, admirable doctrine to instil into the mind of a child.

The scientific mind loves to weigh the evidences in the scales of truth, and as we trust that the majority of our readers are possessed of this quality, we print the following evidence for and against the "compassing sea and land" fraternity.

In the *Christian Age* of May 14th, we read:

"MISSIONS.

"*Buddhism.*—Buddhism does not mean to give up the fight for life or surrender to Christianity without a struggle. In Ceylon it is especially active, and there is in that island a positive 'revival' of Buddhism, stimulated in part by the Theosophists. The priests copy the plans of the missionaries, and strive to counteract them by education and by the use of the press. They have been trying to wile away children from mission schools. The latest movement among them is a proposed Hindu-Buddhist college, to counteract missionary colleges. They circulate the publications of the Buddhist Tract Society, the Buddhist Aid Association, and the Buddhist Theosophical Society. What forms of error these publications spread may be inferred from a sentence from a criticism of an English book. It begins by stating that "it is majestically true that Buddhism does not acknowledge the existence of an eternal and unchangeable *personal** God". Buddhism is atheistic. In spite of this freshly awakened opposition, the work of the Lord prospers. Not long ago four Buddhist priests embraced Christianity. Native Christians have increased seventy per cent. during the last ten years. As one sign of progress, it may be mentioned that the circulation of Christian literature this year has been the largest ever known."

In the *Theosophist* of May, Dr. J. Bowles Daly, in writing on "The Situation in Ceylon", says: "The proportion of Christians to the whole population in Ceylon is not above 9 per cent. after centuries of missionary enterprise."

From the above figures, we deduce that ten years ago the percentage of Christians on the population was about 5·3. If we subtract the English and European residents and eliminate the paper-converts, we come down to a reduced "one or two gathered together", and are forced to the conclusion that the enormous sums of money expended on the Ceylon Missions have benefited no one but the "cloth". We wonder, with great wonderment, how long the shadows of a "personal god" and a "physical Christ" will be taken for the "LIGHT *that lighteth every* MAN *that cometh into the* WORLD."

The evidence of the connexion between sound and colour is accumulating. We now learn that M. Pedrous, a physician at Nantes, France, sees the colour of sounds, and states that human voices are red, blue, black, tan, slate, and all other colors.

The following paragraph is of interest: "There is said to be a Mexican plant which induces a sleep similar to, if not identical with, the hypnotic state. It is called by the natives, 'the herb of prophecy', and under its influence the patient

* The italics are ours.

is rendered insensible to ordinary things, but answers questions, and obeys commands. It is not stated whether the influence is obtained from an infusion of the herb, or simply by contact with its leaves and branches."

From all sides items of news about hypnotism are coming in, and there is no doubt that it will play a larger and larger part in modern life as time goes on. We read in the *Weekly Despatch*:

"A new element in the law is that evolved in a case just concluded in Toledo where a man charged with forgery interposed the defence that the act was committed under the hypnotic influence of a woman who was co-defendant. His acquittal is not probably conclusive evidence that the court and jury regarded his position as tenable, but it is nevertheless a fact that this strange influence may be used with most disastrous results to the individual and greatly to the profit of the person who possesses it. It has been suggested more than once that it might be the agency for the detection of crime, and there is little reason to doubt that it may be made the agency for the commission of the most serious offences."

The "influence of the moon" is scoffed at in Western lands, despite the fact that the tides are governed by it, that lunar periods mark the recurrence of many physiological phænomena, and that meat exposed to the moonlight rapidly becomes putrid. In the West Indies many cases are known in which a person, who has accidentally allowed the rays of the moon to fall on him while asleep, has found one side of his face distorted and discolored in the morning. The same danger is well known on every steamer which enters the tropics, especially in the Red Sea and Indian Ocean. Despite all this it is "superstitious" in England, to avoid sleeping under the moon-rays.

A "Society of the Friends of Truth" has been founded at Athens, and has made the following regulations for the conduct of its members:

"1. This Society has been formed for the purpose of creating the habit of telling the Truth *on every occasion*.

"2. Every member of the Society is supposed to aim at the formation of this habit. He therefore undertakes to speak at all times, and everywhere, nothing but the pure Truth.

"3. As this is a difficult task in every day life, this Society shall enforce the following method in order to facilitate it.

"4. Each member keeps a diary of all the occasions in which he either was compelled to tell a lie, or succeeded in telling the truth amidst difficulties.

"5. In the weekly meetings of the Society, each member reads a summary of his diary, and then follows a discussion as to how in future lies may be avoided, and Truth spoken in spite of all difficulties.

"6. The meeting must never be longer than *one hundred minutes*. The duration of speech is limited to *five* minutes. Three members constitute a quorum."

The members will find it difficult to carry out this programme amid the hypocrisies of conventional society, but if they even approach their ideal, progress towards purity will be made. The secretary is B. Doudoumiss, 17 Canning Square, Athens.

Theosophical and Mystic Publications

THE THEOSOPHIST for May opens with a second contribution on "The Barisal Gun", by H. S. O., followed by "Kosmic Mind", by H. P. B., both of which articles are familiar to our readers. "Striking Home" is the first contribution to an interesting story which, if we mistake not, deals with the "black" side of Mesmerism. By far the most interesting paper for lovers of Aryan philosophy, however, is Part IV of the translation of "Vedanthavarthikam", by B. P. Narasimmiah, F.T.S.; the paper will well repay the closest possible study, and will fully maintain the reputation of *The Theosophist* which it has so justly earned in this department. The annotation is very full and useful. "Sorcery in Science", from the pen of the late Dr. Anna Kingsford, deals with the horrors of vivisection, and tortures the finer feelings of the sensitive reader by a recital of the fiendish barbarity with which the traitors to true Science have done to death the suffering brute creation. A very useful little paper also is "The Seven Grades of Progress in Vedant." This is followed by the continuation of "Will and its Relation to Conscience", by Ikbal Kishen Shargha. The last paper is by Dr. Bowles Daly on "The Situation in Ceylon".

THE PATH for May opens with a charming little child story by Mrs. J. Campbell Ver Planck, the end of which brings us face to face with a photograph of Colonel H. S. Olcott. The majority of the articles are of that practical nature which marks the contributions to *The Path*, as may be seen by some of the titles; "Closed or Open Lodges", "Hypnotism—Mesmerism", and "Theosophy in Daily Life". In a paper, entitled "Misleading Terms", our brothers "go for" the loose expressions "Soul" and "Principle"; we thought, however, that the "Key to Theosophy" had settled the matter. The most powerful paper is "Man's origin", by "N", a study from the "Secret Doctrine." "Occultism: what is it?" and "One of the Signs of the Times" are both interesting contributions.

The Buddhist, Vol. II, numbers 17—20 contains very interesting matter, both original, translated, and reprinted. The journal is improving with each week, and the larger space given to activities is a conclusive proof of the work going on in Ceylon, under the auspices of the Theosophical Society. It would be interesting to see the statistics of the Buddhist Boys' and Girls' Schools founded since the advent of the Society, for a new one seems to spring up every week.

The Theosophical Forum, Number 11, continues its useful work of answering all sorts and conditions of questions on theosophical subjects. We get answers to questions on the word "Om", on the "vital electric currents or agents of unconscious mind", on the "relation of the Theosophical Society to Nationalist Clubs, Woman Suffrage, labor organisations, etc.", on the number of the Tatwas, on unmerited trials, etc., etc. The answers are invariably marked by good common sense, and cannot fail to give a healthy tone to the investigations of our U. S. Lodges.

The Progressive Thinker, of Chicago, a weekly paper, gives more than a quarter of its space to a lecture by Professor Alexander Wilder on "Serpent Symbols in Religion". The essay is a scholarly production, and well worth perusal.

Number 4 of *L'Anti Egoïste* contains a very careful study on Capital Punishment.

The Tocsin is a monthly journal published at 9 Finsbury Chambers, 88 London Wall, E.C., dealing with medical and allied subjects. That it is of a very heterodox, and therefore progressive character, may be seen by the fact that it opens its pages to articles on Dreams, Mesmerism, Presentiments, Second

Sight, Somnambulic Clairvoyance, and Spiritualism.

Theosophical Siftings, Vol. III, number 5. Vivisection, an excellent and convincing pamphlet on a subject that appeals strongly to every Theosophist: it is high time that the claims of our animal friends upon our kindness and consideration should at least save them from the cruel tortures of the dissecting room. The perusal of the horrors performed in the name of science should awaken in all Theosophists an active sympathy on behalf of the helpless brutes.

Theosophical Siftings, Vol. III, number 6. "Theosophy and Modern World Problems", and the "Rosicrucians". The former of these papers is from the pen of Mr. J. W. Brodie-Innes, and is a clear exposition of what, from his point of view, Theosophy "is not". From the point of view, however, of many Theosophists, Mr. Brodie-Innes is lamentably in error; and it is, in any case, much to be regretted that he should identify his own individual views with Theosophy, and write as though he had authority to narrow down Theosophy to fit his idiosyncrasies. No member of the Theosophical Society has a right to commit the Society to any special views on politics or sociology. The remaining paper, "The Rosicrucians", is a concise and carefully written *résumé* of the known history and teachings of that great and powerful secret society of which one hears so much but really knows so little; this paper is of peculiar interest, as the great-grandfather of the writer was no less a personage than "Imperator" of the great Fraternitas.

In the May magazines we note, for the guidance of our readers, the following articles:

In *The Journal of Mental Science* there is an intelligent and appreciative review of "The Philosophy of Hypnotism", by Carl du Prel, translated from the German by C. C. Massey; a review of "An Experimental Study in the Domain of Hypnotism", by Dr. R. von Krafft Ebing, translated from the German by Charles G. Chaddock, M.D.; and lastly a review of "Die Rolle des suggestions bei gewissen Erscheinungen der Hysteria und des Hypnotismus, Kritisches und Experimentelles", Von Dr. Armand Haeckel, Jena, 1888.

The Dublin Review gives a thirty paged article on "Recent Works on Primitive Buddhism", by Ph. Collinet; also an article entitled "Cremation and Christianity", where the object of cremation is discovered to be "the desire to remove or undermine one by one the external props which buttress up religious belief in the human mind".

The Calcutta Review has an "Introduction to the Study of Hinduism", and the "Future of Indian Agriculture".

The Atlantic Monthly has an article on "Augury".

The Asiatic Quarterly asks "Would India gain by the extinction of European Government?" and discourses on "Education in India".

The Antiquary contains an article on "Holy Wells: their legends and superstitions".

All the Year Round relates "Spanish Fables and Ghost Stories".

We are advised of the approaching publication of *Fate and Fortune*, a monthly magazine devoted to Astrology and kindred sciences, the first number of which is to appear not later than July 1st. The editor, writing under the *nom de plume* of "Sepharial", is well-known in the Astrological world, and we are assured that he intends making the magazine everything that could be desired by an intelligent and truth-seeking, if curious and mystical, public. The whole of its pages will be open to the discussion and illustration of astral and other occult matters. The magazine is to be published by Foulsham and Co., 4 Pilgrim Street, Ludgate Circus, E.C. Price 3d. Subscription: 3s. 6d. post free for twelve months.

A. Bonner, Printer, 34 Bouverie Street, E.C.

LUCIFER

VOL. VI. LONDON, JULY 15TH, 1890. No. 35.

The Editors do not hold themselves responsible for any opinions, whether religious, philosophical or social, expressed in signed articles.

Diagnoses and Palliatives.

"*That the world is in such bad condition morally, is conclusive evidence that none of its religions and philosophies, those of the civilized races less than any other, have ever possessed the truth. The right and logical explanation of the subject, of the problems of the great dual principles—right and wrong, good and evil, liberty and despotism, pain and pleasure, egotism and altruism—are as impossible to them now as they were* 1881 *years ago: they are as far from the solution as they ever were. . . .*" (From an *Unpublished Letter*, well known to Theosophists.)

ONE need not belong to the Theosophical Society to be forcibly struck with the correctness of the above remarks. The accepted creeds of the civilized nations have lost their restraining influence on almost every class of society; nor have they ever had any other restraint save that of physical fear: the dread of theocratic thumb-screws, and hell-tortures. The noble love of virtue, for virtue's own sake, of which some ancient Pagan nations were such prominent exemplars has never blossomed in the Christian heart at large, nor have any of the numerous post-christian philosophies answered the needs of humanity, except in isolated instances. Hence, the moral condition of the civilized portions of mankind has never been *worse* than it is now—not even, we believe, during the period of Roman decadence. Indeed, if our greatest masters in human nature and the best writers of Europe, such acute psychologists—true vivisectors of moral man—as Count Tolstoi in Russia, Zola in France, and as Thackeray and Dickens in England before them, have not exaggerated facts—and against such an optimistic view we have the records of the criminal and divorce courts in addition to Mrs. Grundy's private Sessions "with closed doors"—then the inner rottenness of our Western morality surpasses anything the old Pagans have ever been accused of. Search carefully, search far and wide throughout the ancient classics, and even in the writings of the Church Fathers breathing such hatred to Pagans—and every vice and crime fathered upon the latter will find its modern imitator in the [illegible]

European tribunals. Yea, "gentle reader", we Europeans have servilely imitated every iniquity of the Pagan world, while stubbornly refusing to accept and follow any one of its grand virtues.

Withal, we moderns have undeniably surpassed the ancients in one thing—namely, in the art of whitewashing our moral sepulchres; of strewing with fresh and blooming roses the outside walls of our dwellings, to hide the better the contents thereof, the dead men's bones and all uncleanness, and making them, "indeed, appear beautiful without". What matters it that the "cup and platter" of our heart remain unclean if they "outwardly appear righteous unto men"? To achieve this object, we have become past-masters in the art of blowing trumpets before us, that we "may have glory of men". The fact, in truth, that we deceive thereby neither neighbor nor kinsman, is a matter of small concern to our present generations of hypocrites, who live and breathe on mere appearances, caring only for outward propriety and prestige. These will moralize to their neighbors, but have not themselves even the moral courage of that cynical but frank preacher who kept saying to his congregation: "Do as I bid you, but do not do *as I do*".

Cant, cant, and always cant; in politics and religion, in Society, commerce, and even literature. A tree is known by its fruits; an Age has to be judged by its most prominent authors. The intrinsic moral value of every particular period of history has generally to be inferred from what its best and most observant writers had to say of the habits, customs, and ethics of their contemporaries and the classes of Society they have observed or been living in. And what now do these writers say of our Age, and how are they themselves treated?

Zola's works are finally exiled in their English translations; and though we have not much to say against the ostracism to which his *Nana* and *La Terre* have been subjected, his last—*La Bête Humaine*—might have been read in English with some profit. With "Jack the Ripper" in the near past, and the hypnotic rage in the present, this fine psychological study of the modern male neurotic and "hysteric", might have done good work by way of suggestion. It appears, however, that prudish England is determined to ignore the truth and will never allow a diagnosis of the true state of its diseased morals to be made—not by a foreign writer at all events. First, then, have departed Zola's works, forcibly exiled. At this many applauded, as such fictions, though vividly pointing out some of the most hidden ulcers in social life, were told really too cynically and too indecently to do much good. But now comes the turn of Count Lev Tolstoi. His last work, if not yet exiled from the bookstalls, is being rabidly denounced by the English and American press. In the words of "Kate Field's Washington" why? Does "The Kreutzer Sonata" defy Christianity? No. Does it advocate lax morals? No. Does it make the reader in love with that "intelligent beast" Pozdnisheff? On the contrary . . . . . Why then

is the *Kreutzer Sonata* so abused? The answer comes: "because Tolstoi has told the truth", not as averred "very brutally", but very frankly, and "about a very brutal condition of things" certainly; and we, of the 19th century, have always preferred to keep our social skeletons securely locked in our closets and hidden far away from sight. We dare not deny the terribly realistic truths vomited upon the immorality of the day and modern society by Pozdnisheff; but—we may call the creator of Pozdnisheff names. Did he not indeed dare to present a mirror to modern Society in which it sees its own ugly face? Withal, he offers no possible cure for our social sores. Hence, with eyes lifted heavenward and foaming mouths, his critics maintain that, all its characteristic realism notwithstanding, the "*Kreutzer Sonata* is a prurient book, like to effect more harm than good, *portraying vividly the great immorality of life*, and offering no possible remedy for it" (*Vanity Fair*). Worsé still. "It is simply *repulsive*. It is daring beyond measure and without excuse; . . . the work of a mind . . . not only morbid, but . . . far gone in disease through unwholesome reflection" (*New York Herald*).

Thus the author of "Anna Karenina" and of the "Death of Ivan Ilyitch", the greatest psychologist of this century, stands accused of *ignoring* "human nature" by one critic, of being "the most conspicuous case out of Bedlam", and by another (*Scot's Observer*) called "the *ex*-great artist". "He tilts", we are told, "against the strongest human instincts" because forsooth, the author—an orthodox Russian born—tells us that far better no marriage at all than such a desecration of what his church regards as one of the holy Sacraments. But in the opinion of the Protestant *Vanity Fair*, Tolstoi is "an extremist", because "with all its evils, the present marriage system, *taken even as the vile thing for which he gives it us* (italics are ours) is a surely less evil than the monasticism—with its effects—which he preaches". This shows the ideas of the reviewer on *morality*!

Tolstoi, however, "preaches" nothing of the sort; nor does his Pozdnisheff say so, though the critics misunderstand him from A to Z, as they do also the wise statement that "not that which goeth into the mouth defileth a man; but that which cometh out of the mouth" or a vile man's heart and imagination. It is not "monasticism" but *the law of continence* as taught by Jesus (and Occultism) in its esoteric meaning—which most Christians are unable to perceive—that he preaches. Nothing can be more moral or more conducive to human happiness and perfectibility than the application of this law. It is one ordained by Nature herself. Animals follow it instinctively, as do also the savage tribes. Once pregnant, to the last day of the nursing of her babe, *i.e.*, for eighteen or twenty months, the savage squaw *is sacred to her husband*; the civilised and semi-civilized man alone breaking this beneficent law. Therefore, speaking of the *immorality* of marriage relations as at present practised, and of unions performed on commercial bases, or, what is worse, on mere sensual love,

Pozdnisheff elaborates the idea by uttering the greatest and the holiest truths, namely, that :

"For morality to exist between men and women in their daily life, *they must make perfect chastity their law.** In progressing towards this end, man subdues himself. When he has arrived at the last degree of subjection we shall have moral marriages. But if a man as in our Society advances only towards physical love, even though he surrounds it with deception and with the shallow formality of marriage, *he obtains nothing but licensed vice.*"

A good proof that it is not "monasticism" and *utter celibacy* which are preached, but only *continence*, is found on page 84 where the fellow-traveller of Pozdnisheff is made to remark that the result of the theory of the latter would be "that a man would have to keep away from his wife except once every year or two". Then again there is this sentence :—

"I did not at that time understand that the words of the Gospel as to looking upon a woman with the eyes of desire did not refer only to the wives of others, but especially and above all to one's own wife."

"Monastics" have no wives, nor do they get married if they would remain chaste on the physical plane. Tolstoi, however, seems to have answered in anticipation of British criticism and objections on these lines, by making the hero of his "grimy and revolting book" (*Scot's Observer*) say :—

"Think what a perversity of ideas there must be, when the happiest, the freest condition of the human being, that of (*mental*) chastity, is looked upon as something miserable and ridiculous. The highest ideal, the most perfect condition to be attained by woman, that of a pure being, a vestal, a virgin, provokes, in our society, fear and laughter."

Tolstoi might have added—and when moral continence and chastity, mistaken for "monasticism", are pronounced far more evil than "the marriage system *taken even* as the vile thing for which he (Tolstoi) gives it us". Has the virtuous critic of *Vanity Fair* or the *Scot's Observer* never met with a woman who, although the mother of a numerous family, had withal remained all her life mentally and morally a pure virgin, or with a *vestal* (in vulgar talk, a *spinster*) who although physically undefiled, yet surpassed in *mental*, unnatural depravity the lowest of the fallen women? If he has not —we have.

We maintain that to call "Kreutzer Sonata" *pointless*, and "a vain book", is to miss most egregiously the noblest as well as the most important points in it. It is nothing less than wilful blindness, or what is still worse —that moral cowardice which will sanction every growing immorality rather than allow its mention, let alone its discussion, in public. It is on such fruitful soil that our moral leprosy thrives and prospers instead of being checked by timely palliatives. It is blindness to one of her greatest

* All the italics throughout the article are ours.

social evils of this kind that led France to issue her unrighteous law, prohibiting the so-called "search of paternity". And is it not again the ferocious selfishness of the male, in which species legislators are of course included, which is responsible for the many iniquitous laws with which the country of old disgraced itself? *e.g.*, the right of every brute of a husband to sell his wife in a market-place with a rope around her neck; the right of every beggar-husband over his rich wife's fortune, rights now happily abrogated. But does not law protect man to this day, granting him means for legal impunity in almost all his dealings with woman?

Has it never occurred to any grave judge or critic either—any more than to Pozdnisheff—"that *immorality does not consist in physical acts alone but on the contrary, in liberating one's self from all moral obligations, which such acts impose*"? (*Kreutzer Sonata*, p. 32.) And as a direct result of such legal "*liberation* from any moral obligations", we have the present marriage system in every civilized nation, viz., men "steeped in corruption" seeking "at the same time for a virgin whose purity might be worthy" of them (p. 39); men, out of a thousand of whom "hardly one could be found who has not been married before at least a dozen times" (p. 41)!

Aye, gentlemen of the press, and humble slaves to public opinion, too many terrible, vital truths, to be sure, are uttered by Pozdnisheff to make the "Kreutzer Sonata" ever palatable to you. The male portion of mankind—book reviewers as others—does not like to have a too faithful mirror presented to it. It does not like to see itself *as it is*, but only as it would like to make itself *appear*. Had the book been directed against your slave and creature—woman, Tolstoi's popularity would have, no doubt, increased proportionately. But for almost the first time in literature, a work shows *male kind* collectively in all the artificial ugliness of the final fruits of civilisation, which make every vicious man believe himself, like Pozdnisheff, "a thoroughly moral man". And it points out as plainly that female dissimulation, worldliness and vice, are but the handiwork of generations of men, whose brutal sensuality and selfishness have led woman to seek reprisals. Hear the fine and truthful description of most Society men:—

"Women know well enough that the most noble, the most poetic love is inspired, not by moral qualities, but by physical intimacy . . . . Ask an experienced coquette . . . . which she would prefer, to be convicted in the presence of the man she wishes to subjugate, of falsehood, perversity, and cruelty, or to appear before him in a dress ill-made . . . . She would choose the first alternative. She knows very well that we only lie when we speak of our lofty sentiments; that what we are seeking is the woman herself, and that for that we are ready to forgive all her ignominies, while we would not forgive her a costume badly cut . . . . Hence those abominable jerseys, those artificial protrusions behind, those naked arms, shoulders and bosoms."

Create no demand and there will be no supply. But such demand being established by men, it . . . .

"Explains this extraordinary phenomenon: that on the one hand woman

is reduced to the lowest degree of humiliation, while on the other she reigns above everything . . . . 'Ah, you wish us to be merely objects of pleasure? Very well, by that very means we will bend you beneath our yoke', say the women" who "like absolute queens, keep as prisoners of war and at hard labor nine-tenths of the human race; and all because they have been humiliated, because they have been deprived of the rights enjoyed by man. They avenge themselves on our voluptuousness, they catch us in their nets" . . . . Why? Because "the great majority look upon the journey to the church as a necessary condition for the possession of a certain woman. So you may say what you will, we live in such an abyss of falsehood, that unless some event comes down upon our head . . . . we cannot wake up to the truth" . . . .

The most terrible accusation, however, is an implied parallel between two classes of women. Pozdnisheff denies that the ladies in good society live with any other aims than those of fallen women, and reasons in this wise:

"If human beings differ from one another by their internal life, that ought to show itself externally; and externally, also, they will be different. Now compare women of the most unhappy, the most despised class, with women of the highest society; you see the same dresses, the same manners, the same perfumes, the same passion for jewellery, for brilliant and costly objects; the same amusements, the same dances, music, and songs. The former attract by all possible means; the latter do the same. There is no difference, none whatever."

And would you know why? It is an old truism, a fact pointed out by Ouida, as by twenty other novelists. Because the husbands of the "ladies in good Society"—we speak only of the fashionable majority, of course—would most likely gradually desert their legitimate wives were these to offer them too strong a contrast with the *demi-mondaines*, whom they all adore. For certain men who for long years have constantly enjoyed the intoxicating atmosphere of certain places of amusement, the late suppers in *cabinets particuliers* in the company of enamelled females artificial from top to foot, the correct demeanor of *a lady*, presiding over their dinner table, with her cheeks paintless, her hair, complexion and eyes as nature made them—becomes very soon *a bore*. A legitimate wife who imitates in dress, and mimicks the *desinvolture* of her husband's mistresses has perhaps been driven at the beginning to effect such a change out of sheer despair, as the only means of preserving some of her husband's affection, once she is unable to have it undivided. Here, again, the abnormal fact of enamelled, straw-haired, painted and almost undressed wives and girls in good Society, are the handiwork of men—of fathers, husbands, brothers. Had the *animal* demands of the latter never created that class which Baudelaire calls so poetically *les fleurs du mal*, and who end by destroying every household and family whose male members have once fallen a victim to their hypnotism—no wife and mother, still less a daughter or a sister, would have ever thought of emulating the modern *hetaira*. But now they have. The act of despair of the first wife abandoned for a *demi-mondaine* has borne its fruit. Other

wives have followed suit, then the transformation has gradually become a fashion, a necessity. How true then these remarks:

"The absence of women's rights does not consist in being deprived of the right of voting, or of administering law; but in the fact that with regard to matters of affection she is not the equal of man, that *she has not the right to choose instead of being chosen.* That would be quite abnormal, you think. Then let men also be without their rights. . . . . At bottom her slavery lies in the fact of her being regarded as a source of enjoyment. You excite her, you give her all kinds of rights equal to those of man:* but she is still looked upon as an instrument of pleasure, and she is brought up in that character from her childhood. . . . She is always the slave, humiliated and corrupted, and man remains still her pleasure-seeking master. Yes, to abolish slavery, it is first of all necessary that public opinion should admit that it is shameful to profit by the labor of one's neighbor; and to emancipate woman it is necessary that public opinion should admit that it is shameful to regard her as an instrument of pleasure."

Such is *man*, who is shewn in all the hideous nakedness of his selfish nature, almost beneath the "animals" which "would seem to know that their descendants continue the species, and they accordingly follow a certain law". But "*man* alone does not, and will not, know. . . . . The lord of creation—man; who, in the name of his love, kills one half of the human race! Of woman, who ought to be his helpmate in the movement of Humanity towards freedom, he makes, for the sake of his pleasures, not a helpmate but an enemy." . . . .

And now it is made abundantly clear, why the author of the *Kreutzer Sonata* has suddenly become in the eyes of all *men*—"the most conspicuous case out of Bedlam". Count Tolstoi who alone has dared to speak the truth in proclaiming the whole relation of the sexes to each other *as at present*, "a gross and vile abomination", and who thus interferes with "man's pleasures" —must, of course, expect to be proclaimed a madman. He preaches "Christian virtue", and what men want now is *vice*, such as the old Romans themselves have never dreamed of. "Stone him to death"—gentlemen of the press. What you would like, no doubt, to see practically elaborated and preached from every house-top, is such articles as Mr. Grant Allen's "The Girl of the Future". Fortunately, for that author's admirers, the editor of the *Universal Review* has laid for once aside "that exquisite tact and that rare refinement of feeling which distinguish him from all his fellows" (if we have to believe the editor of the *Scot's Observer*). Otherwise he would have never published such an uncalled-for insult to every woman, whether wife or mother. Having done with Tolstoi's diagnosis we may now turn to Grant Allen's *palliative.*

But even Mr. Quilter hastens while publishing this *scientific* effusion, to avoid identifying himself with the opinions expressed in it. So much more

* This, only in "semi" civilised Russia, if you please. In England she has not even the privilege of voting yet.

the pity, that it has seen the light of publicity at all. Such as it is, however, it is an essay on the "problem of Paternity and Maternity" rather than that of sex; a highly philanthropic paper which substitutes "the vastly more important and essential point of view of the soundness and efficiency of the children to be begotten" to that "of the personal convenience of two adults involved" in the question of marriage. To call this problem of the age the "Sex Problem" is one error; the "Marriage Problem", another, though "most people call it so with illogical glibness". Therefore to avoid the latter Mr. Grant Allen. . . . "would call it rather the Child Problem, or if we want to be very Greek, out of respect to Girton, the Problem of Pædopoietics".

After this fling at Girton, he has one at Lord Campbell's Act, prohibiting certain too *décolleté* questions from being discussed in public: after which the author has a third one, at women in general. In fact his opinion of the weaker sex is far worse than that of Pozdnisheff in the *Kreutzer Sonata*, as he denies them even the average intellect of man. For what he wants is "the opinions of men who have thought much upon these subjects and the *opinions of women (if any) who have thought a little*". The author's chief concern being "the moulding of the future British nationality", and his chief quarrel with the higher education of women, "the broken-down product of the Oxford local examination system", he has a fourth and a fifth fling, as vicious as the rest, at "Mr. Podsnap and Mrs. Grundy" for their *pruderie*, and at the "university" ladies. What, then, he queries:

. . . . "Rather than run the risk of suffusing for one moment the sensitive cheek of the young person, we must allow the process of peopling the world hap-hazard with hereditary idiots, hereditary drunkards, hereditary consumptives, hereditary madmen, hereditary weaklings, hereditary paupers to go on unchecked, in its existing casual and uncriticized fashion, for ever and ever. Let cancer beget cancer, and crime beget crime: but never for one moment suggest to the pure mind of our blushing English maiden that she has any duty at all to perform in life in her capacity as a woman, save that of gratifying a romantic and sentimental attachment to the first black moustache or the first Vandyke beard she may happen to fall in with." . . . .

Such weakness for *one* "black moustache" will never do. The author has a "nobler," a "higher" calling for the "blushing English maiden", to wit, to keep herself in readiness to become a happy and proud mother *for the good of the State*, by *several* "black" and fair moustaches, in sequence, as we shall see, if only handsome and healthy. Thence his quarrel with the "higher education" which debilitates woman. For—

. . . . "the question is, will our existing system provide us with mothers capable of producing sound and healthy children, in mind and body, or will it not? If it doesn't, then inevitably and infallibly it will go to the wall. Not all the Mona Cairds and Olive Schreiners that ever lisped Greek can fight against the force of natural selection. Survival of the fittest is stronger than Miss Buss, and Miss Pipe, and Miss Helen Gladstone, and the staff of the Girls' Public Day School Company, Limited, all put together. The race that lets its women fail in their maternal functions will sink to the

nethermost abyss of limbo, though all its girls rejoice in logarithms, smoke Russian cigarettes, and act Æschylean tragedies in most æsthetic and archaic chitons. The race that keeps up the efficiency of its nursing mothers will win in the long run, though none of its girls can read a line of Lucian or boast anything better than equally-developed and well-balanced minds and bodies."

Having done with his *entrée en matière*, he shows us forthwith whither he is driving, though he pretends to be able to say very little in that article; only "to approach by a lateral avenue one of the minor outworks of the fortress to be stormed". What this "fortress" is, we will now see and by the "lateral" small "avenue" judge of the magnitude of the whole. Mr. G. Allen, having diagnosed that which for him is the greatest evil of the day, now answers his own question. This is what he proposes for producing sound children out of sound—because *unmarried*—mothers, whom he urges to select for every new babe a fresh and well-chosen father. It is, you see—

. . . . "what Mr. Galton aptly terms 'eugenics'—that is to say a systematic endeavor towards the betterment of the race by the deliberate selection of the best possible sires, and their union for reproductive purposes with the best possible mothers." The other "leaves the breeding of the human race entirely to chance, and it results too often in the perpetuation of disease, insanity, hysteria, folly, and every other conceivable form of weakness or vice in mind and body. Indeed, to see how foolish is our practice in the reproduction of the human race, we have only to contrast it with the method we pursue in the reproduction of those other animals, whose purity of blood, strength, and excellence has become of importance to us."

"We have a fine sire of its kind, be it stallion, bull, or bloodhound, and we wish to perpetuate his best and most useful qualities in appropriate offspring. What do we do with him? Do we tie him up for life with a single dam, and rest content with such foals, or calves, or puppies as chance may send us? Not a bit of it. We are not so silly. We try him freely all round a whole large field of choice, and endeavor by crossing his own good qualities with the good qualities of various accredited mares or heifers to produce strains of diverse and well-mixed value, some of which will prove in the end more important than others. In this way we get the advantage of different mixtures of blood, and don't throw away all the fine characteristics of our sire upon a single set of characteristics in a single dam, which may or may not prove in the end the best and fullest complement of his particular nature."

Is the learned theorist talking here of men and women, or discussing the brute creation, or are the human and animal kinds so inseparably linked in his scientific imagination as to disable him from drawing a line of demarcation between the two? It would seem so, from the cool and easy way in which he mixes up the animal sires and dams with men and women, places them on the same level, and suggests "different mixtures of blood". We abandon him willingly his "sires", as, in anticipation of this scientific offer, men have already made animals of themselves ever since the dawn of civilization. They have even succeeded, while tying up their "dam" to a

single "sire" under the threat of law and social ostracism, to secure for themselves full privileges from that law and Mrs. Grundy and have as great a choice of "dams" for each single "sire", as their means would permit them. But we protest against the same offer to women to become *nolens volens* "accredited mares and heifers". Nor are we prepared to say that even our modern loose morals would publicly approve of or grant Mr. Allen the "freedom" he longs for, "for such variety of experimentation", without which, he says it is quite "impossible to turn out the best results in the end *for humanity*". *Animal* humanity would be more correct, though he explains that it is "not merely a question of prize sheep and fat oxen, but a question of begetting the highest, finest, purest, strongest, sanest, healthiest, handsomest, and *morally noblest citizens*". We wonder the author does not add to these laudatory epithets, two more, viz., "the most respectful sons", and men "proudest of their virtuous mothers". The latter are not qualified by Mr. Grant Allen, because, perchance, he was anticipated on this point by the "Lord God" of Hosea (i. 2) who specializes the class from which the prophet is commanded to take a wife unto himself.

In a magazine whose editor has just been upholding the sacredness of marriage before the face of the author of the *Kreutzer Sonata*, by preceding the "Confession" of Count Tolstoi with an eulogy on Miss Tennant, "the Bride of the Season"—the insertion of "The Girl of the Future" is a direct slap in the face of that marriage. Moreover, Mr. G. Allen's idea is not new. It is as old as Plato, and as modern as Auguste Comte and the "Oneida Community" in the United States of America. And, as neither the Greek philosopher nor the French Positivist have approached the author in his unblushing and cynical *naturalism*—neither in the Vth Book of the *Republic*, nor "the Woman of the Future" in the *Catechism of the Religion of Positivism* —we come to the following conclusion. As the name of Comte's "Woman of the Future" is the prototype of Mr. G. Allen's "Girl of the Future", so the daily rites of "mystic coupling" performed in the *Oneida*, must have been copied by our author and published, with only an additional peppering of still crasser materialism and naturalism. Plato suggests no more than a method for improving the human race by *the careful elimination of unhealthy and deformed children*, and by coupling the better specimens of both sexes; he contents himself with the "fine characteristics" of a "single sire" and "a single dam", and would have turned away in horror at the idea of "the advantage of different mixtures of blood". On the other hand the high-priest of Positivism, suggesting that the woman of the future "should cease to be the *female* of the man", and "submitting to artificial fecundation", thus become "the *Virgin Mother without a husband*", preaches only a kind of insane mysticism. Not so with Mr. Grant Allen. His noble ideal for woman is to make of her a regular *brood-mare*. He prompts her to follow out

. . . . "the *divine impulse of the moment, which is the voice of Nature within us,*

prompting us there and then (but not for a lifetime) to union with a predestined and appropriate complement of our being", and adds: "If *there is anything sacred and divine in man* surely it is the internal impetus which tells him at once, among a thousand of his kind, that this particular woman, and no other, is now and here the one best fitted to become with him the parent of a suitable offspring. If sexual selection among us (*men* only, if you please), is more discriminative, more specialized, more capricious, and more dainty than in any other species, is not that the very mark of our higher development, and does it not suggest to us that Nature herself, on these special occasions, is choosing for us anatomically the help most meet for us in our reproductive functions?"

But why "divine"? And if so, why only *in man* when the stallion, the hog and the dog all share this "divine impulse" with him? In the author's view "such an occasional variation modifying and *heightening the general moral standard*" is ennobling; in our theosophical opinion, such casual union on momentary impulse is *essentially bestial.* It is no longer love but *lust*, leaving out of account every higher feeling and quality. By the way, how would Mr. Grant Allen like such a "divine impulse" in his mother, wife, sister or daughter? Finally, his arguments about "sexual selection" being "more capricious and dainty in man than in any other species of animal", are pitiable. Instead of proving this "selection" "sacred and divine" he simply shows that *civilized man has descended lower than any brute* after all these long generations of unbridled immorality. The next thing we may be told is, that epicureanism and gluttony are "divine impulses", and we shall be invited to see in Messalina the highest exempler of a virtuous Roman matron.

This new "Catechism of Sexual Ethics"—shall we call it?—ends with the following eloquent appeal to the "Girls of the Future" to become the brood mares of cultured society stallions:—

"This ideal of motherhood, I believe, under such conditions would soon crystallize into a religious duty. The free and educated woman, herself most often sound, sane, and handsome, would feel it incumbent upon her, if she brought forth children for the State at all, to bring them forth in her own image, and by union with a sympathetic and appropriate father. *Instead of yielding up her freedom irrevocably to any one man, she would jealously guard it as in trust for the community*, and would use her maternity *as a precious gift to be sparingly employed for public purposes*, though always in accordance with instinctive promptings, to the best advantage of the future offspring. . . . . If conscious of possessing valuable and desirable maternal qualities, she would employ them to the best advantage for the State and for her own off-pring, *by freely commingling them in various directions with the noblest paternal qualities of the men who most attracted her higher nature.* And surely a woman who had reached *such an elevated ideal of the duties of sex as that* would feel she was acting far more right in becoming the mother of a child by this splendid athlete, by that profound thinker, by that nobly-moulded Adonis, by that high-souled poet, than in tying herself down for life to this rich old dotard, to that feeble young lord, to this gouty invalid, to that wretched drunkard, to become the mother of a long family of scrofulous idiots."

And now gentlemen of the Press, severe critics of Tolstoi's "immoral"

Sonata, stern moralists who shudder at Zola's "filthy realism", what say you to this production of one of your own national prophets, who has evidently found honor in his own country? Such naturalistic articles as "The Girls of the Future", published in the hugest and reddest *Review* on the globe, are, methinks, more dangerous for the public morals than all the Tolstoi-Zola *fictions* put together. In it we see the outcome of materialistic science, which looking on man only as a more highly developed animal, treats therefore its female portion on its own animalistic principles. Steeped over the ears in dense matter and in the full conviction that mankind, along with its first cousins the monkeys, is directly descended of an ape father, and a baboon mother of a now extinct species, Mr. Grant Allen must, of course, fail to see the fallacy of his own reasoning. *E.g.*, if it is an "honor for any woman to have been loved by Shelley. . . . and to have brought into the world a son by a Newton", and another "by a Goethe", why should not the young ladies who resort to Regent Street at the small hours of night and who are soaked through and through with such "honors", why should not they, we ask, receive public recognition and a vote of thanks from the Nation? City squares ought to be adorned with their statues, and Phryne set up hereafter as an illustrious example to Hypatia.

No more cutting insult could be offered to the decent women and respectable girls of England. We wonder how the ladies interested in the Social problems of the day will like Mr. Grant Allen's article!

H. P. B.

WILL-POWER.

Nothing can resist the will of man, when he knows what is true and wills what is good.

To will evil is to will death. A perverse will is the beginning of suicide.

We can and should accept evil as the means to good, but we must never will it or practise it, otherwise we should demolish with one hand what we erect with the other. A good intention never justifies bad means. When it submits to them it corrects them, and condemns them while it makes use of them.

To earn the right to possess permanently, we must will long and patiently.

The more numerous the obstacles which are surmounted by the will, the stronger the will becomes. It is for this reason that Christ has exalted poverty and suffering.

To affirm and will what ought to be is to create; to affirm and will what should not be is to destroy.

To do nothing is as fatal as to commit evil, and it is more cowardly.

Sloth is the most unpardonable of the deadly sins.

To suffer is to labor. A great misfortune properly endured is a progress accomplished. Those who suffer much live more truly than those who undergo no trials.

Eliphas Lévi.

Can the Church be Reformed?

THERE is evidently a great deal to hope for in connexion with religious reform in England when the Church is leavened by such thinking as that expressed by the Rev. H. R. Haweis in the course of an article entitled "The Broad Church; or What's Coming?" in the June number of the *Contemporary Review*. This is a bold and unequivocal demand for an intellectual reform in the creeds and doctrines of the Church that may bring its formularies into harmony with "nineteenth century thought and feeling". Mr. Haweis begins by facing two facts. "Intelligent men refuse to take orders. Intelligent men refuse to attend Church." These two facts, he says, dovetail into one another. Intelligent men will not sit in the pew because intelligent men will not stand in the pulpit. The utterances heard in church are obsolete, trivial, senseless. "The greatest proof of the essential truth of Christianity is that in spite of the twaddle talked every Sunday throughout England in the name of Christ, Christianity is still alive." We need not follow Mr. Haweis through his analysis of the Broad Church. He argues that over every creed and formulary is written this motto: "It was true; it is true; it is true no longer"; the meaning of his paradox being, that any given dogma may once upon a time have been the best attainable expression for certain truths, that its essential idea may actually be true, while "it is true no longer" in the form of words formerly used, because the essential idea may now be apprehended better. The Broad Church policy is to embrace the old dogma in a discerning charitable spirit, quietly paring away its clumsy external expression, and bringing to light in new and more intelligent language whatever inner beauty and truth may reside in its interior meaning. With part of his essay in which he discusses whether the policy of the Broad Church is "honest", we need not be much concerned. It must be difficult, one would think, for an intelligent man to profess, even under the shelter of equivocal phrases, belief in the dismal caricatures of religious truth embodied in some of the stock declarations of the Church. But Mr. Haweis recognises that this is the case when he acknowledges that intelligent men are, if not in all cases at all events in many, debarred from entering the Church. As for those whose interior development has taken place since they entered, there is certainly much to be said for the theory that their highest duty is to struggle for the reform of the national institution, in the midst of which they find themselves, rather than to retire from it in fastidious disgust. Again, even for them the barest external conformity with creeds and declarations, which in their literal signification are little better than blasphemies in the sight of spiritual philosophy, must

be difficult, but there is great force in the reflection that a clergyman who becomes truly enlightened forfeits a great deal of his capacity for usefulness if he throws up his recognised position. And how is the Church to be transformed into a truly beneficent agency for the spiritualisation of the people, and to recover touch with the grand theosophic ideas which underlie its teaching, if all the best men as they rise above the level of the time-serving or unintelligent herd of mere professional clergymen should cut themselves adrift from the organisation? The question whether the Broad Church method, as now defined by Mr. Haweis, is honest or not, must remain, in fact, a problem for individual consciences in all cases. No one can safely be the judge of another's action in such a matter.

Meanwhile, we may accept Mr. Haweis' own attitude as establishing the fact that good, earnest, and intellectual men may remain clergymen of the Church even with the official declarations of belief and the forms of the prayer-book as they now stand. And, this being the case, it depends upon the energy and the determination with which they are supported by intelligent public opinion, whether they will be enabled in the long run to bring popular religion into something like harmony with esoteric truth. The problem is full of interest for all theosophical thinkers, who may be eager to forecast the progress of events towards that ultimate acceptance of theosophic ideas by the cultivated western world to which we may all look forward. That result seems now to be reasonably assured. The thinking of the age has been colored by these ideas during the last six or seven years to an extent which makes it highly improbable that they will again be altogether lost by the world at large. They do not always present themselves in the costume of phrases with which profound Theosophists are familiar, but the essence of theosophic truth is penetrating literature to a very remarkable degree. Novelists and essayists, even newspaper writers sometimes, in these days, echo expanded and reasonable views of nature, the source of which they would be surprised to trace if they were enabled to do so. Theosophical writers worthy of the name will be equally glad to observe this, whether they get credit for having launched these ideas or not. It is relatively of little consequence whether the theosophical language of the future links the progress of mankind with the theosophic efforts of our own time. The all-important thing is that the spirituality of the race should be developed in harmony with a more correct view than popular theology has hitherto afforded of the laws which preside over its evolution.

Now, it is conceivable that this might come to pass in either of two ways. The Church—the exoteric religion of the age—may remain what it is now, a corrupt mass of erroneous misrepresentation as far as the people are concerned, an association of pecuniary interests from the point of view of its priests, in which case it will fall more and more deeply into contempt with the wisest and best elements of the future generation, and be eventually broken up with violence when its incompatibility with the advance of spiritual science has become too glaring to be tolerated any longer; or it

will ally itself in time with healthy currents of spiritual enlightenment, enter on a path of real internal reform, under the influence of which it will keep abreast of the great esoteric movement, and thus finally metamorphose itself into something like the pure theocratic system which has sometimes prevailed in former ages of the world, when the priests have represented the most advanced spiritual knowledge of the period, and have commanded the real and sincere reverence of all other classes, by standing before the people as the visible embodiment of all that was noblest and best in humanity. Perhaps to recover touch in the past with a state of things like that, we should have to go back to a very early period of Egyptian civilisation. In none that can be called historic times has the priesthood represented more than a false pretence of playing this part. However, there is nothing inherently inconceivable in the idea. Theosophic convictions and enlightenment, adequately possessing the hearts and minds of some people among ourselves, are enough to put back all mere personal and worldly motives of action into a subordinate place. If we can indulge in so wild a dream as to imagine the majority of the clergy at some future time coming to think the pecuniary interests of the Church, the social prestige of belonging to it, the rank and worldly honors to which it may lead up for men who are skilful in courting fashionable caprices, considerations of secondary importance compared to spiritual progress and interests lying outside this present incarnate life, then it is perfectly possible that the Church might become the great theosophical organisation of the future.

And this could of course be brought about without any surrender of its designation as the Church of Christianity. It is a common place of theosophic doctrine that in their essentials all the great religions of the world spring from the grand fountain of truth. Pure Buddhism is one presentation of that truth, pure Christianity another. The disgusting materialism of modern church creeds as taught by the explicit language of the dogmas and accepted by the vast majority, is not Christianity at all. That is the very revolting garment into which the principles of Christianity have been thrust. It has disguised the true principles so terribly, and to that extent has invested the phrase "Christianity" with so many disagreeable annotations, that the form of religion is sometimes spoken of by theosophic writers with a bitterness appropriate only to the corruptions of the modern church. But there is no reason why Christianity should not remain *ad infinitum* the title of religion in the western world. By the time the unity of truth shall have been appreciated by its representatives, it will no longer be looked upon as the trade mark of an exclusive monopoly. With the Christianity of the West all the ideas that have been dropped out of the modern church creeds by the clumsiness or wilfulness of authorities who have constructed them to suit the interests of their own trades union—could readily be imported from the East. There is no necessity whatever to accomplish the restoration of all important ideas that have thus been lost sight of by European nations for a while, at the expense of any

iconoclastic revolution that should involve the loss of that traditional sentiment of devotion which clings round the nomenclature of Christianity, for so many thousands or perhaps millions of good people in Europe and America.

And that last thought seems to show that without any room for hesitation we must unmeasurably prefer to see theosophic progress accomplished through the agency of the Church if that be possible, rather than by means of a religious revolution. The interest to be safeguarded is that of the necessarily ignorant masses of the people. As far as persons of advanced culture are concerned, the Church counts as a rule for simply nothing. They may be spiritualised to that extent that all the pleasures, attractions, occupations, even what some people would think the necessaries of physical existence, are of no importance whatever compared with interior development, and yet may be attracted by no fibre of religious sentiment to any denominational church or sect. For them it would matter as little whether the Church was abolished as whether the last mirage seen in the desert was still visible. But if the Church clings to its evil ways till at last there is no reformation possible for it, then when the crash comes and it is forcibly put out of existence, an immense number of people will suffer a great shock, and be of opinion that somehow or other religion has been repudiated. Besides, all the while that we might imagine that crash approaching and growing inevitable, the influence of the Church on the hearts and minds of the people it still enslaved would be getting worse and worse. Whereas, if it entered on a real career of interior development and thoroughgoing reform it would by that hypothesis be carrying on the growth of its loyal subjects *pari passu* with its own. There is no question about it; if the Church can be taught religion and rescued from its worldly debasements that is a result incomparatively more to be desired than its overthrow.

Certainly its reformation would be a very great undertaking—but so is the self-conquest which each man has to perform in his own person before he can realise the potentialities of his nature. Not on that account do theosophic teachers argue—it is not worth while to attack so gigantic a task. There is more required undoubtedly than even that intellectual reform, the need of which is so sadly obvious to Mr. Haweis. A moral reform will have to be accomplished side by side with the other. The brains of the Church have been paralysed all these centuries *because* its conscience has been stifled. It has been primarily bent as an organisation on securing revenues and possessions, social influence and rank. It has handled doctrine merely because that was the lever with which it worked in the attainment of its worldly ends. No doubt good men may have belonged to it in all centuries and have labored for others with self-sacrifice and devotion; but the individual merit of good priests is their affair—their Karma the Church as a whole whether Roman Catholic or Protestant has labored for itself, and with very great success, having done extremely well from a business point of view. We need not go into details at this

moment, but the intellectual reform of the Church will only have proceeded a very little way before its reformers will begin to perceive the necessity of reviewing its budget on principles in harmony with the moral dignity of an institution chiefly designed to teach mankind the vanity of mundane pursuits, and the foolishness of the self-indulgence that would fetter them to perishable ideals. Then, of course, the intellectual reform of the Church will never be a matter of recasting dogmas. The existing dogmas could not be replaced by any other set without paving the way for new complications in the future. A real Church—a vortex of spiritual knowledge and influence—can no more sum up its acquirements of knowledge in a cut-and-dried form of words than the Royal Society could do the same thing in regard to the truths of Nature on the physical plane. The Church must provide by its constitution for its own continuous growth, and guard itself from ever being fettered by forms of words, even though forms of words may be inevitably required in its dealings with the people. One of the most wrong-headed absurdities of the Church organization as it stands, is that the clergy are requested to "subscribe" to more elaborate and fossilized professions of faith than those supplied for the use of the public. The men whose task it ought to be to develop and advance the knowledge of the Church towards the infinity of the Unknowable, are made to hamper themselves at the outset by a hard and fast profession of belief which they are thus held evermore forbidden to cross beyond! In doing this they are forced to subscribe not to the knowledge but to the ignorance of their predecessors.

However, without following the ramifications of the subject any further, we leave it for the present at the threshold where Mr. Haweis stands, demanding in very eloquent and forcible language that the Church shall enter on the great work of its own salvation. There can be no doubt from any point of view that he has sounded the right note as regards the manner in which that salvation must be commenced. It is difficult to understand how the large numbers of cultivated men who somehow or other—in spite of Mr. Haweis' first fact, that "intelligent men refuse to take orders"—get themselves within the pale of the wonderful institution we are talking about, can bear the shame of being identified with declarations which insult intelligence so deeply as many of those which are set forth in the Prayer Book. Question them, and they answer: "No one takes the words in that literal way". But myriads do, fully understanding that the Church requires them to. And if *they*, the intellectual clergy, do not, so much the worse for them if they share in the wickedness of leaving them in that deceptive and misleading form. The intellectual reform of the Church is thus not only possible now that the intelligence of the cultivated class stands ready to support it: it is supremely urgent, whether it is or is not capable of saving the institution alive for the service of still more enlightened generations in the future.

A. P. SINNETT, F.T.S.

The Origin of Man.

MODERN anthropology in England dates from the 6th January, 1863, the foundation of the Anthropological Society of London.

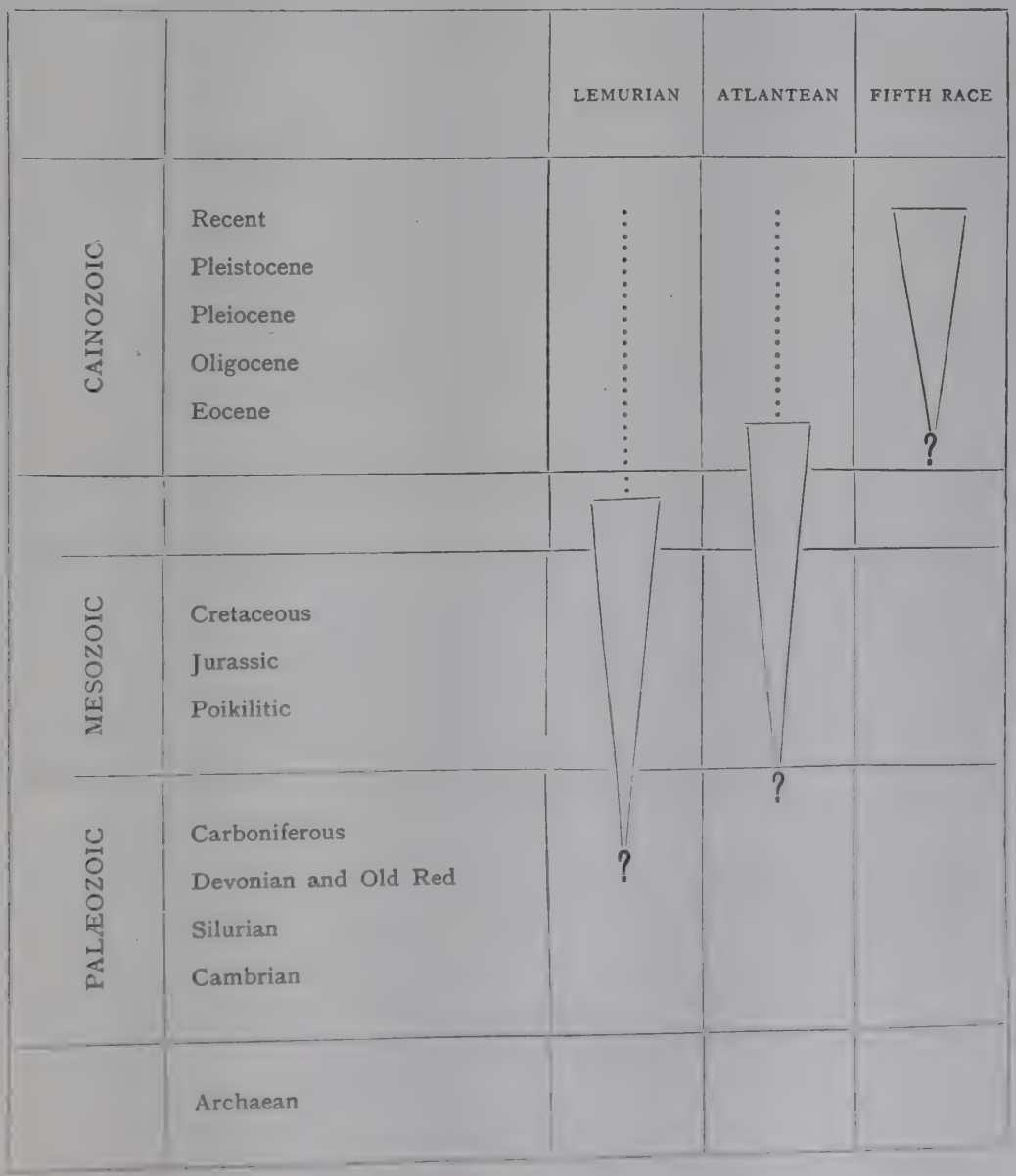
It had for its objects aims which were on all-fours with theosophical investigation. Let me briefly glance over what had been done before its time. We had a classification by Cuvier that divided man into three types, white, red, and black, which the popular compilers, and they were as frequent then as now, identified with the progeny of the three sons of Noah. Sem, Cham, and Japheth played their parts in the Cuvierian system. Though by the researches of Blumenbach, we had a Mongolian, a Malay, and an American race shoved in somehow or other to complete our science, and to try to fit into some pigeon hole or other which should be discovered at some future time, the ternary classification of Cuvier, and the quinary classification of Blumenbach, were, on the whole, popular. In France the ternary was supreme. Even in the time of my old master, Milne Edwards, the "official science" made the acceptation of a ternary classification o man a compulsory article of belief for anyone who proposed to take a degree.

Broc, an obscure man far in advance of his generation, had prepared a binary classification. Virey had given the ground, whereon such a classification might rest.

In England, Dr. R. G. Latham, whose chief fault was no doubt that he rested his argument on the evidence of language alone, preferred what on the whole has been found to be a useful classification, making each race of man stand on its own bottom, and separate from other races. It was not exhaustive, but it taught men to think.

When I look back at the history of the old Anthropological Society, founded by James Hunt, I can but look with feelings of pride on old victories. True, we lost our Founder, who, true to every manly instinct, died twenty years ago, fighting against materialism. True, we see that the workers of twenty-seven years ago, whom contemporary agnosticism damned with faint praise, accepted, adopted, and allowed to become extinct, are now a scanty number of veterans. Still, a good work was done, which has revolutionized European science, and taught people that the origin of man is a subject on which, some at least, dare to think. Then we had for a few years after the death of our Founder, a stagnation which was the precursor of the εὐθανασια which appears to overshadow the Anthropological Institute. Still, those who love to record the deeds of their contemporaries, have a prolific task in modern Anthropology. The upward path of our science has been marked by gravestones. *Hic cecidisse legatos; illic raptas aquilas.* To those who waited with patience for an angel to move the sluggish waters of the pool, where those who were beneath its surface were drowned, and those who were

above it, were asphyxiated, 1888 gave a relief. For we had in the *Secret Doctrine*, a ternary classification of man proposed which made idle all the speculations of the dreamers of the past generation, and placed our science on an accurate and solid basis. Let me briefly recall your attention to what that classification was. The annexed diagram wherein I have endeavored to draw the wood, not the trees, may enable my readers to understand the subject. It is however, practically impossible to estimate exactly the time at which the three races of man had their genesis. The Azoic rocks may unfold mysteries, like that which the Purbeck revealed in 1858. We have not yet pierced into what Bacon calls "the dead beginnings of things", and our science shows a vague past, an uncertain present, and an improbable future.



We have first of all to consider the Lemurian species. What was it like ?

Where did it live?
Where is it now to be found?
Where did it occur?

We shall now see how the *Secret Doctrine* has shown us exactly the reverse of the Herbert Spencer and modern school of anthropology and psychology. The moderns have endeavored to illustrate the development of the case of what Hobbes has called the "nasty, brutish, savage" into all the beauties of art, the consolations of religion, and the resources of civilization. The *Secret Doctrine* on the other hand, has shown us what every man was like, not developed from an anthropoid ape, but springing directly from a higher source of glorified humanity. "There are, or rather still were, a few years ago, descendants of these half animal tribes or races, both of remote Lemurian and Lemuro-Atlantean origin. The world knows them as Tasmanians (now extinct) Australians, Andaman Islanders, &c." (*Secret Doctrine*, vol. ii, 195).

Early Lemurian man was androgynous. He possessed both qualities of sex. And it was so with the Lemurian, during the myriads of ages that they inhabited earth. And if we glance over the records of palæontology, we see that the beings that were produced "from the drops of sweat; from the residue of the substance: matter from dead bodies and men and animals of the wheel before, and from cast off dust" (*Secret Doctrine*, vol. ii, 19), do not show any trace of division into sex. The existing Amphibia or Batrachia have marks which enable us to discriminate easily between the male and female. But if we look at the enormous series of individuals, reference to the specimens found in our national collection will show that we are unable to put our finger on any individual specimen, and say that "this is a male, or that a female". It is the same with the gigantic *Ichthyosauri* or *Plesiosauri* (I forget the new ugly name by which Mr. Lydekker has labelled this old and well-known genus); alike in the flying serpent of the Lias or chalk, as with the early Eocene mammalia. I am aware that some of the fossils from the latest tertiary may be cited against me. *Optat ephippia bos*, and *Bos trochoceros* and *longifrons* will need a large horse shoe to cast a glamor over the rest of palæontological science. Besides, coming as they do, nearly in our day, they throw no light whatever on the fauna contemporary with the Lemurians who had passed away before their time. We may say that there is no proof whatever of separation into sex in palæozoic or in mesozoic time. Thus, the characters of the old Lemurians are clearly impressed on their descendants. Palæontology thus applies a test whereby we may quickly infer the Lemurian origin of any individual. A careful examination of the Secondary animals will show how they repeat the characters of Lemurian man. The manner in which some of the features of lower animals must have been preserved in the old type lent a peculiar aspect to the lineaments of Lemurian man. He was circular and diaphanous. He possessed, like the *Truncatella*, or "looping worm", the power of locomotion from any point,

at any point, to any point. Otherwise their form must have resembled in great manner the first figure in Owen's Archetype and Homologies of the Vertebral Skeleton, on which I have commented in *Lucifer* (July, 1889). This plan contained within itself not merely the character of the existing Lemurians, but also those of the mesozoic Reptilia which pullulated throughout æons of time, when man was unlike existing man of the present day, but still the precursor of the ancestors of now existing races. Such primitive pattern was no mere archetypal abstraction, such as William of Champeaux might have had after a supper of underdone pork. Lemurian man must have had a membranous skeleton somewhat resembling that of *Chimæra monstrosa* (Huxley, "Anatomy of Vertebrates, 8vo., Lond., 1864, p. 195). The hump of the dorsal region, the parial or imparial horns of the frontal, were integral parts of the Lemurian economy. And it may be said to those who accuse us of drawing an imaginary picture, that at the least we have anatomy on our side. The ideal archetype in a certain manner expressed the thoughts of the force that regulated the cosmic sequence of species. This force was a thinking, geometrising entity. The concept of a being including all attributes, such as the Lemurian, could always have occurred only to a Lord of Wisdom, which created "Sons of Will and Yoga". Of the races which were engendered by the Third Race from inferior animals, the progeny of the mindless and sexualised man, that are described in the Book of Dzyan, as certainly resembling the anthropoid apes, we have no information. The early records do not give us knowledge what sort of beings the huge she-animals were; but we may conceive that they were the types of animals that had been derived from the Lemurians themselves. The "astral form" of the early man had produced the whole series of animal creation. It is not necessary in the present place to revert to the speculations of geologists, who have advanced theories which are at variance with the dogmas of the *Secret Doctrine*, as the hypothesis of evolution, like that of Darwinism, is beginning to play itself out in England, as it has long done in Germany and America. In France, thanks to the opposition of Broca on the one hand, and Quatrefages on the other, it never took deep root. There is certainly a Darwinian spirit in existence. The authorised organs lead the way. They mount up into a sort of Olympus of their own creation, and these summon the whole universe of truth before them. It matters not what the subject may be. Anthropology, Biology, the *Secret Doctrine*, on each and all they have their say, and pronounce judgment. Nothing is safe, however profound, however sacred. Like the harpies in Virgil, they pounce down upon the spoils, and defile the feast. A truly Satanic self-sufficiency is the appanage of the modern Darwinite. The tempter has once more coiled up under the tree of knowledge of good and evil, and offers of its fruits to the passers-by, saying, "Eat, ye shall be as Gods". And they do eat, and they really think they are as Gods. Dressed up in the conceit of Darwinism, they look upon themselves as the prophets of a new era. They regard Linnæus, Cuvier, and Owen, the great men of

the past, as mere children; while they themselves have risen as giants for the service of a younger day. They are preachers of a new science, masters of a new philosophy, teachers of a new scheme of education, poets of a new Iliad. They never deem it possible that they may be mistaken. They issue their own decrees and rules; and enshrine mediocrities on the present high altar of their deformed Pantheon. Tell such as these of an occult science, they laugh you to scorn. Tell them of the Book of Dzyan, they will tell you Darwin was a great man, and that their grandchildren will be greater still. Talk to them of the next world, they will talk to you of this; and extolling the age and glorifying the Zeitgeist, they extol themselves. A severe spirit of criticism will think that the doctrines of Occultism are, on the whole, just as probable as the doctrines of Darwinism. The theory which assumes the finality of purely Darwinian speculation is directly at variance with the theory that gives us the origin of the Lemurian race of man. To reject the theory of ascensive development, while affirming the opposing theory of degradation, was the object of the *Secret Doctrine*, that used the word evolution in a sense entirely at variance with that of modern "biologists".

One of the popular terms of the day is "evolution", used in the same sense that the phrase "transmutation hypothesis" was employed in the earlier editions of Lyell's principles of Geology. What advantage was gained by using the word "evolution" in a sense exactly opposite to that of writers in the middle of the last century, and reversing the language that Haller on the one hand, and Buffon on the other hand employed, is uncertain. But the minds of people being once confused, a popular theory might be slipped in unawares. Owen, always endeavoring *stare super antiquas vias*, has tried to put the matter clearly.

In the middle of the last century physiologists were divided as to the methods governing the plan of development. Haller, who was the leader of the evolutionists, contended that the new being pre-existed in a complete state of formation, needing only to be vivified by impregnation in order to commence the series of expansions and disencasings, culminating in the independent individuals. On the other hand, Buffon, the coryphæus of the epigenesists, held that both the germ and its subsequent organs were built up of juxtaposed molecules, according to the operation of a developmental force or *nisus formativus*. Hunter, who thought he could see both principles at work together with a third may, for other reasons, be classed with the advocates of epigenesis. Owen, who in 1866 was in the middle of the whirlpool of discussions on the theory of evolution, says: "At the present day the question may seem hardly worth the paper on which it is referred to. Nevertheless, pre-existence of germs and evolutions are logically inseparable from the idea of the origin of species by primary miraculously created individuals."

Now, after this very clear statement, it can be scarcely imagined that a generation of writers should have arisen who put the words "evolution"

and "miracle" as flags of opposite camps. Others there be who sometimes employ the word evolution as equivalent to derivation, sometimes as equivalent to the, or a, transmutation hypothesis, and sometimes as the equivalent of the Darwinian hypothesis of natural selection. We have a right, therefore, to ask every person who insists on the use of the word "evolution" to define his meaning.

Probably, many persons who are directly opposed to the Darwinian theories are still evolutionists in one sense of the word, and nevertheless may be firmly opposed to the theory of miraculously-originated life. A belief in the invariable sequence of law, that the world shows no trace of a beginning, no prospect of an end, that the Deity should be excluded from the creation, and the vision of Jean Paul Richter fulfilled, may be perfectly consonant with the opposition that was shown to the theory of Buffon and the French encyclopædists. Faith in the principle of evolution may be concomitant with the belief in the mechanical school of theology that was in vogue at the time of the Bridgewater treatises. I hope that enough has been said by Owen to induce every person who has ever used the word "evolution" to reconsider his mode of expression. The old master never employs vague words such as "biology" to darken counsel by words without knowledge. As Baden Powell well pointed out, the word *βιος* is never used to apply to an abstract conception of life in general, but merely to a concrete idea, governed by periodicity and other conditions of time, of the life-history of the individual. The word "biography" is found on a sound model; "biology" is not. This error permeates much of our popular teaching; and in the common sense of 1890 the words "biology" and "evolution" may both go to what Owen calls the "limbo of all hasty blunders".

I cannot give the history of a race which was the first known man on this planet. Cosmogonies of various dates and qualities have given various theories by which the *αὐτοχθονες* of any given country are easily converted into the Sons of God. The Cynetæ who lived before the Celtæ in Western Europe have been identified with a "Turanian" or "Allophylian" people, but are more probably Atlanteans. The early surface of history is too much rubbed away to permit us to speculate whether they may not have contained Lemurian elements. The descendants of the Lemurian race are now only found in Australia, and only in the flat-headed "tapeinocephalic"* races of Australia. The Hottentots of South Africa, probably of Lemuro-Atlantean descent, are widely separated from the surrounding Negroes and Kaffirs. They must have broken off from the Lemurian stock at a very early period of the earth's history. But it is to the north that we have an indication: Scandinavia had formed part of ancient Lemuria, whose extent had stretched from the Indian Ocean to Australia. The mountain tops are

* I think this word was coined by my late friend, Professor Busk. I use it as one may smell at a rose, without diminishing its owner's glory.

now buried beneath the Pacific. Mr. Wallace extends the Australia of tertiary periods to New Guinea and the Solomon Islands, and perhaps to Figi, and from its Marsupial types he infers a connexion with the Northern Continent during the Secondary period. In *Lucifer* (June, 1889), I have speculated on the possibility that the earlier known race of man, the Canstadt race, may have been a Lemurian, but *quien sabe?* The "river-bed skulls" also showed a certain resemblance to the flat-headed races of Australia, and indicated that a Lemurian population existed in England at a period of time contemporary with early man. But the Lemurian race has now almost passed away. 700,000 years before the commencement of the Tertiary period, Lemuria, as a Continent, had been destroyed. A few hybrid races existed in the Tertiary, fewer still in the present age. Still, the few which still survive are so widely separated from each other that the old Lemurian type is only now preserved to us in species of men that are now rapidly passing away. A little more missionary enterprise, rum, and disease will send the last Lemurian where the last of the Tasmanian has gone to fulfil the Karma of past ages. "*Gigantes autem super terram in diebus illis*" (Genes. vi, 4).

C. Carter Blake, Doct. Sci., F.T.S.
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Musings.

WHO knows what a day may bring forth? Last night the rush of the tempest, to-day the sun with warm kiss swells the sleeping buds. The morrow may again bring the eternal bow shining in the Heavens. We sow our life in the spring. Now is the harvest. Let us haste to gather in; "the time is short", but "in due season we shall reap if we faint not". "Arise! this is not your rest", let Psyche stretch forth her wings and rise above transitory things. Let us sow beside waters where the dew of the spirit may fall; "be strong and of good courage". Do we not "desire a better country, that is a Heavenly"? the fatherland. Last night the wind was awake on the hills; a fitful, sighing wind, that rose and fell, and was hushed to sleep again with a weird melancholy, born of its own stillness, like a plaintive note struck on a long closed spinet. The sun went down like a low fire, burning at the verge of the world. Inside, the shutters rattled and shook, and down the wide chimney moaned the hollow voices of wandering spirits entreating to enter, some sobbing, some singing. "Whew-w-w!" whistled the wind through the empty keyholes, gradually louder and louder, till it died off in a soft chromatic cadence through the gloom of the passages. A handful of rain was flung against the window. The cloud, hurried by the wind, had no more rain in it. In the dead of

night, in the midst of sleep, a voice whispered softly in the ear, "Listen!" Again the spirit of air playing on the great Æolian harp. The low plaint moaned in little gasps that ran round the room. Light footfalls passed and repassed. A hand seemed to be moving everything. All the orchestra again at work, with lips to the keyhole in a quick succession of airy touches. The sighing calmed the mind, and lulled to sleep again. Towards dawn, awake again, the eerie voices hushed to whispers. A shaft of light through the closed blind threw a spray of ivy in a delicate grey shadow upon the pale green walls. The sky, still charged with wind, and the silvery light of a planet lingering towards its setting. A thousand miles of cloudland, coming up from the horizon and passing overhead without a sound. The wind works with such powerful ease, laying on her colors broadly with such a ready brush. Masses of sunlit vapor bearing down the alchemy of the skies to the very breast of earth.

All things in nature bear a beautiful analogy to the powers deep-rooted in Humanity. Lie and listen to the whispering wind. What would one not give to have freedom such as that? Why may we not? Only perfect purity of life can attain to perfect freedom. "When the former things are passed away, and all things have become new." When sin shall be no more, "At evening time it shall be light". Then "give to the wind thy fears. Hope and be undismayed." A time will come when the shadows fall apart, and the sweet west wind will play through the windows of the heart, which are opened to the day. "For the night is far spent, and the day is at hand." Then shall we find the philosopher's stone, the elixir of life which is within. It shall disclose to us the crystal well of purity, the only water worth drawing from. Humanity, like a tired child, will creep back to lie down by the quiet waters of the crystal stream of life. Then only will humanity turn towards Divinity. Can good be, yet no giver? The stream may flow on, yet whence its source? surely from that deep well of hidden force, flows the diviner stream in man.

"Peace! let me sleep in thy shadow; be still." The din of sleepless Babylon moans on. The restless waves thunder without ceasing on the surf-beaten shore. Humanity's frail bark is ever dashed upon the shores of time, but deep down in the glassy depths no motion thrills through the ocean's bosom. To be still, to have that mental calm which is the ideal symbol of nature, which will help us to take cheerfully the tempest with the sunbeam. How shall we get it? We must look within. It is the vestal fire burning ever on the altar of the soul. We must learn to walk through the world, living the internal mental life. To be calm like nature, without fear. To watch with equanimity the shadow creep over the sundial of life, this is reality, all the rest is but illusion. The life of the world is a stormy unrest, mental life is true happiness, the only thing that is so—all the rest is old and grey and a weariness.

The great mountains rear their crests into the filmy sky. Lying in solitary grandeur under the solemn hush of evening, one lonely peak

towers far up until it seems to touch the starry vault. "We may not travel upwards side by side." The higher the mental scale, the deeper, the more profound the loneliness. It is like the solitude of death, which we must face alone. To be brave, above all things to be true, is isolation, for it fixes an impassable gulf betwixt the world and the heart, which must from thenceforth furnish its own guests. To dare to be single-hearted, to have one aim in living, and that purity of heart and brotherhood of spirit. To maintain virtue of mind as well as of body. To live on patiently, knowing that one day our "eyes shall behold the King in his beauty". To "pray without ceasing" in the inner sense, having the mind's high aspirations attuned to the spiritual life, soaring, reaching ever upwards. As the towering mountain peak is capped with snow so shall we be crowned with the radiant coronal of life. "Take ye heed, watch and pray, for ye know not when the time is." When the long bright day dies slowly over the sea, watch by the light of the first lone star. Pray by the upward aspirations it draws into itself. Listen: when amongst the throng of hurrying footsteps in the din of a great city there may come the velvet footfall of peace! Let the door of the heart be ever on the latch, in the morning as in the evening.

The giant oak stretches forth his branches to the tireless voice of the storm. A tree is such a perfect thing, so complete its shape, its structure, its living breathing life, the birds that shelter in its branches. If we would be strong and lasting as the oak we must be patient and endure. Hold firm alike through the storm as through the sunshine, through adversity as through prosperity. Fix our heart roots deep down into these things which will endure. Which are not of this world, and therefore not *ephemeral*.

The lotus lolls upon the heaving bosom of the stream. Emblem of spiritual and physical nature, containing in its closed cup the perfect flowers, which when evolved they one day will become. Her long, lithe stalk reaches down through the water and embraces old mother earth. "I am the rose of Sharon and the lily of the valley," symbols of perfect purity. So sings Solomon to his higher self. Purer yet, and purer let us strive to grow in heart, until we too can sing "Lo! the winter is past, the rain is over and gone, the flowers appear upon the earth and the voice of the dove is heard in our land". Let us not tear the close-shut petals open, but trust to time to reveal the perfect calyces of gold. Strive to attain the higher self "until the dawn break and the shadows flee away". Then only can we sing with Solomon, "My beloved is mine and I am his; he feedeth among the lilies".

The light of the bright world dies with the setting sun. The lustrous rays from the young moon's golden shell pour upon the dark world beneath. "Reflect the sunshine and thou shalt be bright." The night hath a thousand eyes, and the day has but one. Learn of the gentle Queen of Night; she sways the tides and the heart of thee, the mystic sad capricious moon; her radiance is reflected from the King of day, the fire of life, the life-giving

principle, the generator of vitality. "Truly the light is sweet and a pleasant thing it is for the eyes to behold the sun."

"He giveth his beloved sleep." Wearied eyelids droop o'er heavy eyes. Bruised feet, with sandals loosed, may rest at last. The wandering wind ceases his even-song, and folds close his filmy wings. All things are hushed. Lo, health, new powers to the sick and the weary, Rest! "He giveth his beloved sleep!" oft-times or "ever the silver cord be loosed or the golden bowl be broken". Borne into dreamland "o'er moor and fen, o'er crag and torrent, till the night is gone; and with the morn those angel voices smile, which I have loved long since, and lost awhile".

VIOLET CHAMBERS, F.T.S.

Modern Apostles and Pseudo-Messiahs.

THERE has probably never been a period within our recollection more given to the production of "great missions" and missionaries than the present. The movement began, apparently, about a hundred years ago. Before that, it would have been unsafe to make such claims as are common in the present day. But the revelators of that earlier time were few and far between compared to those who are to be found now, for they are legion. The influence of one or two was powerful; of others, whose beliefs were dangerously akin to a common form of lunacy—next to nothing. All will recognize a wide difference between Anne Lee, whose followers flourish at the present time, and Joanna Southcote, whose hallucination long ago, and in her own day, excited smiles from rational people. The venerable Shaker lady, the "Woman" of Revelation XII, taught some truths amid confused ideas as to their practical working. At least, in a rather loose age, she held up an ideal of pure living which must always appeal to the spiritual nature and aspirations of man.

Then followed a period of moral decadence in the messianic perceptions and works. The polygamy taught and practised by Joseph Smith and Brigham Young has been one of the strangest features of any modern revelation or so-called religion. Zeal and martyrdom were both illustrated in these leaders of the blind—the one without knowledge, and the other worse than useless. It was a prophecy of more lawless prophets, and more disastrous followings.

With the spread of the spiritualistic cult, the Messiah craze has vastly increased, and men and women alike have been involved in its whirlpools. Given, a strong desire to reform somehow the religious or social aspect of the world, a personal hatred of certain of its aspects, and a belief in visions and messages, and the result was sure; the "Messiah" arose with a universal panacea for the ills of mankind. If he (very often she) did not

make the claim, it was made for him. Carried away by the magnetic force, the eloquence, the courage, the single idea of the apostle *pro tem*, numbers, for very varied reasons, accepted him or her as the revelator of the hour and of all time.

With burning indignation at the enthralment of womanhood in marriage, Victoria Woodhull arose to proclaim freedom. The concentrated forces within and around her withstood insult, calumny, and threats. What her exact utterances were, or what she meant herself, it is not easy now to discover. If she indeed preached free love, she only preached woman's damnation. If she merely tore down social veils, and rifled whited sepulchres, she did the human race a service. Man has fallen to so material a level that it is impossible to suppress sexual passion —but its exaltation is manifestly his ruin. Some saw in her teachings a way of liberty dear to their own sympathies and desires, and their weaknesses and follies have for ever dealt a death-blow to any real or imagined doctrine of free love, upheld no matter by whom. Victoria Woodhull grew silent, and the latest interpretations of the Garden of Eden and the fall of man, with which she has broken the silence, do not approach anywhere near in truth and lucidity to Laurence Oliphant's inspirational catches at the meaning of some of those ancient allegories in the book of Genesis. Blind as he was to the key of human life in the philosophy of reincarnation, with its impregnable logic, he gave some vivid side-glimpses of truth in his *Scientific Religion*.

Yet Victoria Woodhull should have her due. She was a power in the land, and after her appearance, which stirred up thought in the sluggish, it became more possible to speak and write on the social question, and its vast issues. So much plain-spoken and acted folly created a hearing for a little wisdom.

After this, in the spiritualistic field, many lesser lights stood forth. Some openly advocated sexual freedom, and were surrounded by influences of the most dangerous order. The peace and happiness of many a home have been wrecked by these teachings, never more to return. They wrecked the weak and unwary, who reaped hours of agony, and whom the world falsely regarded as wicked. The crusade at last against these more open dangers of spiritualism became fierce, but although publicly denounced— an Oneida Creek never could become popular!—the disguised poison creeps about in underhand channels, and is one of the first snares the mediumistic inquirer into Spiritualism has to beware of. "Affinities" were to redeem the world; meanwhile they have become a bye-word. There is an unwritten history in Spiritualism which none of its clever advocates will ever record. Some of its latest Messiahs and their claims are ignored, and their names hardly mentioned, but we hear nothing of the hot-house process by which their abnormal condition was produced. Certain of these have been, verily, the victims of their belief—persons whose courage and faith in a more righteous cause would have won them lasting victory. And

certain of these are mad vortices in which the inexperienced are at last engulfed. The apotheosis of passion, from the bitter fruit of which man has everlasting need to be redeemed, is the surest sign of moral degradation. Liberty to love according to the impulse of the senses, is the most profound slavery. From the beginning nature has hedged that pathway with disease and death. Wretched as are countless marriages, vile as are the man-made laws which place marriage on the lowest plane, the salvation of free-love is the whisper of the snake anew in the ear of the modern Eve.

No one denies that there are aspects of Spiritualism which have been useful in some ways. With this, however, we have nothing to do. We are pointing now to the way in which it has accentuated a common illusion.

The claims to final appropriation of the prophesied year 1881, the two witnesses, and the woman clothed with the sun, are so varied and diverse that there is safety in numbers. A true understanding of Kabbalistic allegory, and the symbolic galleries and chambers of the Great Pyramid, would at once disperse these ideas, and enlighten these illuminations. To distinguish the white rays of truth from influx from the astral sphere, requires a training which ordinary sensitives, whether avowed spiritualists or not, do not possess. Ignorance emboldens, and the weak will always worship the bold.

Some of these apostles denounce alike Spiritualism and Theosophy; some accept the latter, but weave it anew into a version of their own; and some have apparently arisen, independently of any other cult, through the force of their own or somebody else's conviction.

No one can doubt the poetical nature of the inspiration of Thomas Lake Harris. He had an intellectual head and a heart for poetry. Had he kept clear of great claims, he would have ranked at least as a man of literary ability, and a reformer with whom other reformers would wish to shake hands. His poem on *Womanhood* must echo in every thoughtful heart. But the assumption of personal privilege and authority over others, and "affinity" theories, have stranded him on a barren shore.

There is an avowed re-incarnation of Buddha in the United States, and an avowed re-incarnation of Christ. Both have followers; both have been interviewed and said their best. They and others like unto them have had signs, illuminations, knowledge not common to men, and events pointing in a marked way to this their final destiny. There has even been a whisper here and there of supernatural births. But they lacked the clear-seeing eye which could reduce these facts to their right order, and interpret them aright. Kings and potentates appear, and dreamers of dreams, but there is never a prophet or Daniel in their midst. And the result is sorry to behold, for each seems to be putting the crown upon his own head.

If Theosophy had done nothing else, it would have made a demand on human gratitude in placing the truth and falsehood of these psychic experiences, unfoldments, or delusions as the case might be, plainly before

the people, and explaining their *rationale*. It showed a plane of manhood, and proved it unassailably to a number of persons, which transcends any powers or capacities of the inspirational psychic who may imagine himself or herself to be a messenger to the world at large. It placed personal purity on a level which barred out nine-tenths of these claimants from all thought of their presumed inheritance, and showed that such a condition of purity, far transcending any popular ideal of such virtue, was the absolute and all-essential basis of spiritual insight and attainment. It swept the ground from under the feet of those poor men and women who had been listening to the so-called messages from the angels, that they were the chosen of heaven, and were to accomplish world-wide missions. The Joan of Arcs, the Christs, the Buddhas, the Michaels, were fain to see truths they had not dreamed of, and gifts they had never possessed, exercised in silence and with potent force by men whose names were unknown even to history, and recognised only by hidden disciples, or their peers. Something higher was placed before the sight of these eager reformers than fame: it was truth. Something higher than the most purified union between even one man and one woman in the most spiritual of sympathies, was shown; it was the immortal union of the soul of man with God. Wherever Theosophy spreads, there it is impossible for the deluded to mislead, or the deluded to follow. It opens a new path, a forgotten philosophy which has lived through the ages, a knowledge of the psychic nature of man, which reveals alike the true status of the Catholic saint, and the spiritualistic medium the Church condemns. It gathers reformers together, throws light on their way, and teaches them how to work towards a desirable end with most effect, but forbids any to assume a crown or sceptre, and no less delivers from a futile crown of thorns. Mesmerisms and astral influences fall back, and the sky grows clear enough for higher light. It hushes the "Lo here! and lo there!" and declares the Christ, like the kingdom of heaven, to be within. It guards and applies every aspiration and capacity to serve humanity in any man, and shows him how. It overthrows the giddy pedestal, and safely cares for the human being on solid ground. Hence, in this way, and in all other ways, it is the truest deliverer and saviour of our time.

To enumerate the various "Messiahs" and their beliefs and works would fill volumes. It is needless. When claims conflict, all, on the face of it, cannot be true. Some have taught less error than others. It is almost the only distinction. And some have had fine powers imperilled and paralysed by leadings they did not understand.

Of one thing, rationally-minded people, apart from Theosophists, may be sure. And that is, service for humanity is its all-sufficient reward; and that empty jars are the most resonant of sound. To know a very little of the philosophy of life, of man's power to redeem wrongs and to teach others, to perceive how to thread the tangled maze of existence on this globe, and to accomplish aught of lasting and *spiritual* benefit, is to anni-

hilate all desire or thought of posing as a heaven-sent saviour of the people. For a very little self-knowledge is a leveller indeed, and more democratic than the most ultra-radical can desire. The best practical reformers of the outside abuses we have known, such as slavery, deprivation of the rights of woman, legal tyrannies, oppressions of the poor, have never dreamed of posing as Messiahs. Honor, worthless as it is, followed them unsought, for a tree is known by its fruits, and to this day "their works do follow them". To the soul spending itself for others those grand words of the poet may be addressed evermore:—

"Take comfort—thou hast left behind
Powers that will work for thee; air, earth, and skies;
There's not a breathing of the common wind
That will forget thee—thou hast great allies;
Thy friends are exultations, agonies,
And love, and man's unconquerable mind!"

With the advent of Theosophy, the Messiah-craze surely has had its day, and sees its doom. For if it teaches, or has taught, one thing more plainly than another, it is that the "first shall be last, and the last first". And in the face of genuine spiritual growth, and true illumination, the Theosophist grows in power to most truly befriend and help his fellows, while he becomes the most humble, the most silent, the most guarded of men.

Saviours to their race, in a sense, have lived and will live. Rarely has one been known. Rare has been the occasion when thus to be known has been either expedient or possible. Therefore, fools alone will rush in "where angels fear to tread".

SPECTATOR.

The Grand Paradox.

THE very interesting article entitled "the Ego and the Unmanifested Being" in the February number of *Lucifer* has led me to venture to place before the readers of this magazine certain considerations on the subject of the One Essence, which are not quite in accordance with the views expressed by the author of the above article, but which seem to me nevertheless worthy of consideration.

The conception of the One Essence, which the mind endeavors to bring into a more or less definite compass, is in its very nature quite beyond our comprehension; still we must explain to ourselves in some way or other what we mean by the "Unknowable" in order that we may start fairly on the development of that which lies in the "Knowable". Therefore I will endeavor to explain what seems to me to be meant by the idea expressed as the One Essence, the One Reality, the Truth, which,

as the Divine Unmanifested One, lies at the back of all manifestation as its root and afterwards its Cause; trusting that should my argument be deemed insufficient others will correct me.

In the first place, whence comes the idea of this unmanifested subsistence? Do we not obtain it as a reflexion cast from the idea which our Reason gives to us of a Finite One embracing the Universe as a whole? I use the word Finite instead of the more general term Infinite, because, though we may call the Supreme Idea the Infinite One as having neither beginning nor end, yet if we call it ONE we distinctly realise the Universe as a definite and comprehensive unity whether manifest or otherwise. So that in explaining this idea we admit that our first conception of the existence of a basis of universal Truth for the visible universe, is due to an opposing conception called up out of Space by the force of the ideal conception of a Finite Universal Unity. I see in fact that that which is universal can be finite as One, and yet universal; because the One is all-embracing. I acknowledge the existence of a fundamental opposition of ideas as a logical fact. The Universe exists as One, but there must necessarily have been first a something which in itself was all-pervading and attributeless, because infinite, and which *acquired* the quality of *existence as one*.

The mind having furnished me with a reflexion of itself in the infinite space, as shown by the conception of an infinite essence, a One Reality, or an unmanifested unity of latent Power, recognizes in this picture of the "Unthinkable" the mystery of its birth, and starts on its development of the Causes and Effects of positive existence from the shadow cast by the impenetrable veil of non-manifestation. "There is One unmanifested Essence which is the source of manifestation and the complete Truth"—thus conceiving, the Mind begins to develop positive consequences. The next question is the relation which exists between that which manifests and the manifestation, or the Essence and its appearance.

That this Essence is homogeneous and universal is a logical necessity to the finite comprehension of this relationship. But while I admit this to be the case, I do not forget that this description of an Essence carries no comprehensible meaning which the mind may attach to the Essence itself, but only refers to its relation to that which the mind may grasp, namely the manifestation. Thus when talking of the Essence, I am really referring to the position, in my idea of the Universe, which the First Cause occupies to Infinity.

To proceed then, we say that a homogeneous and universal Essence manifests; and it is evident that, because of these two qualities, which are indeed the negation of finalities, manifestation can only be movement (change) in the unmanifest from negative rest to positive Life. Thus the unmanifested one manifests as motion.

Since the homogeneous moves it must do so as a whole; and therefore since the One Truth manifests, or moves, it discloses itself in all its Unity.

The first effect then which the mind appreciates is the reflexion of its negative ideal in space as positive power, which, being movement, is definite; and which, being the manifestation of Truth, may be called complete self-consciousness. From this I draw the definition of that underlying and connecting force by which finalities exist as a universe, and I call it universal Self-Consciousness, or Truth in motion.

Thus the unmanifested manifests as motion which, because it is the essence of Truth, is Truth's self in motion; and because it is active Essence or Truth producing an effect, is consciousness.

This self-conscious unity, this perfection of homogeneous power active, is the First Cause of positive Life, and itself is the effect of a yet anterior Cause, or the mystery of non-being.

The next question which the mind tries to resolve is: "Why does Truth manifest itself? Can Perfection be perfected?" In order to answer this question we must inquire into the real meaning to be attached to this kind of Perfection. Is not this First Perfection the perfect consciousness of the Unity of Truth, and the infinite power of this Unity? No effects are as yet produced by this power, or at least the Mind—for it is with mental conceptions which we have to deal—can appreciate none until it changes from the contemplation of Unity to that of its details. Perfect in its infinite power, is it necessarily conscious of its finite perfections? But let us seek the solution of this point by defining the difference between Consciousness and Knowledge. I hold that the first is *indefinite Knowledge*, and that this is a fit definition of universal unity, to which it corresponds as a definition containing a paradox. For a unit which is universal is similar to Knowledge which is indefinite. Have we not daily examples of what we call indefinable conceptions, or inexplicable certainties, of which we are conscious but which, because we cannot explain them, we must admit that we do not know? On the other hand what is Knowledge? I define it as Definite consciousness. Thus while the perfection of the Unmanifested consists for us in the Manifestation of an indefinite consciousness or Power of Truth, and while the Perfection of the Manifested One, the First Cause, consists in the True and perfect consciousness of Self as One Infinite homogeneous Power, the perfection of self-knowledge on the other hand is absolutely wanting, as absolutely indeed as the completeness of its Perfection, and it is this perfection and its attainment which I conclude to be the object of evolution. I am, therefore, unable to agree with the author of the article in question that "Absolute is *not* 'essentially result'", for I most decidedly think that it is.

Now I will enter into another, and I think necessary, consideration, namely, the relation of the Essence to its movement, and eventually to the phenomenal world.

It has been said that there is a gulf fixed between the Essence and its Manifestation. I think this way of looking at it is misleading. Let me

explain by an example the relation which I consider lies between the essence and its motion, and therefore between the unmanifested reality, and every finite manifestation of itself, from the mighty universe to the atom of chemistry.

Let Matter and Motion exemplify my meaning. Matter I define as concentrated energy. Motion is free Energy, or Matter in its subjective condition. In order to explain the relationship between subject and object, essence and the phenomenal world, let this way of looking at Matter be conceded as correct. Then it is evident that Matter and Energy are one; and yet that Energy is not Matter, though Matter is Energy. Thus Energy is the cause of Matter, and Matter the effect of Energy; and the cause is not the same as the effect, though the effect *is* the cause, when in a condition of non-manifestation. Thus the Essence of the One Reality is the cause of every and all manifestation. It is the cause only as a reflexion of itself, just as we have seen the finite mind calling out of space the infinite ideal of unmanifested subsistence. Therefore it manifests itself to the extent of its finite reflexion, cast into space by the activities of Formal Life.

Its effect either as absolute motion which is the Manifested One, or as the finite activities of the phenomenal world, is not the thing in itself, any more than the effect of an action is the original action, or One is the same as part of one. But the cause is the effect in active and positive manifestation.

Thus the Universe, and its contents from first to last, consists of degrees of consciousness. As a whole it represents the conscious Life of Truth; the units composing this whole representing merely partial and finite consciousness. And the microcosm, the reflexion, and consequently the inverted image of this Mighty Unit of Self-Consciousness, is also a reflecting and conscious Ego.

There is therefore no gulf between essence and phenomena in my opinion; for though I admit that the latter is not the former, yet the former *is* the latter; the phenomena being the positive expression of a latent effect hid within the homogeneous unity of the First Cause.

Thus to sum up the results of our arguments, we have the Grand Paradox: The Perfect perfectible and the Unmanifest manifesting as phenomena without being itself manifested. We have these phenomena formed of the very essence of Truth itself, and yet not one of them represents that to which its existence is due. Truly has it been said that existence is an illusion.

THOS. WILLIAMS, F. T. S.

Astrology as a Science.

(A PAPER READ BEFORE THE BLAVATSKY LODGE DEBATING SOCIETY).

IN submitting the proposition that Astrology is entitled to a position among the sciences, I am conscious that in the mind of many the subject is associated with many forms of Divination and other unscientific methods of prognostication, and one half of my object will be attained when it is shown that Astrology is in no way dependent for its present comparative perfection on the *entourage* of old women's tales and impossible associations with which, in the half-informed mind, it is usually connected. And yet in presence of such widespread bigotry and prejudice as is often shown towards Astrology, the work of discrimination is no mean task; for as Max Müller, the learned Orientalist, has said, "So great is the ignorance which confounds a science requiring the highest education, with that of the ordinary gipsy fortune-teller".

Therefore, in proposing that Astrology is entitled to a position among the sciences, I shall submit in the first place that it has a mathematical basis; and secondly, that the conditions of a science have been followed in its development.

Astrology was received into Europe through Claudius Ptolemy, the learned geographer and mathematician, who wrote in the early part of second century his immortal *Tetrabiblos*. Since then the subject has been considerably amplified and illustrated by other writers down to our own day. And even Ptolemy complained that in his days, "the incompetency of unqualified persons who pretend to exercise it", had brought Astrology into disrepute.

But centuries before Ptolemy saw the light of day, Astrology in the East had reached a degree of perfection which, if we may trust the records within our reach, is certainly not yet attainable in the Western world.

Now it is not to be supposed that a superstructure, such as Astrology imports to be, can have been building through the centuries upon the basis of a mere conceit of the imagination, or such like insecure foundation, which would not stand the test of the plumb-line and level of science. On the contrary, I affirm that the celestial science is set firmly in the secure foundations of nature, and that the whole plan is but a presentation or model of certain well defined laws operating in and from the archetypal world; and just as all the handiwork of man is but a modification of natural products according to the laws of art, so Astrology as a science is but an extension in a specific mode of certain knowledge appertaining to the general laws of life, *i.e.*, of generation, development, decline and death, and of the more cataclysmic effects resulting from the collision of contrary forces in nature. Pythagoras held it as a truth that all things were made after a type existing in the kosmic mind, and that all forms were but the expression of certain *numbers* existing in the soul of things. It is in the imperishable rock of *numbers* that the fadeless footprint of astral science was first set, like the mighty seal of an eternal compact made between Urania and *the Law*.

It will be quite out of place, in this necessarily short paper, to detail the methods of prediction which the practice of Astrology entails; suffice it to say that the initial conception of the mathematical basis of the science is in the rule, that changes of the electric and magnetic interaction

of planetary bodies are due to certain angular distances formed between them in respect of a common centre. These angles, commonly known as *aspects*, are found to be "all the angles or complemental angles of any regular polygon that may be inscribed in a circle; the major aspects being those at which the superior metals crystallize".

Now it is submitted that if there were no special influence in these several angles or astrological aspects, then the calculations upon which predictions are made would be useless. But that there is a special magnetic and electric action set up between planetary bodies at these precise angles is beyond dispute, as I shall presently show. The question may be a difficult one so far as *causation* is concerned, but most of the sciences of which we are so proud are nothing more than "facts made evident to the senses, though inexplicable to us by reason". Indeed, the familiar names under which we classify natural phenomena are nothing less than veils to hide our ignorance of causes.

If any one should object that the distance of the planetary bodies of our solar system is too great and the bodies themselves comparatively too small to exercise any interaction, I would remind them that the centripetal and centrifugal forces, known as attraction and repulsion, are not too weak to bind them like the atoms of one solid body to a common centre, which carries them through space continuously at the rate of about 846,888,000 miles per year.

Now we know that the chemic action of light differs according to the angle at which it may be transmitted to certain bodies. Different angles produce different rates of atomic vibration, and these effects are registered by the eye as different colors. As Plato says "God geometrizes," and it is a fact that nature in all her departments is most successfully studied upon the principles of Geometry.

Newton informs us in his Principia, that every atom exerts a direct influence on every other atom in the system to which it belongs, and what may be said of an atom as an integral part of a composite body, applies also to every such body or system on a larger scale. It does not appear that there is anything unscientific in this idea of a physical constitution; and if we regard man as a composite being, subject to limitations in time and space, is it not reasonable to suppose that the great theosophic fact of Human Inter-dependence is shadowed forth in the inter-atomic action of even the least of the material bodies to which man is related?

Astrology recognizes that man is a composite Being consisting of body, soul, mind, and spirit; two of which (the body and soul) are formative, and two formless; the relationship existing between these instituting a *septenate*. But it was never taught, nor within my knowledge intended, that man was *altogether* under planetary influence, but only so much of man as is by nature beneath the stars, *i.e.*, the forces which control and move them. The limitations set upon human existence in this world are those of time and space, imposed by the physical body through and in which he functions. It is this body with its informing principle, the animal soul, that brings man within the radius of planetary influences; and though the mind of man is not impelled, it is nevertheless *conditioned* by these limitations towards definite modes of expression, as the same force expresses itself variously when moving in different strings of a musical instrument, producing various sounds. If there were no inter-dependence between force and form, and no interaction between the mind of man and his body, then indeed it could be said that the planets do not exert a reflex action on the mind, disposing, though not impelling, towards a certain disposition; but while the fact remains that the mere quarter from which the wind may blow makes man, in harmony with his physical environment, to be either glad or gloomy, buoyant or depressed, the fact will remain that the mind of man is controlled by planetary influence in just such degree as his sense of happiness

is dependent on the health of his physical body and its environment; or in other words, in so far as he is the slave of his lower nature.

And then is it not more reasonable to suppose that the exigencies of human life are controlled by regular laws rather than by the intervention of a capricious power so-called Divine?

> Requiting for knee-worship, prayer, and praise,
> And toil, and hecatombs of broken hearts,
> But fear, and self-contempt, and barren hope.

And this leads me to the consideration of the question of Free Will, so often raised against Astrology, and, indeed, against any philosophy which imposes the necessity of an inviolable law as the moving power in life, in which "Free Will in man" becomes almost "necessity in play".

It is argued that as man is a responsible agent, endowed with *free will*, his course in life can in no sense be prefigured or predicted. But such a bald statement as this, in which the wish is *more* than "father to the thought", shows but a very imperfect conception of the nature of man, and of his limitations, his relationship to others, his necessities, his possibilities, and above all, of the true nature of *free will*.

> 'Tis the nature of birds to fly
> And winnow the morning breeze;
> Of the mountain winds to sigh
> Mid the pinewood trees;
> Of the trees to fan their plumes
> In the noonday sun;
> And of all to sink to rest
> When the day is done.

And is it not in the nature of man to live under the necessity of his own finiteness; of humanity to be human? Where then comes in free will? I call that *free will in man* which determines his course of action under given conditions, and be it remembered that free will is not conceivable apart from conditions which admit of a choice of action. Now let it be supposed that much wealth be determined by the horoscope, or the disposition of the planets at the hour of birth, to a certain individual—and with wealth what things of sense are not our own?—then let it be supposed that such a person is brought once in his lifetime face to face with the misery and awfulness of *want* in the lives of some fellow-creatures. Here then comes free will like a monitor of Life and Death, and with it comes the opportunity and the power to choose between the life of *self* and that of *sacrifice*. And all unconscious of the fierce struggle in that human heart the stars move on in silence—scenes change, unhelped, unhindered—and the free will of one man may become the necessity of a thousand.

"Eighty years hence it will not matter whether we have lived a peasant or a prince; but it will matter much if we have done *our duty* in one state or the other." These words of the Unitarian thinker, Stopford Brooke, put before us in one view the limitations of time, and the free will of man which is superior to all such limitations.

I shall now call your attention to some proofs of the possibility of prediction, but first, though briefly, it will be necessary to set down the rules of Astrology with regard to the angles formed between planetary bodies, under which human affairs are brought to a crisis. The angles, 45°, 90°, 135° and 180°, together with the conjunction of the extremely magnetic Saturn or the electric Mars, are held to be inimical both to health and fortunes. The angles 60°, 72°, 120°, and 144° with the conjunction of the temperate planets Jupiter and Venus, are shown to be good in all affairs of life.

It is further to be noticed that an accidental evil cannot overcome a radical good, nor *vice versa*; so that it is from the Radix or Nativity that

we predict the course of life whether even or rugged; and temporary modifications are shown by the successive formation of the above-named angles by a mathematical process termed "Directing".

Regarding the uniformity of cause and effect as shown by the celestial chart, the following instance will bear repeating as an authentic and striking example:—

In the newspapers of February 1820, the death of a Mr. Samuel Hemmings was noticed. He was born 4th June 1738 at the same time, and in the same place as King George III. He went into business in October 1760, when George III came to the throne; he married on 8th September 1761, the same day as the king; and finally, after other events in his life had resembled those of the royal personage, he died on Saturday January 29th, 1820, on the same day as his Majesty. "Coincidence", I fancy one to say. Yes! coincidence of *cause and effect* truly!

Guido Bonâtus, the Italian Astrologer, predicted that the Earl of Montserrat would gain a victory on the field on a certain day and hour, but that the nobleman would receive a wound in the knee. The event came off, and Guido, who trusted his science, carried the bandages to dress the knee that was to be wounded. The victory was won as predicted, and the bandages were brought from the field on the Earl's wounded knee!

Valentine Naibod of Padua predicted he would die at a certain time through violence; to avoid which, during the period of the evil "directions", he shut himself up with sufficient food, and barricaded the gates, doors, and windows, of his house, and resolved to continue thus till the evil time had passed. Some passing thieves, seeing the house so securely barred, imagined that some great treasure was there, and resolved to break in, which they did, and meeting Naibod, they barbarously murdered him. Thus his fears were realized even against his precautions.

Michael Scott, who was patronized by the Emperor Frederic II, predicted that his patron would die at Florence, which afterwards happened. He also said that he himself would die by the fall of a stone, which accordingly happened, for, being one day at his devotions in the church, a stone fell from the roof, which gave him a mortal wound.

Antiochus Tibertus delivered at the same time three singular predictions concerning himself, his patron Pandolfo Malatesta of Remini, and his friend Guido de Bogni. The latter was predicted to die by the hand of one of his best friends on an ill-founded suspicion; Pandolfo, after suffering great want, was to die in the common hospital at Bologna; while the fate the astrologer pronounced for himself was to lose his head on the scaffold! Guido was commander-in-chief of the army of the Italian Prince Pandolfo. Count de Beülivóglio, father-in-law of the Prince, warned Pandolfo in a letter that Guido was in league with the Pope. On learning this the Prince gave a great entertainment, to which Guido was invited, and, in the midst of the supper, was *stabbed!* Tibertus, who was present, being in great intimacy with the ill-fated man, was thrown into a dungeon and loaded with irons. From this confinement he effected his escape by the aid of the gaoler's daughter; and just as he was making off, orders came for his release, the Prince having found that the information concerning Guido was false. The attempted escape of Tibertus again renewed the suspicions from which he had already suffered, and when recaptured, the Prince gave orders for his execution before the prison gate the next morning. This was duly carried out upon the hapless astrologer.

At a later date when the Duc de Valèntinŏis captured the city of Remini, Pandolfo made his escape and fled from place to place. Abandoned by friends and relatives, he was at last overtaken by a lingering disease at Bologna, and, as no one cared to take him in, he was carried to the hospital, where he dragged out his days in penury and pain, till he died there as the astrologer had foretold.

On the famous predictions of Lilly, the astrologer, which he made in 1651 concerning the plague and the fire of London in 1665-6, I need not stay. They are recorded in his own edition, and may be read at the British Museum.

Lady Davys predicted the death of William, Earl of Pembroke, on his birthday in the year 1630. Feeling so well on the evening of his birthday he said "for Lady Davys' sake I will never trust a female prophet again". He was found dead in his bed the next morning!*

The predictions of the poet Dryden are yet another proof of the *possibility of prediction*. He predicted that at the ages of eight and twenty-three his son Charles would be in danger of death, and would die in his thirty-fourth year. At eight he was buried under a fallen wall; at twenty-three he fell from an old tower in the Vatican; and at thirty-three died by drowning at Windsor.

As an illustration of the law of angles I have already referred to as forming the basis of astrological prediction, I may call the attention of the student to the nativity of Queen Victoria. Her uncle, King William IV, died in June, 1837. The Sun was then opposition to Uranus by direction. The Queen married on the 10th of February, 1840, when the Sun was in conjunction with Venus by direction. The Duchess of Kent died in March 1861 when the mid-heaven of the Queen's nativity was directed to a conjunction of Uranus.

The death of the Prince Consort took place in December 1861. At this time the directions were: Sun conjunction Saturn; Moon semi-square Sun; Ascendant semi-square Venus and Ascendant semi-square Sun.

If the reader will refer to the rules already given regarding the nature of the angles, it will be seen that the semi-square angle of 45° is evil—that the conjunction of Saturn is evil; that the opposition of any planet is evil; and that the conjunction of Venus is good. Applied to the above facts, they are found to correspond to the events in *time* and *nature*.

If the reader should require further evidence as to the agreement of events in life with the *arcs* of *Direction* formed in a nativity, I can only refer him to the standard works on the subject of Astrology in general circulation.

It may not be out of place here to give the evidence of one or two more such cases as our unscientific opponents prefer to call "coincidences"; and from which we scientifically determine the existence of an astral *law*.

In the Annual Register of 1776, p. 127, the case of twins is recorded. They were of opposite sex, and were born at the same time. They married on the same day, died together, and were buried in one grave.

Two children were born on April 15th, 1879, the first at 5-10 p.m., and the second at 5-22 p.m. The former died on July 9th, 1881, and the latter three days afterwards.

Here the twelve minutes difference in time of birth corresponds exactly to three days, at the rate of one day for a year of life, two hours for a month, or four minutes for a day, which is the measure of time used in both scriptural and modern Astrology. Thus Daniel's 70 weeks = 490 years. It is at all times easier to dispute than to disprove; and this no doubt accounts for the great deal that is said, and the little that is shown, against Astrology. There are thousands of persons in this country, who can attest the truth of Astrologic predictions from their own experiences, and yet all the science and learning of the world has not availed to produce a single case of a person gaining credit or fortune, or anything but trouble, sorrow, or ill-health, under the angles which astrologers have proved to be *bad aspects*; nor has it been shown that any person has ever died or had misfortune under "directions" or aspects which are *good*. Until a few authentic

* Manual of Astrology. Raphael. Foulsham and Co.

cases of this nature are put on record against the thousands which any experienced astrologer can show to the contrary, persons who are in ignorance of the real facts of Astrology will do well to keep silence. Instances might be multiplied without end, but only to show that possibility of prediction is a *scientific fact!* And, if it is remembered that a competent knowledge of astronomy and mathematics is alone necessary for making the calculations on which the science of prediction rests, it will be a cause of as much wonder at regret that more public attention has not been given to the development of the subject among those who have both the time and ability for the purpose.

In conclusion, I would point out that in all ages and nations great minds have thought it not beneath their intelligence to examine this science; and only those who have never examined have thought it a great thing to take up pen against Astrology.

The list of great names, among the votaries of this science, which I could bring before you would only add the weight of opinion, not proof, in favor of my proposition. I shall therefore content myself with a quotation from Du Bartas.

> I'll not believe that the Arch-architect
> With all these fires the heavenly arches decked
> Only for show; and with these glittering shields
> To amaze poor shepherds watching in the fields.
> I'll not believe that the least flower which pranks
> Our garden borders, or our common banks,
> And the least stone that in her warming lap
> Our mother earth doth covetously wrap,
> Hath some peculiar virtue of its own,
> And that the stars of heaven have none!

SEPHARIAL.

Pistis-Sophia.

(Translated and annotated by G. R. S. M., with additional notes by H. P. B.)

(Continued.)

"IT came to pass, therefore, when I saw the Mystery of all these Words in my Vesture, that, in that very hour, I clothed myself therewith. And I became the brightest possible Light, and soared towards the Height, and came to the Gate of the Firmament. And all the Gates of the Firmament were shaken, one above the other, in turn, and all were thrown open together. And all the Rulers, Authorities, and Angels therein were disturbed together, on account of my great Light. And gazing on the Vesture of Light, with which I was clothed, they saw the Mystery, above which were their names, and feared exceedingly; [**21**] and all their Chains, with which they were bound, were loosed; and each one ceased in his Order; and all, bowing themselves before me, worshipped me, saying: 'How has the Lord of the Universe changed us without our knowing'? And they all sang Hymns together in the Interior of Interiors. Yet they did not see myself, but only saw the Light.

"And having left that Region, I ascended into the First Sphere, shining

with the greatest possible Light, *forty and nine** times exceeding the splendour, with which I shone in the Firmament.

"And when I had come to the Gate of the First Sphere, its Gates were shaken and opened together of their own accord. So I entered into the Houses of the Sphere, and all its Rulers and all that turn therein, saw the great Light. And gazing on my Vesture, they saw the Mystery of their own Name therein, and were the more confused—[and did even as they of the Firmament].†

"[**22**] And having left that Region, I came to the Gate of the Second Sphere, which is the Fate.‡ [And its Gates were opened, and its Rulers and they which turn therein, did even as they before them, my Light being *forty and nine* times greater than in the Sphere.]

"[**23**] Thence, ascending to the great Æons of the Rulers, I came to their Veils and Gates, clad in the most resplendent Light. These also were thrown into confusion, one above the other, in turn. And I entered to the Æons, clad in the greatest possible Light, *forty and nine* times greater than that, with which I shone in the House of the Fate. And all their Angels, Æons, Archangels, Rulers, Gods, Lords, Authorities, Tyrants, Powers, Sparks, Light-givers, Unpaired, Invisibles, Forefathers, and Triple Powers,§ saw me, being the most radiant, limitless Light. And they were thrown into confusion, one above the other, in turn. And great fear fell upon them, when they saw my great Light. [**24**] And their great confusion and fear reached to the Region of the Great, Invisible Forefather (1) also, and of the three great Triple-Powers. And because of the great fear of their confusion, the Great Forefather himself, and the three Triple-Powers, ceased not to run hither and thither, in their Regions, because of the great fear in which they were, and, at the same time, they threw into confusion all their Æons, and all their Spheres and Orderings, fearing and being greatly troubled, because of my great Light, far different from the Light I had when living (*lit.* turning) on the Earth of Men, when the shining Vesture came upon me. For (the Earth) could not bear the Light, such as it is in its reality, else would the World be resolved and all, who dwell therein, together. But, in the Twelve Æons, my Light was greater than in the World among you, eight thousand and seven hundred times (2).

"It came to pass, when all who turn in the Twelve Æons, saw the great Light, that they were confused, one above the other, in turn, and ran hither and thither in the Æons; and all the Æons, and Heavens, and their whole Ordering, were shaken, because of the great fear, which was in them [**25**] *because they knew not the mystery, which was done* (3).

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* Typical of the "forty-nine fires" in the Occult doctrines. See the figures in *Lucifer*, No. 33, for May.

† The passages in square brackets are the summarizing of long repetitions.

‡ See Table I. in *Lucifer*, No. 34, for June.

§ Compare *Lucifer*, No. 32, p. 109.

"And Adamas, the Great Tyrant (4), and all the Tyrants, which are in all the Æons, began to fight vainly againt the Light. And they knew not, with what they fought, because they saw no one but only the most exceeding Light. But when they began to fight against the Light, they all lost courage, one with the other, in turn, and falling down in the Æons, became dead like the dwellers in the Earth, who are bereft of all breath. And I took a *third part* from the Power of all of them, lest they should prevail in their evil doings; and lest—if perchance the men who are in the World, should invoke them in their Mysteries, which the transgressing angels brought down from above, for these magical rites are from those angels—(such evil practices) should be accomplished. And I changed both the Fate and Sphere, which are their Lords, and made them turned for six months towards the left, and for six months aspecting the right, accomplishing their influences [**26**] for, by the command of the First Precept and of the First Mystery (5), IEU (6), the Watcher (or Overseer) of the Light, had placed them, facing the left, for all time, accomplishing their Influences and Actions."

And when he had said these things to his disciples, he added: "He that has ears to hear let him hear".

Now when Mary (7) had heard these words, which the Saviour said, having gazed into the sky with amazement,* for the space of one hour, she said: "Master, give commandment to me to speak openly". And Jesus answered with compassion, and said to her: "Speak openly, Mary, thou blessed one, whom I will perfect in all Mysteries, which pertain to the Height, thou, whose Heart is set on the Kingdom of the Heavens, more than the Hearts of all thy Brethren".

Then said Mary to the Saviour: [**27**] "Thou sayest the words, 'He that has ears to hear, let him hear', in order that we may understand thy conversation. Hear, therefore, my Master, I will speak the words openly, which thou saidest, to wit: 'I have taken away *a third part* in the Power of the Rulers of all the Æons, and have changed the Fate and Sphere, for thou didst deprive them of their power, and of their Ordainers of the Hour,† and Diviners, and those who show the men of the World all future things, so that they should not be able from this hour to foretell what should come to pass'. Concerning these words, my Master, the Power, which was in Esaias, the Prophet, spake as follows, and set it forth in a spiritual Parable, at the time, when he spake concerning the vision of Egypt: [**28**] 'Where, then, O Egypt, where are thy Diviners and Ordainers of the Hour; where those whom they summon from the earth, and *those whom they call from themselves*? Let them, then, show thee the deeds, which the Lord Sabaoth will accomplish!' Thus, then, before

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* Or into the *Air* (*Aëra*) with inspiration. See Commentary (4) on Adamas, "the Middle Region of the *Air*".

† Horary Astrologers.

thou camest, was the Power of the Prophet Esaias prophesying for thee, that thou shouldest take away the Power of the Rulers of the Æons, and shouldest change their Sphere and Fate, that they should not know anything thenceforth, from that hour. Of this very thing he said: 'Ye shall not, therefore, know what the Lord Sabaoth shall do': that is, no Ruler shall know the things, which thou wilt do henceforth, from this hour; which Rulers indeed are Egypt, (8) since they are the ineffectual Hyle, of which (the Power) in Esaias at that time prophesied, saying: 'Ye shall not, therefore, know henceforth, from this hour, what the Lord Sabaoth will do', (to wit) concerning the power of Light, which thou didst take from Sabaoth, the Good, who is in the Region of the Right, which (Power) is in thy hylic body to-day.* For this cause, therefore, O Jesus, my Master, thou didst say to us: 'He that has ears to hear, let him hear!' For thou wouldest known whose Heart is earnestly set on the Kingdom of the Heavens."

And when Mary had ceased he said: "Well done, Mary, since thou art blessed before all women [**29**] who are on the Earth, for thou shalt be the Completion (Pleroma) of all Completions, and Limit of all Limits."

Now when Mary heard the Saviour say these words, she rejoiced greatly, and came to Jesus, and bowed herself before him, and adored his feet, saying: "Master, hear me, and I will ask thee this word, for thou hast not yet spoken with us concerning the Regions into which thou didst go."

And Jesus answered and said unto Mary: "Speak openly, and fear not; all things, which thou seekest, I will reveal to thee". And she said: "Master, will all those, who know the Mystery of the Magic of the Rulers of all the Æons, and of those of the Fate and of the Sphere, as the Transgressing Angels taught them (if they invoke them in their Mysteries, which are evil Magic Rites for the hindering of good deeds), will they accomplish their ends now at the present time, or not?"

And Jesus answered, and said to Mary: "They will not accomplish them, like as they accomplished them from the beginning, because I have taken the third part of their Power. But they will be in error (9) in the eyes of those, who know the Mysteries of the Magic of the Thirteenth Æon. (For the latter) will accomplish them finely, and exactly, [**30**] because I have not taken away their Power in that Region, according to the command of the First Mystery."

And Mary said: "Master, surely the Ordainers of the Hour, and Diviners, will not show to men what will come to pass, henceforth, from this time?" And Jesus answered, and said unto her: "If the Ordainers of the Hour chance upon the Fate, and the Sphere, turned towards the left, according to their first emanation, their words come to pass, and they will say what ought to be done; but if they meet with the Fate, or Sphere, turned towards the right, they will not obtain any truth, since I

* See *Lucifer*, No. 34, p. 316. *pag.* 14

have changed their Influences, their Four and Three Angles, and their Eight Configurations (10); for these had remained turned to the left from the beginning. But now I have turned them six months to the left and six months to the right. Whosoever, therefore, shall chance upon their Number, since the time when I changed them, so that for six months they aspect their left hand Parts, and for six their right hand Paths, [31]—whosoever shall observe them in this way, he shall know their Influences exactly, and shall announce all things, which they shall do. Likewise, also, the Diviners, if they invoke the Name of the Rulers, so that they light upon them when looking towards the left. All things, concerning which they shall ask their Decans, shall be told them exactly. But if the Diviners invoke their Names, looking towards the right, they will not hear them, as aspecting a different Configuration from their first position, in which IEU placed them, for some of their Names are turned to the left, and some to the right. If, then, they thus invoke them, they will receive no truth, but they (the Decans) will throw them into confusion, and threaten them with threatening, because they know not that they are turned to the right."

[32] Now when Jesus had finished speaking, Philip sat and wrote all the words, which he had said (11).

And Philip having asked, and received, permission to speak, said unto Jesus: "Master, on account of what Mystery, has thou changed them, and didst thou this unto them for the Salvation of the World, or not?"

And Jesus answered: [33] "I have changed their Path for the Salvation of all souls. AMÊN, AMÊN, I say unto you, had I not changed their Path, they would have destroyed the host of Souls; the Rulers also of the Æons, and of the Fate, and Sphere, and all their Regions, and Heavens, and Æons, would have spent much time, without being resolved (or set free); moreover also, the Souls would have continued a long time without this Region (the Kosmos), and the Number of perfected Souls, which will be recorded in the Inheritance of the Height by the Mystery, and will be in the Treasure of Light, would have been delayed in its completion. For this cause, therefore, I changed their Path, that they might be disturbed, and, in their confusion, lose the power, which is in the Hyle of their World, which they make into Souls, in order that both themselves, and the whole of their Power, might be quickly purified, and conveyed to (or evolved into) those, who are to be saved, and that those who are not to be saved, might be quickly resolved."

And Mary said unto Jesus: [34] "Master, how is it that the Souls would have delayed outside this Region, and how will they purify them (the Æons, &c.,) quickly?"

And Jesus answered, and said to Mary: "Before I had revealed (my) Message to all the Rulers of the Æons, and of the Fate, and Sphere, they had been all bound by their own Chains, Spheres, and Seals, in the way, in which IAO, the Overseer of the Light, bound them from the beginning:

each of them was remaining in his own Order, and each walked in his own Course. And when the time of the Number of Melchisedec, the great Receiver of the Light (12), had arrived [**35**], he kept coming into the midst of the Æons, and Rulers bound in the Sphere, and Fate, and took away their pure Light, for he took it from them, by throwing them into confusion. And he urged on their Partisan (*Spoudastên*), who is over them, to turn their Circles quickly, and took away their Power, both the Breath of their Mouth, and the Tears of their Eyes, and also the Sweat of their Bodies. And Melchisedec, the Receiver of Light, purified those Powers, that he might carry their Light into the Treasure of Light, and the Ministers (*Leitourgoi*) of all the Rulers (of the Æons) collected the Hyle of the rest of them, and the Ministers of all the Rulers of the Fate, and of the Sphere, which are below the Æons, received it, that they might make thence the Soul of men, and cattle, and reptiles, and beasts, and birds, and send it into the world of men. The Receivers of the Sun, and of the Moon, also,—when they had observed the Heavens, so that they might see the Figures of the Paths of the Æons, and the Figures of the Fate, and the Sphere, and that he (Melchisedec) had taken away the Power of their Light from them (the Æons),—also prepared themselves to scatter it (the Light), until they should give it to the Receivers of Melchisedec. [**36**] (So) they carried the pure Light and their (the Æons') hylic Evacuation (*faecem*) into the Sphere, which is below the Æons (13), that they might make thence the Soul of men, reptiles, cattle, beasts, and birds, according to the Circle of the Rulers of that Sphere, and according to all the Figures of their revolution, and cast them into the World of Men, and that the Souls might be made in that Region, according to the manner, which I have already told you. These things, therefore, they were accomplishing constantly, before their Power began to lessen, and weaken, in them, and they became languid, and powerless. But when they became powerless, so that their Light began to cease, and their Kingdom to be resolved, and the Universe to quickly continue (or complete) its evolution (*eveheretur*); then, when they knew this by the circumstances, and the Number of his Reckoning (*Psêphou*) was accomplished, Melchisedec, the Receiver, began to come again, that he might enter into the midst of all the Rulers of the Æons, and of the Fate and Sphere, and disturbed them, in order to requicken their Circles. [**37**] Forthwith, they are compressed, that they may cast out their Power from themselves, from the Breath of their Mouth, from the Tears of their Eyes, and from the Sweat of their Bodies, and Melchisedec, the Receiver of Light, purified them (*ea?* the Bodies!) perserveringly, and bore their Light into the Treasure of Light; and all the Rulers of the Æons, and the Rulers of the Fate and Sphere, surrounded the Hyle of their Evacuation (or error), that they might devour it, and not allow it to go so that Souls might be made in the World. They, therefore, devoured their Hyle, in order that they might not become powerless, and languid, and their Power cease in them, and their Kingdom be dissolved:

but that they might linger, so as to delay the completion of the Number of perfected Souls, which will be in the Treasure of Light. Such things, then, they continued doing for two Circles."

([**38-42**] *Pagg.* 23-26 are repeated with some slight variations, the most interesting being: "For this cause, therefore, I said unto you: 'I have shortened their Times, because of my Elect' (*Cf.* Matth. xxiv, 22; Mark xiii, 20). Otherwise, no Soul could have been saved. But I have shortened their Times and Periods, because of the perfect number of Souls, which will receive the Mystery, which indeed are the Elect; for had I not done so, no hylic Soul could have been saved, *but they would have perished in the Fire, which is in the Flesh of the Rulers.*") (14.)

COMMENTARY.

(1) *The Great Invisible Forefather* stands at the head of the Hierarchies of the Left, the Region of Righteousness, and of the Thirteenth Æon. The great Power (or Dynamis) of this Invisible Deity is Barbelo, and next to it come the three Triple-Powers (*cf. pagg.* 19, 23, 41, and 183.) As we proceed, it will be seen how the *Type* of the Pleroma is *impressed* upon all the Planes and Lokas. In other words, as the States of Consciousness change, the *Appearances* of things change with them, while the *Things in themselves*, or Types, remain the same. See the Chart of the Valentinian Pleroma (*Lucifer*, No. 33, p. 237).

(2) *Eight thousand and seven hundred times: octies millies et septies centies* (S). Setting aside the poor latinity of *septies centies*, it is difficult to relate this number with the previous "forty and nine times." The translation is evidently at fault, for we find in the notes "*centies* (. . . . *decies millies* P.)." This emendation, however, only seems to make matters worse. The translation in Migne is "huit fois mille fois et sept fois cent fois", and, as usual, no comment or elucidation is offered. The probable solution of the difficulty is that, whatever the correct translation may be, it is either a vague expression meaning "many thousand times", just as in Latin the number of the Sacred Cycle, **600**, became a loose term for any large number, or that it is a deliberate "blind".

(3) Truly *Aridya*, or Ignorance (Nescience rather), is the root of all Nidanas, or the Concatenation of Cause and Effect (see S. D. *sub voce*,)

(4) *Adamas.* On *pag.* 360, we read that six of the Twelve Æons are ruled by Sabaoth Adamas, and six by Iabraoth. These Twelve Æons, in order to extend their power, persist in the Mystery of Intercourse. In this, however, they are opposed by IEU, the Father of the Father of Jesus, and thus Iabraoth and his Rulers are converted to the Mysteries of Light. IEU, therefore, exalts them to a higher Region and brings them into a pure *Air*, into the Light of the Sun, amid the Region of the Midst, and of the Invisible Deity. Sabaoth Adamas and his Rulers, however, will not abstain from the Mystery of Intercourse; IEU, accordingly, confines them in the Sphere (of Fate ?), in number 1800 (360 × 5) and above them 360 other Rulers, and above these again 5 great Rulers. Using the astronomical key, IEU is the Spiritual Sun, the father of the Physical Sun, which again is the father of the "inter-mercurial planet". See *Secret Doctrine* II, 28, and Part I *Transactions of the Blavatsky Lodge*, p. 40.

The above description is taken from the fourth book or division of the Pistis-

Sophia, which, R. A. Lipsius thinks, "has probably got by accident into the place where we now read it in the manuscript. It presents a simpler and older form of Gnostic doctrine, and was the work perhaps of a different author." However that may be, and as our effort is to understand the *ideas* of the Pistis-Sophia, it will be sufficient to remark that the above description is given by Jesus to his disciples when he had brought them, in their Initiation, "into the Middle Region of the *Air*, in the Paths of the Way of the Midst, which is below the Sphere", and that, by analogy, it helps greatly the understanding of the "Conversion of the Rulers", which follows.

A hint to the explanation of the word "Tyrant" is given on *pag.* 76, where it speaks of "All the Tyrant Deities, *which had not yet given up the purity of their Light.*" Compare also *pagg.* 25, 137, and 154, and also *Lucifer*, No. 34, p. 318, note (3).

In the Gnosis of the Ophites, the term "Adamas" is of frequent occurrence, and in *Philosophumena* x, 9, we read that; "The Naaseni (a School of the Ophites) call Anthrôpos (the Man), the First Principle of the Universe (Archên Universorum), and also the Son of Man, and divide it into three. For in it, they say, is an *Intelligent*, a *Psychic* and a *Choïc* (Physical) *Principle.* And they call it *Adamas*, and think that *the knowledge, which has it (Adamas) for its object, is the beginning of our being able to know Deity.*" From the above it is evident there are *three Adamantes*, of which our Adamas is the lowest.

In connection with these "Tyrant Deities, which had not yet given up the purity of their Light", and from which Jesus took a "*third part* of their Power", and in explanation of what follows in the text, students should compare Stanza vi, sloka 5, of the *Secret Doctrine* (vol. i, pp. 191 *et seqq.*), "At the fourth (Round, or revolution of life and being around 'the seven smaller wheels'), the sons are told to create their images. One-third refuses. Two (thirds) obey."

(5) *The First Mystery.* Jesus, who proceeds from the First Mystery (his Father), bears also himself the name of the First Mystery. The Hierarchy of the Emanations in the Treasure of Light, according to the first three books, consists of the Ineffable, called also the Deity of Truth, and the Inward of the Inward, and also of the Limbs (or Words) on the one hand, and on the other of the Mysteries of the Ineffable. At the head of all Mysteries stands the Mystery of the Ineffable or the *First Mystery*, called also the Only (*Unicum*) Word (or Logos) of the Ineffable. From this emanates the Only Mystery of the First Mystery, and thence Three, Five, and Twelve other Mysteries.

(6) IEU is called the Father of the Father of Jesus, the Father of Jesus being the Great Sabaoth, the Good (see *Lucifer*, No. 34, p. 318, note 3). The Region of IEU is the Right, and the titles of this Principle are the Overseer of the Light, the First Man, the Legate of the First Statute (*Cf. loc. cit.* p. 320, note 8), and the Guardian of the Veil. See also note 3 *supra*. Seeing also that, in the fourth book, the Ineffable, to which Jesus addresses all invocations, is called the Father of all Fatherhood, we have *three* Fathers of Jesus, viz., the Ineffable, IEU, and the Great Sabaoth. For a further comprehension of these three "Fathers", and three "Lives", read *Isis Unveiled*, vol. ii, pp. 227 *et seqq.*

(7) *Mary*, called also Mariham and Maria Magdalena (pag. 182), must not be confounded with Mary, the corporeal Mother of Jesus. This Mary is by far the most intuitive (pneumatic), and the most prominent interlocutor of all the disciples.

From the *Philosophumena*, v. 7, we learn that the School of the Naaseni claimed to have received their teachings from Mariamne, to whom "James, the brother of the Lord" had originally imparted them. Origen also (*Adv. Celsum*, v. 62) speaks of a Gnostic school, which derived its teachings from Mariamne.

Those who are curious to analyse the controversies on the three Marys, viz., Mary Magdalene, Mary the sister of Martha, and "*la femme pecheresse*", as to whether they were three different personages or one and the same individual,

should refer to the list of authorities in "Migne", vol. xxiv, col. 541 and 542. Esoterically, however, Mary the Mother, Mary the sister of Martha and Mary Magdalene correspond to *Buddhi*, *Manas*, and the lower *Manas*.

(8) *Egypt.* This passage is somewhat obscure, especially the last sentence, "*Quae eadem sunt Ægyptus*" (S.), which grammatically must refer to its antecedent, "the things which thou wilt do". If, however, it is so construed, despair will seize upon our readers. We have, therefore, restored the idea of the Gnostic writer by a study of passages in the *Philosophumena*, of which the following is an example:—"This, said he, is what was written: '*I have said, ye are all Gods, and children of the Highest, if ye shall hasten to flee out of Egypt, and crossing the Red Sea come into the Wilderness*', that is, from the Intercourse (*mixis*) below, to that of Jerusalem Above; 'but if ye again return to Egypt', that is, to the Intercourse below, 'ye die like men' (Ps. 82, 6). For he said, all the inferior generation is mortal, whereas all that is generated above is immortal. For of Water* alone and Spirit, the Spiritual (Man) is generated, and not the Carnal. The Lower (Man), on the contrary, is Carnal: this is, said he, what was written: '*What is born of the Flesh is Flesh, and what is born of the Spirit is Spirit*'. This is, according to them, the Spiritual generation. This, he said, is the Great Jordan, which, flowing down, and hindering the Exodus of the Children of Israel from Egypt (that is from the lower Intercourse; for *Egypt is the body*, according to them), *was turned back, and made to flow upward by Jesus*" (v. § Naaseni).

(9) *But they will be in error*: "*Sed facient culpam in his . . .*" (S.): "Mais ils feront la faute en ceux . . . ." (Migne), a mere echo of Schwartze, as usual! The passage before us is of the greatest possible interest, as showing the attitude of the Schools of Initiation to the Astrology of the Profane, and as containing the hint that the "Influence of the Stars" had to do with the Physical or Hylic Man *alone*; whereas, those who knew the mysteries of the Thirteenth Æon, *i.e.*, the Psychics (see Table I), were superior to such Influences.

(10) *Their Four and Three Angles.* These are terms of the occult system of Astrology, founded on the type of the Triad and Quaternary, and correspond to the *three* higher and *four* lower principles, making seven in all. In exoteric astrology they stand for the usual Trine and Square, the Eight Configurations being ☐, △, ✶, ∠, ☌, ☍, ☐, ⚺.

(11) *Philip.* "Epiphanius mentions (26, 8) as books made use of by the Gnostics (the Ophites) the small and great *Questionings of Mary*, and (26, 13) a *Gospel of Philip*. Renan has recently (Marc Aurèle, p. 120, sqq.) endeavoured to identify these *Questionings of Mary* with the book Pistis-Sophia . . . . That moreover which Epiphanius tells us of the contents of this *Gospel of Philip* agrees right well with the whole tone and range of thought in the Pistis-Sophia" (Lipsius in Smith and Wace, Dict. of Christ. Biog., vol. iv, p. 413). The passage, however, quoted by Epiphanius, is not to be found in Pistis-Sophia, nor is the substance of the *Questionings* of the same nature as the Interlocution of Mary, in our text; therefore we must conclude, either that the pages missing from the Coptic MS. may contain the passage referred to, or, what is far more probable, that there existed different Commentaries on the original Oral Traditions.

(12) *Melchisedec.* In *Philosophumena* vii, 36, we find mention of the "Melchisedeciani", who, the author says, owed the foundation of their School to Theodotus, a banker. The main feature of their teaching was that the Christos descended on the man, Jesus, at his Baptism, but that Melchisedec was a heavenly power, higher than the Christos. That which the Christos was to do for men, Melchisedec did for Angels. This Melchisedec was without Father, or Mother, or descent, whose

* *Sc.* the Water of Space.

beginning and end were incomprehensible. See also Philaster (*Haer.* 52), Pseudo-Tertullian (24), Epiphanius (55), and Eusebius (*Hist. Ecc.* v, 28), as quoted by Salmon (Smith and Wace, vol. iii, 888.)

From the Pistis-Sophia (*pagg.* 292, 327-9, 337, 365), we learn that the three chie Deities of the Right, are Ieu, Zorokothora Melchisedec, and the Great Sabaoth, the Good. The office of Melchisedec, and of his Receivers, is to deprive the Rulers of their Light-Powers, and carry the Light back into the Treasure. For the occult significance of "Melchisedec" compare *Secret Doctrine*, I, 208 and 265, on the "Great Sacrifice" and "Silent Watcher".

(13) Schwartze's translation is here almost hopeless, while Petermann's note makes the obscurity denser. Migne coolly omits it entirely, and Köstlin, in his digest (*Baur und Zeller's Theologische Jahrbücher*, 1854, pp. 1-104 and 187-196), makes the Receivers of the Sun and Moon responsible for another set of Souls.

(14) *Flesh of the Rulers.* That is to say, that the *kama-manasic* Entity would perish in the lower kosmic forces.

(To be continued.)

Theosophy in Spain.

IT is certainly not an easy task to write about the birth and development of Theosophy in Spain, for the interest in it felt by our brother Theosophists must necessarily be somewhat forced, in that many of them know our country only by name, and consequently cannot adequately realise—as they might wish to do—the struggle which we have had to sustain here; a struggle which has not indeed even commenced, one may say; but which, we have a presentiment, will become formidable when the masses of the people, forgetting barren political questions and paltry personal interests, awake at last from the lethargy brought about by ecclesiasticism and the excessive reaction produced by past centuries—to a comprehension of, and an interest in, Theosophy; the day when they grasp the true import and grandeur of the sublime beliefs which we hold, and which alone can regenerate this ancient land of Spain, whose past is so fair! Two formidable difficulties at once present themselves, difficulties which must be surmounted. These are, firstly, religious fanaticism, and secondly, a profound indifference to all metaphysical, or even ordinary moral questions. This indifference in a people naturally so devout and simple in their customs, so capable of embracing high ideals—as history proves—so warmhearted and sincere, points to a unique cause, the long and complete sway obtained by clericalism over Spain; five centuries of fanaticism and intolerance on the one hand, and on the other the occupation of the country by the Moors, who, it is true, left as a legacy many of their virtues behind them; but also many of their vices, which are not easy to obliterate. The reader must also take into account an important fact, one too often forgotten in treating of the question: the fact that Spain has not known the religious struggles which deluged Europe with blood principally during the fifteenth, sixteenth, and seventeenth centuries, but which, in return, hastened moral progress and finally enabled Europe to throw off the yoke of Roman intolerance and dogmatism. The very essence of the Reformation, the right of free thought, could find no development in Spain—stifled as it was in the very beginning by the Inquisition which, according to the defenders of the Holy Office,

ever constitutes one of its glories, as an act of patriotism towards the country! The Moors, who refused to accept Christian baptism, were put to death or banished from the country. The Jews suffered in like manner. Catholicism was all powerful, and remained so, up to the day when the Inquisition was abolished. The inevitable result of all this being that the natural reaction has brought about materialism and indifference in religious questions. The country is divided as follows: the masses, who believe but little in the miracles as taught by the Church — except in some mountainous provinces in the north of the Peninsula, where the clergy are sufficiently powerful to put a stop to all progress. These still hold a fanatic and turbulent population, always ready to plunge Spain into the horrors of a civil war, under pretext of defending religion against the attacks of infidelity and freethought. The people everywhere, all over the country are altogether ignorant and without instruction, and quite content to go through the mechanical exercises of devotion, and narrow routine prescribed by their religion, without seeking for the essential spirit of what they are taught to believe; the men of science, when not ultramontanes, are nearly all materialists. The upper classes count for little in intellectual movements, and take, with but few exceptions, no part in the moral questions which occupy the attention not only of thinkers, but of all those whose hearts are open to noble aspirations and influences, and for whom altruism is not an impossible Utopia. This callous indifference to all that touches upon elevating and ennobling subjects, is nowhere more strongly accentuated than in the higher classes in Madrid. Their intelligence is a commonly accepted fact, but their apathy is most grievous. Talk to them of horses, bulls, of theatres and the rest, and on these topics they are at home, they know their ground, and here they are the equals of the most cultivated and refined societies in Europe; but do not attempt to engage their attention with any subject less superficial—they will not listen to you. To amuse themselves, this is both their duty and their pleasure, those delights which appeal most to the lowest side of human nature, being most in favor! If this description seems to the reader somewhat exaggerated, it may be confirmed by any sincere and truthful person who has lived at Madrid, and has been into the society to which the name of "le monde" is given. True it is that the special vices of this society are common to all countries, with slight variations, and we must not omit to recognize, on the other hand, their many good qualities—as, for instance, their contempt for money, their generosity, courage, *and above all a complete absence of that class pride*, which renders association with them so pleasant to strangers. One may safely assert that nowhere in Europe, or anywhere else, unless it be among the old families of Spanish origin in South America, does one find a society more simple, and easy to get on with, than in Spain, where hospitality "comes naturally". Foreigners who have not taken with them *pre-conceived, and generally false ideas* (for our country is one of the least known in Europe), know well that Spaniards can be fast and true friends. Naturally there are always exceptions to every rule. The love of country is, above all, extraordinarily developed in Spain. What society here lacks, is intellectual culture; this is only too true, and is a very real evil. People read very little, except on matters relating to politics, which absorb every one. Few persons know English—especially in the higher class—but if they read in that language at all, it is on sport and the light fashionable literature of the day. Leave this limited circle, and you will pass for one possessed of great learning, and become at once a solitary being, an "original". Outside this circle, in the world where the immense majority live, nothing has power to interest or arouse. In other respects people are very impressionable, especially in Madrid. But it would take an event of extraordinary and overwhelming interest to in any way attract their atten-

tion, even for a month. Under these conditions one can easily see in what position Spanish Theosophists find themselves, especially when one takes into account their number. It is true that no one had ever heard of Theosophy in Spain until a year or so ago; and indeed one does not mention it, except to those who one supposes have already heard of this great movement. Certainly Spanish Theosophists do not lack courage, and they are ardent workers in the cause; but the inculcation of it necessarily takes a form peculiar to each country. To speak of Theosophy in Madrid, seems to every Madrilene, admitting that he knows what it means, something inconceivable, impossible. Theosophy is so strange, so new, and, in addition, comes to us from foreigners; and for most people the strange even if not actually unknown, is suspected; especially in religious matters, and among the so-called "*bien pensants*". There are, nevertheless, thousands of unconscious Theosophists; but they dare not break with tradition, and what can one say to them! One must have to venture on this step a profound conviction, an abiding faith, in Theosophic doctrines; and that a man does not acquire without study (which they refuse), followed by deep reflection and aided by natural intuition. You tell them that Theosophy demands no blind faith, preaches no miracles; and you appeal to their reason—in default of spirituality—and obtain, in nine cases out of ten, this answer: "We do not want a *new religion*, we have already our own, which amply suffices for those who have faith". "But", you reply, "Theosophy is not a religion in the sense you mean, neither is it Spiritualism, nor magic, etc." Whereupon they at once accuse you of rejecting the inexplicable, the "mysterious unknown" of all religions, and of accepting Theosophy open-mouthed, which simply bristles with mysteries.

The spirit of Catholicism, pushed to an extreme, which has reigned for so many centuries in the country, has produced a re-action in favor of a fatalistic materialism and of a despairing indifference a hundred times worse than the former. However, the little handful of Theosophists in Madrid do not altogether despair. They strive, with the means at their disposal, as best they can, untiringly and with patience; seizing every occasion that offers itself, however small, to sow the good seed—awaiting calmly and humbly yet joyfully—for the ripening; knowing well that the inflexible law of Karma will accomplish the fruitage of their labors. They do not ignore the gravity of the situation, the immense difficulties which meet them, or the fact that the moral condition of the country little fits it to receive the good seed of Theosophic truth; but paltry and personal considerations disappear before the Cause—that Cause which is everything, and for which they will work while breath is left them. They are obliged to proceed with great caution, and it may be but slowly, to work; for they know well that any mistake in the initial stage would prove most disastrous, and would retard the acceptation of Theosophy for many years. Discussions have to be avoided as much as possible; they take a very personal form in this country—the real point at issue being too often lost sight of. Avoiding these discussions as far as is possible, we must try to prove:

1st.—That Theosophy is not a religion (being itself the Synthesis of all religions, and human knowledge.)

2nd.—That it is *not* the *principal aim* of Theosophy—as its enemies continually assert—to upset Christianity.

3rd.—That the members of the Theosophical Society *as such*, are not Buddhists.

4th.—That Theosophy is neither a branch of Spiritualism, nor of Free Masonry. A programme which in the present state of Spain will require years to establish!

Several elementary works—articles from *The Path*, and from other Theosophical magazines, have been translated into Spanish and distributed by thousands throughout Spain and her colonies; the "Key to Theosophy"

is in process of being translated, and will be published as soon as possible —It is indeed a most excellent work, and indispensable for all who would learn what Theosophy really is; it will prove invaluable to us.

Theosophists in Spain are yet but a handful, still they feel that the day is not far distant when their ranks will be very largely increased; in any case, they have sown the seed, and those who come after them will find the principal difficulties already overcome. Theosophy is in the air, in Spain as elsewhere, possibly even more so in Spain, though in a nascent and as yet indefinite form; for the country is striving towards that intellectual, moral, and spiritual progress, from which it has been cut off for so many centuries; and this progress Theosophy alone can ensure. Spain is in the full process of Reformation, if only certain Theosophists born but yesterday are reckoned, while for their part, the Cause can count on their unwearied devotion and energy in the carrying out of their Theosophic duty.

There is no doubt but that Theosophy would have had a far greater number of adherents here, had we implored, in the first instance, the help of the Free Masons and Spiritualists, and incorporated their sectarian beliefs with those of Theosophy; but we knew that the former are a bug-bear to the majority of people in this country, who condemn them severely as lacking the good name and high standing that their foreign brothers possess—and as to the latter, they are but of recent growth. Besides which, we felt that Theosophy must be revealed *alone*, pure, and free from all influences which could but compromise it, and retard its growth here in the first instance. We must gradually inculcate its sublime beliefs—showing, little by little, that it is indeed the great synthesis of all knowledge —both philosophical and *scientific*—and that only in this sense can Free Masonry and Spiritualism alike, find a place therein, as the wave forms a part of the ocean. On this understanding we can welcome them, but in the meantime we must in serving the cause, avoid all contact which could injure it. Let us work then, each in his appointed place, *with all our might* —with unshaken faith—awaiting with patience and certainty the result of our labors. The conflict we know will be fierce—*mais la lutte, c'est la vie !*

(From our Madrid correspondent.)

Light Through the Crannies.

THE OAK AND THE BRAMBLE.

THE Oak tree said to the Bramble; "Why dost thou trail thy branches along the ground and stretch thy arms above the sod as though thou wouldst embrace it? Behold! he who would be worthy in the eyes of the Lord spreadeth forth his arms toward Heaven and darteth his roots into earth and draweth out nourishment therefrom. Yea, he stretcheth his branches towards the sky, and the rain and the dew nourish him; but thou hidest low in the shadow and raisest not thy head."

Then said the Bramble: "Lo, I am little and of small account, and my trailing branches are more nearly allied to Earth than to the Sun and his broad over-arching Heaven. Therefore, love I to smell the fragrance of the rain mount from her bosom, and I cry to the great mother of whom I receive my daily food: 'Thou art fair. Yea, altogether lovely. It is *thy* voice that speaks by the wood-dove, which mounts in the nightingale's song and descends in the melody of the lark.' So I gather up my store of thorny leaves and spread my tender blossoms over my face, and when the petals of

my flowers have fallen, I renew my fairness in the bloom of my fruitage. So that the eye of God may rest upon me, as on one who does her best to make the world a place of beauty and the heart of man glad because I render unto him the full reward of my labor. And if he is refreshed thereby and blesses me, I am blessed indeed."

Then said the Oak: "Thou art of small discernment and hast a narrow manner of reasoning. How can God be pleased with thy frail blossoms, seeing that they fade and let their petals fall in a few brief hours? How can man bless thee by eating of thy fruit, seeing it gratifies his fleshly taste only for a moment?"

And the Bramble answered: "I do my best. Thou hast no cause for complaint. Truly thy sturdy limbs will stretch towards Heaven long after mine have filled the cinder bed with dried-up ashes. Yet shall my memory and my children live like me the merry life of sweet content."

Then said the Oak: "Truly, this is the very thing that chafes me so. Wherefore shouldst thou be so well content, when man eats of thy fruit and treads thee down into the earth, sparing not to burn thee as his fuel when he is cold? Thou shouldst be full of indignation at his injustice and spread out thy prickly leaves to tear at him when he would gather victual off thee. Wherefore dost thou think thy spines and thorns were given thee, but to rend the hand of him who comes to rob thee?"

And the Bramble answered: "Yea, so I do. For God who gave me life supplied my stems with that which should protect my offspring from attack, that my place might not be forgotten, but remembered as species by man. Therefore to God I render thanks and trail my lowly branches on the earth."

And the Oak said: "Thou art too meek. Thy foolish content savors of sloth and idleness. Bestir thyself, spread thy branches upward. Yea, till they rest on me and climb by me towards a higher place. Thy clinging to the earth makes thee so mean that all thy neighbors scorn thee and the creature of the forest treads thee down without compunction."

Then said the Bramble: "Yea, he treads me down, but rise I not again and what hurt seest thou upon me for his treading? There is no harm hath happened to my branches but that my heart with right good will hath mended. Therefore, kind neighbor, do not grudge that which is my due, a placid conscience. For 'tis better to be hurt a little than be over proud. 'Tis better to be crushed than crush a foe."

And the Oak said: "Thy mean, poor spirit frets me. Hast thou not any courage left in thee that thou so humbly fawnest on the foot of thy oppressor? Wherefore should man come and pluck off thy hope of fair posterity, to gratify his palate? Yea, *that* only, since he needs thee not for nourishment while wheat and barley flourish in his fields."

Then cried the Bramble bitterly: "What have I to do with thee, thou preacher to hot-headed malcontents? Hold up thine head to Heaven and court the lightning's flash. Send out thy branches and defy the wind. Gather thy strength of limb from the deep ducts of Mother Nature. Yet though thou be high as Hermon and wider than Charybdis, yet shall the wild swine feed beneath thy shadow upon thy cherished fruit. Yea, and grub at thy roots with their long snouts as striving to do thee hurt and cast thy pride upon the earth, of which *thou* art."

Then said the Oak: "Darest thou twit me thus with my misfortune? Surely it is no fault of mine that loathsome things shelter themselves beneath my shadow, or seek to do me evil, for having all my vigor drawn upward by the sun? Surely I cannot keep my fruit from harm, although the loss thereof is pain unto me?"

Then said the Bramble: "Truly thou frettest with but little cause, for if thy head is pressing Heavenwards, what matter is it that thy root be desecrated by these unclean creatures?"

Then said the Oak: "Art thou so blind that thou wilt not perceive that

my earth-nourished filaments supply me with vigor for the upward striving, and if by any chance they were withdrawn from earth then would my topmost branches fade and shrink under the warmth and sunshine which now are helping me in my strong efforts to gain a wider view?"

Then said the Bramble: "Truly, then, thou hast good need to make much of thy earth-hidden fibres, for never saw I trunk of finer growth, or more aspiring branches. Thou art so fair and graceful that if I could envy anyone then would I envy thee."

And the Oak answered: "Thou art mean and low, yet thy tongue hath a broad flavor of eloquence lying under it and thy wit pleaseth me well. Therefore be not so tender of thyself, nor hug thine independence to thy heart so closely, and then thou shalt lap thy branches around my trunk, and look out merrily beyond this grovelling, mean existence to which thou art attached."

Then said the Bramble: "Nay, my lord, for if I raised my branches from the earth, then would the swine feed also under me, and I should be uprooted from the earth, seeing that *my* roots burrow not deeply under ground like yours. And *this* thou offerest me in kindliness should thus destroy me."

And the Oak said: "I have spread my favors out to thee in vain. Thy insolence is more than I can bear. Therefore lay thy ill-nurtured face upon the earth, a fit environment for worms and slugs, and though thou diest supplicating pity, yet will I answer thee only with scorn, because this day thou hast rejected all my overtures of friendliness."

Then said the Bramble: "Thou and I are not of kin, yet God created both, and though thou hast failed to make me discontent, and art therefore indignant, yet will I pray thee that thou forbear to think so highly of the unattainable, and leave with scorn that *true* but *lowlier* knowledge which is free unto thee."

And saying thus, the Bramble's tender blossoms sent out a flood of delicate fragrance, so that the Oak tree drank it in thirstily and cried: "Thou hast much virtue in thy secret cells of perfume, for all thou art so mean and poor in spirit that thou wilt not let the world judge of thy comeliness."

And the Bramble answered, "Told I thee not that He who made *thee* made *me* also, and He hath given to thee a wide reaching intellect, and to me a lowly heart. Therefore, let us not question of His working, but take that part *He* hath assigned us with grudging, for by dissatisfaction no creature ever yet was righted, but by content many reach Holiness."

And the Oak answered, "Thou hast the voice of wisdom. How many years have I sought for this by spreading my branches skyward in humble petition. Yet never have I gathered from the rain or the wind half the knowledge that lies hidden in thy bosom, for *thou* leanest upon the arm of God and art content while I strove to gather vigor and *perfect* greatness, and yet thirsted for more and more as one that hath no strength."

And the Bramble answered, "Thy striving must be well for thee, since God implanted it at thy life-centre. If thou moderate thy gasp of vision He will strengthen it. Yet because I have other work to do than gossip of these things, or try to teach others wiser than myself, my tongue shall rest." And saying thus, the Bramble shook the dew from off her leaves, and gathered perfume in her honey cells.

E. E. Reader.

Theosophical Gleanings,

OR

NOTES ON THE "SECRET DOCTRINE".

V.

WE have seen the inferior Pitris who possess an astral body within an ethereal form, projecting that astral—their chhaya—to form the mould for physical man, the "delicate model for the Nature Spirits of Matter to work upon" (vol. i, p. 225). We have seen the Monad descending and brooding over the senseless shell—the "Double Dragon" as it is sometimes called—as Atma-Buddhi (see the Commentaries, as quoted in vol. ii, p. 57). We may regard this First Race, the "Sons of Yoga," as possessing but the Linga Sarira, the astral body, of man: "The Breath (human Monad) needed a form: the Fathers gave it" (Sloka, 17). The grosser body was moulded by the Earth forces through the first Three Races, growing denser and more compact as the ages revolved. Prana, the life-principle, the "electric fire", came to it from the Sun: "the spirit of the Earth called to his help the Solar Fire . . . . the Breath needed the Spirit of Life: the Solar Lhas breathed it into its form" (Slokas, 16, 17). The Commentary has the same thought: "They were the shadows of the shadows of the Lords. They expanded. The Spirits of the Earth clothed them; the Solar Lhas warmed them" (vol. ii, p. 109). This gift of physical life, of electric fire, by the Sun must not be confused with the higher gift of the "Solar Angels", who bring Manas to the making of man. We are here wholly on the physical plane, and are concerned only with the building up of the Quaternary. When the "Solar Lhas" had "warmed them", "the Breaths had life, but had no understanding", and so they continued till the Third Race. Nor was even speech found among the First Race, mindless as it was on our plane (vol. ii, p. 198). "The Monads which informed these empty shells remained as unconscious as when separated from their previous incomplete forms and vehicles" (vol. ii, p. 80), and to an unconscious Monad and a mindless shell no speech was possible. (The reader is asked to remember here that the Monads are not "separate" entities, but rays from the One Universal Monad, which are conceived of by us as "separate" only because of our "avidya" or ignorance.)

The Second Race.

The Second Race, born under Brihaspati (Jupiter) on the Hyperborean Continent, reproduced itself so far as the early portion of it was concerned

—like so many other forms of early physical life—by budding, or gemmation, followed by expansion. Those who have seen the process, say in the Hydra, will understand how naturally from a form so much less solid than the Hydra, such gemmation would occur. It is universal in the early jelly-like forms of living things, and in more highly developed and more complex forms it is still preserved in the earliest stages of their existence. The egg from which the human fœtus is to be developed has its mulberry stage, and everywhere we find fission among the primitive stages of living things. The idea of this universal form of reproduction as being that by which the Second Race appeared seems ludicrous only because people think of it as applying to the complex organism we know as "man". But the beings of the Second Race preceded "man" by many a million years: they were on the path of evolution towards man, but those boneless viscid indeterminate forms had nothing of what we call human about them, although they were the seed out of which thousands of millenniums later man was to evolve. They were of "homogeneous substance", with "structureless albumen body" (vol. ii, p. 164), the very type for such reproduction, and in fact such beings, without organs, could only thus reproduce their kind. The physical form had to evolve gradually "from its ethereal, or what would now be called protoplasmic model", and this primeval humanity, we are told, "had at first an ethereal—or, if so preferred, a huge filamentoid, jelly-like, form, evolved by Gods or natural 'forces', which grew, condensed throughout millions of ages, and became gigantic in its physical impulse and tendency, until it settled into the huge physical form of the Fourth Race Man" (vol. ii, pp. 150, 151). Perhaps those who have ignorantly laughed at the "Secret Doctrine" will explain what method of reproduction, save fission or gemmation, was available for these jelly-like structureless creatures. Mindless still they were, but the first faint dawn of a yet far-off consciousness appeared in them, for we read of their endowment "with the first primitive and weak spark (the germ of intelligence)" (vol. ii, p. 165), and of their making "chant-like sounds, composed of vowels alone" (p. 198).

As the Second Race was evolving, the First Race was disappearing before conditions unsuited for its continued existence: "when the Race became old, the old waters mixed with the fresher waters . . . . . the outer of the First became the inner of the Second" (Sloka 21). The "men" of the First Race melted away, were absorbed into the firmer, though still viscid forms of the Second Race, becoming the lower principles of the evolving bodies (vol. ii, p. 121). The later Second Race, progeny of those produced by the First Race, are spoken of as "Sweat born" in the Commentary (vol. ii, p. 117), a poetical phrase for a form of reproduction which marks a step forward in evolution, but which may best be described in those with whom it was the characteristic type, the First Division of the Third Root Race.

The Third Race.

The Third Race, which was to become really human, was evolved on the vast continent of Lemuria, the third of the great continents of the globe, and was significantly born under Lohitanga, the fiery-bodied Venus, or Sukra (vol. ii, p. 29). As the physical shape condensed and hardened, it was no longer capable of gemmation: hence in the later Second and in the early Third Race reproduction consisted of the extrusion of a viscid cell, which by the process familiar to us as cell division without separation, grew into an oviform ball, developing—as does the spore of the plant—outside the body of the parent, into the mature form. As the Third Race evolved, the spore-like cell, or "drop", acquired the characteristic properties of the animal egg, such as we still find among oviparous animals, and the developing Humanity, from being sexless or asexual, became gradually bisexual or hermaphrodite, evolving organs, hardening in tissue and producing bones, passing in fact through what the modern scientist would call the reptilian and avian stages. The change to oviparous reproduction and to the growth of the endo-skeleton, marked during the two earlier divisions of the Third Race, leads on to the complete separation of the sexes in the third division, there being developed first "beings in which the one sex predominated over the other, and finally distinct men and women" (vol. ii, p. 132). In fact the Races passed, during millions of years, along the path of development now swiftly trodden by man in the early months of intra-uterine life: the cell gemmation, the cell multiplication, the asexual fœtal form, the growth of bones, the stage of hermaphroditism, the separation of the sexes. All these are familiar to every student of physiology: very strange, very wonderful, veiled in mystery as to causes although obvious as to effects; but no more strange, no more wonderful, no more mysterious, in the evolving Races than in the evolving individual. Nor is it irrational to speak of the Races as "human". True, "men, during the First and Second Races, were not physical beings, but merely rudiments of the future men" (vol. ii, p. 108). But are not the germ cell, the sexless embryo, the hermaphrodite fœtus, rightly described as human in that their goal is Perfect Man? Why then shall not the early stages of Humanity in the womb of Nature be recognised for what they are, and why should they not be named by their end, by the triumph towards which they are working, the building up of Man?

With this separation of the sexes comes the critical point of evolution: man has become "opposite polar forces, an equilibrized compound of Spirit and Matter, of the positive and the negative, of the male and the female" (vol. ii, p. 84). He has now reached his human form, though it be yet "gigantic and ape-like": he has evolved "the vehicle of desire, or Kama Rupa" (vol. ii, p. 116), taking on, in his progress, animal passions and physical organs, thus entering the field of struggle in which he is to "become as Gods, knowing good and evil", thus acquiring the knowledge without which

perfection cannot be. Out of the sinlessness of unconsciousness, through the soil and the mire of evil, onwards into perfect righteousness, such was the path marked out for the feet of man. In this Third Race began the battle, some 18,000,000 years ago. For now the Quaternary is complete: the physical body has taken its shape moulded on the Linga Sarira; Prana vivifies it, Kama fires it, Kama the gift of Suchi, the Sun, the "Drainer of Waters" (Sloka 17), the last thing that the lower Powers could bestow on evolving man. Over this now perfected fleshly tabernacle still brooded the "Divine Pilgrim", awaiting the last touch which should unite the Quaternary with the Duad, the incoming of the Ego, that with one hand should cling to Atma-Buddhi, the Higher Self, with the other touch the Lower Self, and so knit the sundered together. This is the work of the "Fire Dhyanis", the "Solar Pitris", the Agnishwatta. The Esotericist speaks of these as the Heart of the Dhyan-Chohanic Body (vol. ii, p. 91), and they are the three classes of the Arupa Pitris, intellectual and spiritual, while the remaining four classes were corporeal, material and devoid of intellect (pp. 93 and 91). These are the "one third of the Dhyanis" who were "doomed by the law of Karma and evolution to be reborn (or incarnated) on earth" (p. 93). Some, if not all of them, are alluded to as "failures" among the Dhyan Chohans: but "as these 'failures' are too far progressed and spiritualised to be thrown back forcibly from Dhyan Chohanship into the vortex of a new primordial evolution through the lower kingdoms", they "do not pass through the three kingdoms as do the lower Pitris; nor do they incarnate in man until the Third Root Race" (vol. i, p. 188). Elsewhere they are spoken of as "the Fifth Hierarchy—the mysterious beings that preside over the constellation Capricornus, Makara, or Crocodile", whose task it is "to inform the empty and ethereal animal form and make of it the Rational Man" (vol. i, p. 233). Yet again, they are "the celestial 'Ancestors' (Entities from preceding worlds, called in India the Sishta)" who "step in on this our plane, as the Pitris had stepped in before them, for the formation of the physical or animal-man, and incarnate in the latter" (vol. i, p. 248).

The gradual entrance on the scene of these Manasic entities is described in the 24th Sloka:

"*The Sons of Wisdom, the Sons of Night, ready for rebirth, came down; they saw the vile forms of the First Third; 'we can choose', said the Lords, 'we have wisdom'. Some entered the chhaya. Some projected the Spark. Some deferred till the Fourth. From their own Rupa they filled the Kama. Those who entered became Arhats. Those who received but a spark remained destitute of knowledge; the spark burned low. The Third remained mindless. Their Jivas were not ready. These were set apart among the Seven. They became narrow-headed. The Third were ready. 'In these shall we dwell', said the Lords of the Flame*" (*vol. ii, pp.* 18, 19).

Here the student must note the phrases, "some entered", "some projected the spark". We are in the early part of the Third Race. Ere yet the sexes were separated, the incarnating "Sons of Wisdom" who

"entered" produced by Kriyasakti the "Sons of the Fire-Mist" or the "Sons of Will and Yoga". Of these the first is the "Initiator", the "Great Sacrifice", of whom here we cannot speak; and in these incarnated the highest Dhyanis "to form the nursery for future human adepts" (consult vol. i, p. 207). Kriyasakti is "the mysterious power of thought which enables it to produce external, perceptible, phenomenal results by its own inherent energy. The ancients held that any idea will manifest itself *externally*, if one's attention (and will) is deeply concentrated upon it; similarly an intense volition will be followed by the desired result" (vol. ii, p. 173). The men thus formed are apart from the course of human evolution; set apart ere yet the struggle had begun. They take no share save as guides, helpers, teachers, in the onward march; in past Manvantaras they had fought their fight; and they incarnate anew to help others, not to progress themselves.

On the other hand, the men of the Third Race who only received the projected spark, as they were scarcely ready, are the average humanity (vol. ii. 167), now fighting its way upward; while the third section, who were "not ready", the most backward of the Third Race, "became narrow-headed" and are now the lowest human races, the Australian, the Bushmen, the least evolved South Sea Islanders. Of these the Australians are the only pure and direct descendants, the rest being mixed (vol. ii. p. 199, *note*).

With evolving ages came the separation of the sexes, and still many of the "Lords of the Flame" held back from incarnation and many of the men were still left mindless. They dwelt among the rapidly increasing lower animals, and in their senselessness they prostituted their newly-evolved sexual powers, mating with the brutes around them, and breeding monsters, "a dumb race to keep the shame untold" (Sloka 32). Then they who had held back from incarnation saw the evil: "The Amanasa [without Manas] have defiled our future abodes. This is Karma. Let us dwell in the others. Let us teach them better lest worse should happen." "Then all men became endowed with Manas. They saw the sin of the Mindless" (Slokas 34, 35).

This incarnation of the "Lords of the Flame" marks the true beginning of Man, who is now the complete septenary—although the higher Triad is still latent, the full unfolding of Manas belonging to the Fifth Race, of Buddhi to the Sixth, and of Atma to the Seventh—and who has become an intellectual self-conscious being. In the early sub-races of the Third, man's language "was only a slight improvement on the various sounds in Nature, on the cry of gigantic insects and of the first animals", but in the latest Third articulate speech was developed, monosyllabic only, but still articulate, something more than mere emotional cries (vol. ii. p. 198). This was the speech of "the 'golden-colored' yellow-complexioned men, after their separation into sexes and the full awakening of their minds". The yellow color here spoken of is "the color of the first solid

human race, which appeared after the middle of the Third Root Race—after its fall into generation" (vol. ii. p. 250); but the present yellow races (except the Australians) are descended from the early branches of the Fourth Root Race, and are of mixed Lemuro-Atlantean descent (vol. ii. p. 199, *note*).

With the appearance of intellectual life came "material progress". Ruled and taught by the "Sons of Will and Yoga", the Lemurians built cities and founded the earliest civilisation, a civilisation whelmed under a flood, the memory of which gave rise to the world-wide traditions of a universal deluge.

TWO STUDENTS OF THE E. S.

QUESTIONS AND ANSWERS.

Q. The lower Quaternary is evolved in the first four races, Manas in the fifth race. Now, what is the position of Buddhi towards the present humanity? During the sixth race I can understand that it will incarnate in some way in Manas, as manasa-putra now does in the lower quaternary.

But what of the manasa-putras who are now undergoing incarnation in us, *ourselves* in fact; are we as manasa-putras at present unfitted to receive Buddhi, and only now preparing for its reception, as the lower quaternary did for manasa-putra?

If this be the case we are "Buddhiless", as the early races were "mindless".

Is this what it is to become "Dwija"—twice-born, when a Buddhi takes possession and illuminates Manas? S.

A. The lower Quaternary is evolved during the first *three* Races, the physical body not being regarded as a "principle" in the real sense of the term. The Monad—Atma-Buddhi—as has been so fully explained, broods over this evolving Quaternary, but cannot come into contact with it until Manas enters and draws them into connexion. This month's article will, perhaps, make this clearer to you. Buddhi is latent in present humanity, but you cannot speak of it as "incarnating" in Manas: Manas is not fleshly. Further, Manas aspires towards Buddhi, Buddhi does not stoop to Manas. Buddhi will become active during the Sixth Race, but you do not seem to understand that the Monad is Atma-Buddhi.

If you refer to p. 167, vol. ii, "Secret Doctrine", you will see that it distinctly states that "those who were half ready", who received but a spark, constitute average humanity. Therefore it is incorrect to say that *we* are the Manasaputras. We are the Pitris and received a spark from the Manasaputras. Those in whom the Manasaputras, as such, incarnate, do not belong to our average humanity. Dwija means an initiated one—or a being whose Higher Ego is active; the initiated Brahmins of old were called Dwijas.

The First Step.

II.

A FEW remarks as to articles of diet which are best adapted for the mode of living suggested in a previous number of *Lucifer*, may not be without use. These remarks can only be made from the standpoint of a non-flesh eater, as the writer has well-nigh forgotten the experiences of flesh diet.

We must start clearly remembering our motive. It is to have a body the efficient instrument of the higher mind—efficiently found in all respects, and as economically as possible. By economy is meant a careful use of the forces used for assimilation, which if taxed heavily must draw upon and disturb other centres of force. We have also to consider another point: the attraction of the mind brought about by food through taste, smell, &c.

Starting, then, by asking ourselves what is necessary to sustain life, we find that with the normally constituted individual, a sufficiency, differing in the case of each individual, of wheatmeal bread, oat bread, rye bread, with a little boiled vegetable, or ripe fruit, or the simple equivalents of these in other products, and water, constitute all we need. All beyond, to be plain, is mere complication, dragging the mind down into useless considerations of cookery and taste gratification. He whose mind is set fixedly on high things, who bends not, and who is not stirred by anything external to his great subjects of thought, might eat things highly seasoned, sweet, or "enticing" in a multitude of ways, and stimulating, day by day if necessary, without retaining any memory of these, or having his mind crossed by any thought about them, until the time came for him to satisfy his necessities with them. Not so with him who makes his first unsteady wavering efforts at attaining a higher stage of consciousness. He needs to support his purpose with every prop he can devise for himself; these props are themselves the outcome of his effort. What then of his food? He cannot afford to have his mind distracted continually, at his stage of growth, by it. He therefore arranges that it be the simplest in flavor, and vary as little as possible, having regard to health: nourishing, but not unduly stimulating, not too bulky, nor too concentrated. Having little flavor, his food leaves no lasting impression on his mind; being about the same, meal after meal from day to day, he does not catch himself *unconsciously meditating on his dinner.* He feels hunger when his body aches for food, not when taste prompts. Such mildly tasted articles of diet are found amongst the grains, vegetables, and fruits, prepared as simply as possible. Grain seems to be in the most convenient form for assimilation when used as bread: it then contains about fifty per cent of water. Both fruit and vegetables containing from seventy-five to ninety-three per cent of water are too bulky to reckon upon as sustaining articles; they are invaluable on account of their corrective qualities. A large meal, consisting chiefly of vegetables and fruit, is possibly a losing transaction for the body; having then to deal with so much water and crude fibre for so little return. It would certainly be loss to our aspirant, who would find his thinking power dulled and lessened by it for twenty-four hours. Not so with a moderate meal of well-baked wheat bread (made from the meal if possible, not flour) and a little stewed ripe fruit without sugar or spices or a well boiled plain vegetable. It will satisfy all the requirements as to nourishment, bulk, and ease of assimilation.

Where the taste is not stimulated, indigestion is not courted. For we then eat slowly and not too much.

"A dreary and monotonous diet", some of my readers will say. "A remark the outcome of clinging to sense", I can reply, "and a sign that this article is not for them *yet*".

He who steadfastly progresses towards the Great Solitude, the Great Silence, does not see in anything that helps him thither either dreariness or monotony.

As to body, he does nothing of himself, or for himself, but all of and for the SELF.

S.

A Mysterious Story.

TOLD BY HOBART PASHA.

IT *was* a close shave of losing the money!—

I was home from Turkey on a six months leave; and deciding to take back with me some present or other for the Sultan's favorite wife, I thought, after racking my brains as to what I should get for her, of having a box of choice confectionery made up, each sweetmeat to be wrapped firstly in gold, and then in silver paper. It was a funny idea, I daresay, but it brought me a return which I little expected, and which, as I'll show, I narrowly escaped losing the benefit of.

So I went to one of the biggest firms in London, and ordered the tasty and tasteful packet to be made at a cost of twenty pounds. You may say what you please about its being a wicked waste of money—perhaps it was—and no doubt I could have spent its value on a much more useful article, or to a better purpose; but the whim took possession of me, and I yielded to it, particularly as the Turks have such a sweet tooth; moreover, it's done now, and can't be undone.

Well, it was finished, and a beautiful piece of work it was. The box was composed of rare and inlaid woods, with gold and silver satin linings, whilst inside lay the most delicious sweets, each of which was singly wrapped in folds of gold and silver paper; and I was soon upon my journey back to Constantinople, proud in the possession of my prize.

I arrived in the city in due course, and in a few days was in audience with the Sultan; when, before taking my leave of him—having discussed various matters, naval and military—I handed His Majesty the little trophy I had brought from England for his dearest spouse. He merely bowed in acknowledgment, and I was in the open air once more, relieved of the burden which had often been a trouble to me during the voyage.

Well, I didn't think much more of the matter—save once or twice picturing in my mind's eye the favorite of the harem opening the casket curiously, unrolling the luscious "goodies" from their gold and silver wrappings, and then gratefully munching them, with a smile and a thought for me, perhaps; and I heard nothing of the incident until about a month afterwards, when one of His Majesty's servants entered my chamber, and, handing me a plain deal box of about six inches square, departed, saying not a word, except that he had been sent with the parcel by His Mightiness the Sultan of all the Turks.

When this vassal of few words had gone, I opened the box cautiously, being unable to make out the meaning of so strange and paltry looking a present and its mysterious bearer. Fumbling within it for something tangible, I at last drew out a bundle of gold and silver papers—"nothing more", as Pöe says in "The Raven."

What could it mean? I asked myself. *The papers were actually those in which my sweetmeats had been rolled!* Then, with the suddenness of a flash of

lightning, I remembered my gift to the Sultan's wife! Had I insulted His Majesty, or his favorite, and he had shown his resentment of it in this manner? I thought a thousand different things, but without an answer to them all. I accused myself, and felt the blame, of being one of the biggest fools in creation; but that afforded no solution to the mystery, nor any satisfaction to my perplexity. At length, drawing a long breath, and comforting myself as well as I could that the problem was beyond my powers to divine, I threw the rough wooden box into my waste paper basket, and, simply crumbling up the shining papers in my hand, they followed suit.

Then I turned in my easy chair again, and tried once more to unravel the secret of so curious an incident; the silent, quickly departing visitor who brought the article—the thing itself of plain, coarsely-cut deal, stuffed with gold and silver papers—and nothing else. What did it mean, what did it *threaten?* I thought and thought again and again, but to no purpose; till at last, baffled and wearied of the subject, I set to my day's work by an effort, determined to banish the matter from my mind, if that were possible.

And I was successful to an extent, for it hardly troubled me during the rest of the day; so, after despatching my usual business, I went out to dinner, and to a dance for the evening.

The excitement and pleasure of a naval ball gave little opportunity for the intrusion of that morning's incident into my mind, and I returned home early on the next morning inclined for sleep and nothing else, as you may believe; so that I didn't ponder over the subject then.

I went to bed, and soundly snored—as I always do—having given instructions to my servant to arouse me at nine o'clock.

I must have slept until about eight o'clock, when I awoke—not to a complete sense of everything around me, as one generally does, but in a kind of dose, half sensible and half unconscious—and as I lay with my eyes closed, I fell into a curious dreamy train of thought. Suddenly the subject of that deal box came into my mind! There, in the room below—and in the waste paper basket, just as I had thrown it—I could see it as plainly as if I stood looking at it; whilst just by its side lay the crumpled gold and silver papers.

I opened my eyes, startled at the reality of my imagination. But even then I couldn't shake it from my thoughts. I could see that box distinctly; and the papers strewn around it seemed to shine with an uncommon lustre, as though some strong reflected light were thrown upon them and the floor of the room, which, in my fancy, I could see as plainly as though I stood within it.

I was now aroused to a complete sense of what and where I was; but so possessed was I with the picture of that haunting box and the crumpled papers, that I even pinched myself to know if I were really dreaming. Even then I couldn't kill the phantom of my brain.

I looked at the clock on the bedroom wall. It had just gone eight; and, even as I looked, the hands seemed pointing *downwards* to the room below, whilst every stroke of the pendulum seemed saying, *Box! Box! Box!*

Was my mind unhinged? Surely I was sober on the night before, and my family had never shown the slightest traces of hereditary madness. I was growing desperate; my forehead throbbed, for still that box lay palpably before my eyes.

I heard sounds below. Someone was walking about the room. It must be my servant, cleaning out the apartment, I thought; and even as I did, I saw the fellow—as though I stood beside him—moving the furniture about and dusting it; till suddenly he bent, and picking up the box, with the gold and silver papers in it, *he held them in his hands!*

My brain was wildly throbbing now—*why*, I know not, and never could tell—but I seemed to be held by some mysterious spell.

The sounds below continued, and seemed, in my fancy, to be growing louder and louder. I looked again at the clock—it was a quarter past eight—but no sooner had my gaze rested on the hands than they appeared to instantly turn downwards again, and to point straight, straight below, whilst the pendulum seemed to beat out more loudly than before, *Box! Box!* at every swing!

This was intolerable; I could stand it no longer. "Curse the box", I said; "the Devil's in it." Far from that being the case, however, as good a genius as ever graced an Arabian Night must have prompted me—and I sprang from my bed.

The clock now seemed to clash discordantly and wildly loud, as if it warned me to make haste. *Make haste. For what?* I couldn't tell; but an uncontrollable impulse seemed to urge me to be quick.

I rushed down the stairs, and, bursting into the room below, I saw my servant standing near the mantel-piece. *The waste paper basket was in his hands—he grasped the box and the glittering papers—and in another second both were on the fire!*

I rushed forward to stay his arm—yelling like an Indian as I did so—but it was too late! I looked wildly at the shining papers; the fire was licking around them; the smoke was blackening them, and in a moment they would disappear in flame and ashes!

A thought took hold of me as I stood gazing in mute astonishment; then, like a madman, in my frenzy I darted to the fire, fell upon my knees, and plucked the smouldering papers out!

You laugh, do you, and think that I was a fool to indulge in such extraordinary antics?—No doubt you do, but wait until I've told my tale—then let him laugh who wins, as the proverb has it.

Dismissing the fellow from the room—aghast and speechless at the conduct of his master, who he thought, was mad, as he afterwards told me—I knelt upon the floor, and slowly unfolded the pieces of glistening tinsel one after another. And what do you think greeted my startled, scarcely-believing eyes? *A bank note* for a hundred pounds unrolled from each of the shining papers. Who now has the right to laugh?

My fingers trembled as they revealed such an unexpected recognition of my trifling gift of a month before. I wandered to my room again as in a dream. The secret of that rough-cut box was told!

A narrow escape? I should think it was. In another moment a small fortune would have vanished in the flames! What set me thinking, in my dose, and influenced me to awake and rush down stairs, will ever remain a mystery, at least in this life; though I believe that we shall see less dimly "through the glass" in another. But there the fact remains; I felt an irresistible impulsion to act as I have related.

As to my servant, I presented him with a good round sum for his luck in not having thrown the papers on the fire *sooner* than he did, singular as my reason may appear for doing so. Had he emptied the contents of that waste paper basket earlier—but never mind, he *didn't*, and I am all the richer for it.

Yes, I can assure you, strange as it may be, the first thing that suggests itself to my mind, whenever I want to make a lady a present, is a *box of sweets*—and the memory of my adventure always reminds me that we can never tell when and how an action on our own part may be recognized; that it may be returned in two-fold, and at a time when we thought it quite forgotten. There is the scorched old box, and there are the edge-burnt bits of tinsel, in the honored place of all my furniture. They may look anything but attractive but in my own eyes they are beautiful. A memento of the times gone by, and the history of a curious tale, lie silently but yet eloquently in that empty box *without the sweets.*

JOSIAH MALLETT, F.T.S.

Remarkable Instances of Suspended Animation.

ON reading an old work called the *Wonderful Magazine* I was struck by the record of some remarkable instances of different persons who remained a considerable time under water without being suffocated, and I thought it might not be uninteresting to record such instances for the readers of *Lucifer;* when read in conjunction with the excellent work by Patanjali on the Yoga Philosophy they are especially interesting, as I conceive that they are admirable examples of what a person is capable of undergoing as regards suspended animation. They are as follows:—

Doctor Joel Langelot, in communicating this extraordinary account to the secretaries of the Academy of Sciences in Germany says—"I have seen at Tronningholm, where the queen of Sweden has a magnificent palace, a gardener about sixty-five years of age, and still pretty vigorous, who, eighteen years before, was imprudent enough to venture on some thin ice in order to assist a man who was drowning, so that he himself fell into the water eight ells deep in that part, and remained full sixteen hours under the ice, his body being in an erect position, before the place was discovered where he was.

"This man informed me that all his limbs first became stiff with cold and that he had afterwards lost all sensation till he felt his head struck violently with a crook by those who were searching for him; that as soon as he had been taken out of the water, a great bubble of air issued out of his mouth, which without doubt had kept him from being suffocated, and that his ears were filled with water; that they began by wrapping him up exactly from head to foot in a sheet, and that in this condition they warmed him gradually before a gentle fire, the Swedes knowing by experience that drowned persons are not recoverable when exposed too soon to the open air.

"M. Tilasius, keeper of the Royal Library of Stockholm informed me of a still more extraordinary fact in a note under his own hand which I have subjoined to these observations. It is concerning a woman of his acquaintance who had continued three days under water, and whose life notwithstanding was saved much the same way as the gardener's.

"But what was lately told me by Mr. Burman on his return to Stockholm from his journey to West Gothland seems quite incredible. He says, that having by chance been to hear a funeral sermon on the death of an old gentleman of seventy, by name Lawrence Jona of the town of Boness and parish of Pithoria, the rector had assured the assembly that this person, having fallen at the age of seventeen into the water, was not drawn out till seven weeks after, and yet had the good fortune to be brought to life again in the same way as is practised in such cases in Sweden.

"How must it be conceived that a man deprived of respiration could have preserved heat and vital spirit after so long a time in frozen water, which in Sweden abounds with nitre, as I myself have experienced. I confess, that notwithstanding the example we have of insects and some birds that remain in a torpid state during the winter, I can hardly believe the fact possible. Let it therefore be your business, gentlemen, you who make a particular profession of investigating and pointing out Nature in her operations, to judge of this; and you will sensibly oblige me to let me know some time or other what you think of this phenomenon. Your decision may perhaps be of singular service to a great number of persons."

Another note of Mr. Tilasius, Royal Librarian of Stockholm, says: "A woman of the province of Dalia in Sweden, by name Margaret Lasdotter, fell three different times of her life into water; the first time when she was yet very young she remained three days under water, but the two other times she had more speedy assistance. This woman died, aged 75, in 1672."

"Dr. Langelot, in regard to drowned persons, relates three very extraordinary facts: He first speaks of a man who remained sixteen hours under water, his body erect and rigid from cold, and from whose mouth there issued a large bubble of air, as soon as he was taken out of the water; secondly of a woman who continued three days under water; and thirdly, of another man who had been seven weeks under water. He afterwards says that these three drowned persons, in whom neither motion nor sensation were perceptible, had notwithstanding been restored to life by the precaution that was taken of wrapping them up from head to foot in a sheet and warming them by a gradual heat, the Swedes having learnt by experience that those who have been for sometime under water are suffocated on being exposed too soon after they are taken out to a free circulating air; and Dr. Langelot concludes his account by exhorting the learned to communicate their observations to him on this phenomenon, and to explain how they conceive a man could live without respiration and preserve his natural heat in frozen and very nitrous waters such as those of Sweden."

The above instances are interesting and worthy of note, and should be considered in recalling the accounts we have from India of the entombment of Yogis under the earth for extended periods, thus also illustrating the powers of endurance of the human frame. I should like one of our esteemed editors to throw if possible some light upon the subject, and would like to enquire whether the consciousness of such persons was not in a state equivalent to that of a dreamer or of one in Devachan; only I presume that in the case of suspended animation being undertaken knowingly by a Yogi, that he would be conscious during the whole of the time, whereas in the case of another person who was accidentally placed in such a position that their consciousness would pass into a state equivalent to that of a Devachanee. I would also like to enquire whether the nitre in the water was a factor in the case.

F. L. GARDNER, F.T.S.

Evolution—A Problem.

CAN there be existence without cause; creation without process; evolution without supervision? Can anything originate, be formed and fashioned independently of agency, material, and constructive ability?

Science postulates the preexistence of matter and force; claims that these have always existed; ever will exist; and that, acting and reacting on each other through the outcome of both, they are adequate to the production of all the phenomena of the universe.

But then science has never been able to demonstrate the existence of matter and force in a free state, so to say, whether separately or in combination. All its attempts to detect the constitution of the one, and follow the methods of the other have simply led to the discovery that the subjects of experiment, whatever that may be, are vehicles of constant change, which

by their successive metamorphoses, veil the ultimate element from the keenest perceptions of the investigator, and only enable him to deal with the products of transformation—themselves liable to yet further decompositions.

The scientist believes in an ultimate atom and a molecular force. Thinks they are mutually dependent, the one on the other. But cannot decide whether force originated the motion of matter; was itself derived therefrom; or was due to some other cause.

Thus the problem which science has, so far, failed to solve is the primary origin of the mutual relations of its accepted theoretical ultimates, matter and force. It cannot determine whether either, or which, of these mysterious principles preexisted; why interaction commenced between them; or How it originated. And yet to leave these questions unsettled, or to claim that matter and force have always existed, have always interacted, and that their mutual interaction will never cease, is to pass over the primary source and origin of the universe, and to admit that the mystery of Creation has wholly eluded its grasp.

Religion affirms the existence of a God, who creates by the mere act of volition—directly or through the intervention of spirit on other agencies. And to maintain this position, it claims, by the occasional production through its ministers of unusual, irregular and abnormal phenomena, which it assumes to be supernatural, to establish the truth of its teaching—God thus witnessing on its behalf, as it would fain make believe. But all it really shows in this way is, that some individuals possess the power, upon occasion, of producing the unexpected by inducing unforeseen and unexplained, though not inexplicable, natural or simulated natural action. And, since other individuals apart from its teaching produce similar or analogous phenomena of equal value to its own, while it has no further evidence to offer apart from the workings of nature, it fails to prove the existence of God, or to demonstrate the presence and action of spirit. So that religion, like science, has been foiled in its efforts to clear up the mystery of Creation.

Reason sees in the phenomena of nature the results of functional action; and, as the earth is acted on by the sun and moon, as well as by the planets, and possibly by other stellar bodies, with which the sun at any rate has relations—if only of association—it regards the universe as a functioning whole, inseparable from and dependent on that in which its functions are discharged—space.

And, as the first and most obvious function of this functioning whole is circulation; and as circulation in nature always has relations to, and is for the well-being of that in which it takes place; reason very naturally concludes that the circulation of the universe is carried on with reference to and is for the well-being of space.

Hence reason regards space as the primary source and comprehensive exponent of the functioning whole.

Reason cannot say what space is, cannot define it, any more than science can define matter and force, or religion God and Spirit.

The fact is that the words Space, Matter, Force, God, Spirit, and so on, are so many conventional terms invented by man to enable him to discourse about and discuss the unknown in the hope of ultimately determining its relations and so bringing it down to comprehension or making it knowable. But reason knows that in the universe the existence of space, apart from any conventional designation, is a logical necessity; and that it is, as necessarily, infinite and boundless.

But if infinite and boundless, then is space the Unknown of the unknown.

While, again, through having no limits, it is outside the jurisdiction of number, weight, and measure, and therefore absolutely unknowable; although science, in its unconsidered and inconsequent utterance, talks of its three dimensions—as though that which has neither beginning nor ending, neither centre nor circumference, could have dimensions of any kind.

Space is the container of all things. In it all live and move and have their being. Hence space preceded all things, or was the pre-existent of all the constituents of the visible universe.

This is a logical induction. And in this way, by going back to first principles, reason is able to lead up to the conclusion that the first cause of the visible universe is to be sought in some action in that which man in his ignorance is pleased to term space.

Now the circulation of the universe, itself evidently the agency and result of function and the source of yet further function, suggests that this action is the outcome of an unknown and possibly unknowable primary function which induces the secretion, excretion, or condensation of matter in a diffused and impalpable form.

But the production of this matter was the result of action in space, or the outcome of the functional action of an active force: so that an active force acting in space originates, produces, or creates, matter therefrom; and the order of succession of the elemental principles which are the bases of the constituents of the universe is thus shown to have been that of space, and force, and matter: which are all concerned in producing the functional action of the functioning whole.

But when this position is reached, the important result is gained that creation is produced by process and is the outcome of function; so that, since each step secured by this process is due to a functioning action, the whole will follow the order of a functional evolution.

It can thus be affirmed with reasonable certainity that, apart from the nature of its primary cause or incentive—whether volitional or other—the created universe is the outcome of a functioning action which itself is engaged in carrying on.

Matter, as first formed in space by the unknown action of an unrecognised force going on therein, whether secreted, excreted, or produced

by simple condensation, brings with it from space certain passive forces which endow it with re-active properties and cause it to resist the action of the active force which has produced it and will, through its continued action and the induced re-action consequent thereon, gradually complete and perfect the initiated work of creation.

Two classes of forces are thus seen to be working in nature. The active or generating, which initiate each successive operation; and the passive or resisting, which limit and control the initial generating action. And these distinctive forces, while and by working in opposition to each other on the matter through which they act, are the agents by which the operations of nature are maintained, carried on and perfected. Creation is by process. This is a truth which cannot be too much dwelt upon. Every made thing is made. Nothing can be called into being in the natural order without process; and, since created existence originates in and is maintained by the natural order, this process must be natural.

A lump of clay could not be turned into a living man without process. Nature has but one process by which it could be so transformed. It would have to go through sundry decompositions and recompositions. To be submitted to organising influences, and passed through fashioning changes to animation by generation. The clay was itself originally produced by the action of the active and passive forces on the primary matter drawn forth from space. No other agents are discoverable. Hence the continuation of the work must be attributed to the continued action of the agents initiating it. This is the reasonable conclusion. And reason accepting this conclusion can see but one way of explaining the action by which the observed results, as manifested in the phenomena of nature, are produced.

What if in these phenomena the active force producing the results has gradually clothed itself, is progressively clothing itself in organic forms? In such a clothing would it not commence with the simple cell? And then of these build up, in passing through them, the several forms, through which it passes in succession, in an advancing order—thus producing the evolution of nature? In such a clothing might it not, would it not, during, by and through this evolution of form, and the uses it made of the successive forms, in its embodied passage through them, gradually individualise and personify a succession of potential living selves, while progressively developing and maturing in each instincts, appetites, and affections, aptitudes, faculties, and powers, physical, vital and intelligential, with the organs through which these act, until in man the culmination of the work was gained and the lump of clay transformed into the human being?

By such a process might not, would not, this active force acquire aspirations, intelligence, and affections, or be transformed into spirit, as the instinctive originator, and then as the intelligent producer and the intelligently developing evolver of the visible order of nature?

If spirit exists in an individualised state distinct from the forces of nature, it must have been individualised or created by process; by natural process; by some such process as the above suggested. But if spirit be itself the outcome of evolution, a developed, a transformed force, does not the perception of the possibility of such a transformation point to the reasonable conclusion that a further transformation may have been provided for in the life of man, under which his matured spirit, if he so lives as to make this possible, will be converted into a living soul, to pass from his body at death as a being fitted to enter a renewed life in another state or order of existence?

From such a point of view the question reason submits to science, as to the transformations of form in the passage of force through physical and physiological, through inorganic and organic evolution is—Are not the material forms through which active force passes in the evolutions of nature, so many matrices, by passage through which the seemingly dissipating force gathers itself up, and prepares for yet further advance? And is not the thus progressively individualising, and personifying, or transforming force gradually fitting itself for higher purposes—if not in the present in some other order of nature?

Such a view would give its due import to the doctrine of evolution, and rescue it from the aimless and purposeless course in which science has, so far, hopelessly left it.

HENRY PRATT, M.D.

Correspondence.

SIR MONIER WILLIAMS AND EASTERN RELIGIONS.

TO THE EDITORS OF "LUCIFER".

88, Onslow Gardens, S.W., *June 24th*, 1890.

SIR,—My attention has been drawn to two recent articles on the Vedantic philosophy, published in *Lucifer* (one in the April and one in the May number), and signed *U. L. Desai, F.T.S.*

I am not a Theosophist myself, and am not a subscriber to *Lucifer*, but I presume that the principles of Theosophy—whatever may be the true definition of that term—are inconsistent with literary dishonesty.

I request, therefore, that you will take the earliest opportunity of expressing in your Magazine your condemnation of Mr. Desai's conduct in founding his two articles—no doubt published by you in ignorance of the circumstances—on a rough, uncorrected proof (marked in large capital letters PRIVATE AND CONFIDENTIAL) of a still unpublished paper of mine, which will hereafter appear in the Journal of the "Victoria Institute".

I may add that this uncorrected private proof was given to Mr. Desai and a few

others *confidentially*, with the sole object of helping them to join more conveniently in the discussion which followed on the delivery of a paper, to which, as it appeared in the proof, I was not bound to adhere, and in point of fact did not adhere.

I am, Sir, yours obediently,

MONIER MONIER-WILLIAMS,

Boden Professor of Sanskrit in the University of Oxford.

Victoria Institute, or Philosophical Society of Great Britain,
1a, Adelphi Terrace, London, W.C., *June 17th*, 1890.

SIR,—This Society held a meeting of its Members—which was attended by some visitors *as guests*—on the 10th March. On that occasion one of its Members delivered an address, some rough proof copies of which were printed off for the use of those wishing to take part in the discussion. I send you the first leaf of one of these proof copies, and ask your attention to the first three lines in large printing, at the top of the first page.

I am informed by the author of the address that one of those who—I know—came *as a guest* to our meeting has written two articles upon the address and that these articles have appeared in *Lucifer*. I would point out that the author of the articles in *Lucifer* has disregarded the following facts :—

1. That he came as *a guest* to our meeting.
2. That he quoted from an "unrevised proof" (so marked in large letters).
3. That he made use of a document marked in large letters "PRIVATE AND CONFIDENTIAL".

I am sure you will acknowledge that such acts merit your most severe condemnation.

I am, yours faithfully,

THE EDITOR OF THE SOCIETY'S TRANSACTIONS.

The Editor, *Lucifer*.

P.S.—The articles in *Lucifer* greatly misrepresent the author of the address, being founded on an "unrevised proof", the corrections of which are great to bring it into accordance with the words uttered by its author.

We have received the following in reply to our letter of enquiry :—

With reference to your letter of the 26th instant, I beg to remark that no scholar could ever be supposed to understand that a discussion on any philosophical subject, and particularly one that embraces the religions of the Hindus and Parsis, and the Vedantic System, could ever be of a "private and confidential nature". Moreover, as Sir Monier-Williams, at the close of this particular meeting, said that as he could not hear then what I was objecting (he being a little deaf), he would be glad to receive my views in a written communication, so that he might make a commentary upon them—this surely relieved me from the responsibility of regarding the meeting as of a private and confidential nature. And, indeed, even if I had not received this invitation, I could never have dreamed that a discussion of this nature was to be so regarded, seeing that it was not only open to nearly all my Hindu and Parsi brethren, but to others who were not members of that particular Society.

If it be the opinion of Sir Monier-Williams, after his long career as an Oriental scholar, that Oriental philosophy should be lectured upon in private and confidential meetings, I can only say that I regard such a method as positively injurious to the giving of true conceptions of these philosophies to the earnest

European world, a world which is fond of truth and open commentaries, and not of mysteries and uncorrected proofs.

In conclusion, I may add that no true Hindu or Parsi likes to see his philosophy misunderstood; or to hear misconceptions of it presented to a European public, especially through the medium of an important Society.

U. L. DESAI.

(We regret if our correspondent has done Sir Monier-Williams any injustice, but we were not aware, until we received the above letters, that the meeting which gave rise to his articles was a private one. We took it for granted that it was one to which the Press were admitted in the ordinary way, and that the Professor's discourse and the discussion thereon were intended for the instruction of the public. Had we seen the circular before printing Mr. Desai's comments, we should not have published the article, however unfair we might think it to privately misrepresent great religions and deny to their adherents the right of correction. We can readily understand that our friend Mr. Desai could not imagine that the circular was to be regarded as private *after* the meeting, and can only express regret for the very natural error into which he fell.—[EDS.])

A GLIMPSE OF THE "FOURTH DIMENSION".

Will some one kindly explain a little more fully than is done by the Rev. J. B. Bartlett, in the quotation from the "Boy's Own Paper" in the last number of *Lucifer*, what is the connection between the experiment with a twisted piece of paper, and the much involved question of the *fourth* dimension? There is much food for reflection in the said remarks, but so far as one can see there is less than nothing of any scientific value. For instance, the *twist* in the paper which causes an *illusive* idea as to what will happen when it is cut, is very suggestive of the *mental twist* which is productive of so many illusive ideas in respect to the so called *super*-natural. The analogy may be carried into the fifth, sixth, or seventh "dimension" according to individual fancy. In the meanwhile, and for lesser minds, a "two-dimensional" explanation will perhaps suffice. It is as follows:—Cut the strip of paper in half down the centre *before you join the ends*, you will then find that all that you accomplish in joining the ends as directed, is to unite one end of one half to one end of the other half, instead of to its own "*alter ego*". Result:—A continuous strip, instead of two separate pieces. One may indeed trace some sort of analogy here, as to what may occur when we have a clear perception of four dimensional space; for undoubtedly we shall then find that much of the idea of *separateness*, produced by the aforesaid mental twist, has proved itself to be—an illusion!

W. KINGSLAND, F.T.S.

THE THIRD EYE.

The subject of the Third Eye is brought before the World in a popular manner by the Trustees of the British Museum. In the newly published "Guide to the galleries of the Departments of Geology and Palæontology", 8vo, 1890, price 6d., we have pictures on pages 64, 65, 69, and 70. We find illustrations of the Frontal aspect of the cranium of *Mastodonsaurus giganteus* (Jæger) Lower Keuper, Würtemberg, the frontal aspect of cranium of *Capitosaurus robustus* (Meyer) Lower

Keuper, Würtemberg. Frontal aspect of cranium of *Metopias diagnosticus* (Meyer) Lower Keuper, Würtemberg. Frontal aspect of skull of *Archægosaurus Decheni* (Goldfuss) Lower Permian, Saarbrück. Frontal aspect of cranium of *Actinodon atirostris* (Jordan sp.) Permian, Saarbrück. All these show the parietal foramen, transmitting the third eye.

It is scarcely necessary to say that the teachings of the *Secret Doctrine* will now become as cheap and common as last year's tomatoes. We find:

"What sages would have died to learn
"Now taught to village babes."

Now, at least, it is to be hoped that the assailants of theosophical teaching have no excuse whatever for their real or affected ignorance.

C. Carter Blake, F.T.S.

Reviews.

KEELY'S DISCOVERIES.

THIS is a collection in pamphlet form of articles which have from time to time appeared in various papers in America. It does not seem to really demand or command very much attention, except as being a record of the various phases of the Keely controversy. To those who are interested in Keely's discoveries it will prove a useful little collection as showing what has been done, more especially as the opinion of Professor Leidy is appended to it. What seems to be missing is that, though Professor Leidy records his opinion, there is no statement in this little pamphlet of the grounds upon which he formed his opinion. It shows the "sweet reasonableness" of Keely's theories by drawing an analogy with electricity and its production, and also disposes of the charge against Keely of preserving secrecy with regard to his discoveries by showing that such secrecy has never really existed. Professor Leidy's opinion has, however, done Mr. Keely a real service, for a Mr. Ward has been induced by the opinion and advice of Professor Leidy to hand over to Mr. Keely the sum of $5,000 wherewith to conduct his experiments, and has further secured to him by will a sufficient sum of money to render Mr. Keely independent of external assistance. Certain pertinent questions as to the amount of, and the liberation of, the energy of Mr. Keely's force are put forward and answered satisfactorily, for the detractors of Mr. Keely ever appear to be under the impression that "sympathetic vibration" is a force governed by physico-mechanical laws only. Mr. Keely has entered a realm of nature which is governed by its own laws alone, and the greatest of Mr. Keely's difficulties has been that he has been forced to discover every step that he has taken by careful and dangerous experiment, and has had no assistance in his discoveries save his own intellect and his discoveries themselves. One of these questions had relation to the cost of production of the force, and this the pamphlet answers by saying, that after the first cost of the machine the force is inexhaustible and entirely without cost of production. It is here that *Lucifer* is especially concerned. The force being universal is the property of all men alike, and the segregation of it for his own purposes by any one individual is a sin against the Brotherhood of Man. Much more would this be the case if this force is to be used

as a weapon of offence against men themselves. Thus, from our standpoint, the Karma of such segregation would be very heavy, and it is with great interest that we are watching the various phases of Mr. Keely's failure and success.

CHRIST AND KRISHNA.*

THE small octavo volume under review, consisting of 144 pages, is a reprint of certain articles which appeared in the *National Reformer*. In the first place every praise should be given to the author for his conspicuous industry in collating authorities, and for his manifest fairness in weighing the evidence in the scales of rationalism. But the Theosophist requires something more than this in treating of such subjects as have had the greatest effect on the world's history. The great world-truths shrouded in the veils of mythology are living powers, and the dissection of their dead outer forms can never reveal the life within.

We, therefore, regret that the writer never takes a loftier flight in his investigation than the solar-myth theory. True enough that every myth is susceptible of an astronomical explanation, but truer still that the great heart of antiquity beat in response to a deeper inspiration.

Much space again is devoted to the speculations of Professor Weber, who preposterously claims that Greece was the instructress of India—of India, the most tenaciously conservative of all countries! The question that ever arises with the Western student who is not imbued with the patronizing benevolence of Western scholarship with regard to all things Eastern, is—in what estimation do the Hindu pandits themselves, who speak Sanskrit, hold the great self-made Western authorities on their ancestral scriptures? Even those pandits who are most imbued with Western education, shake their heads with a smile when such authority is hurled at their heads.

It was not, however, to be expected that more than a comparative criticism of myths according to the present accepted scientific definition was to be attempted, and within these limits Mr. Robertson has done excellent work, and put the matter in the fairest and clearest light yet attained by the modern system of scholarship. In this respect Mr. Robertson is at his best in the conclusion, where he sums up the position with a frank disinterestedness which is admirable.

NICHOLAS FLAMEL.†

THE full title of this curious old book is "Nicholas Flamel; His exposition of the Hieroglyphical Figures, which he caused to be painted upon an Arch in St. Innocents Churchyard in Paris: Concerning both the Theory and Practise of the Philosopher's Stone". Which, we are informed, is "faithfully and religiously done into English out of the French Copy, by *Eirenæus Orandus, quiest, Vera veris enodanus*".

The figures are interspersed in the letterpress in all the quaint originality of mediæval woodcuts, and a page of figures familiar to the modern student by their reproduction in Lévi's works, faces the title page. Alchemistical bibliophiles are well acquainted with the strange story of Nicholas Flamel and Pernelle (or whatever else be the right orthography of the lady's name), his wife, about whom, however, more has been written in France than elsewhere, so that we find, even so far back

* By John M. Robertson; London: Freethought Publishing Company, 63, Fleet Street, E.C., 1890. Price Two Shillings.

† Reprinted from the 1624 English translation by Robt. H. Fryar, Bath.

as 1761, the Abbé Villain, with the Gallic "Scientific" mania thus early upon him, writing an "Histoire Critique de Nicolas Flamel et de Pernelle sa Femme, par M. L. V., Paris". The present reprint is prefaced with a sensible foreword by Dr. W. Wynn Westcott. In this preface the doctor tells us that Flamel

"in 1357 had unexpectedly offered to him for a trifle of two florins a curious old Book, which he at once purchased. This slight event fixed the whole course of his life . . . .

"In the (present) fac-simile Reprint—Flamel describes the 'Book of Abraham' and its mystic contents; and then he describes and illustrates the meanings both theological and Alchemical of the Design and Hieroglyphics—which designs are alike capable of *Revealing* and *Reveiling* the Secrets of Transmutation.

"The Frontispiece with its seven designs shows the three pictures of the 7th, 14th, and 21st pages, with the four pictures on the 4th and 5th pages of the 'Book of Abraham', and they are more instructive than the pictures of Flamel himself—which without this description are nearly valueless, their Religious meaning being so much more obvious than any other. Their special peculiarity consists of the colors allotted to the several parts, which it is not possible to reproduce."

We heartily concur also with Mr. Fryar in his notice "to the subscribers", when he writes:

"Whatever grounds may exist for believing that by Alchemy was meant the actual transmutation of the baser metals into gold and silver, it must be obvious to any who have carefully read upon the subject, that Theologically, *Man* was the subject, and his perfection by the attainment of *spiritual consciousness*, the *object* of Alchemy".

To those, then, who subscribe to this view more than to any others we cordially recommend Flamel's book, and can promise the serious student many places where the veil is nearly parted.

ECLECTIC MEDICALS.

The first Conference of the British Association of Eclectics and Medical Botanists has issued a report of its proceedings, in which it appears a strong protest was made against "the claims recently set up by the duly qualified and registered medical men of this kingdom to make the practice of medicine a close monopoly". Mr. J. P. Dowling, the President of the Association, in a very able and inspiring address, referred to this attitude of the Apothecaries' Society towards Medical Botanists as "intolerable assumption and arrogance". In his opinion the "State-protected mineralists", who claim a monopoly of public support, have usurped a power to which they have no more right, electively, than the herbalists. During the dinner which followed, the learned President, who is an ardent Theosophist, enlivened the chat with some curious speculations on the inner life of plants, ideas and facts drawn from his study of Theosophy. Finally the following resolution was carried: "That an Association of Eclectics and Medical Botanists be, and hereby is, formed for the purposes of Protection and Defence in respect of the Rights and Liberties of those who practice Eclectic and Botanic Medicine, and for the promotion of such other objects as accord therewith, and that the name of the said Association be known as 'The British Association of Eclectics and Medical Botanists'." The meeting was in all respects a great success, members having come at short notice from all parts of England.

Theosophical Activities.

THE THEOSOPHICAL SOCIETY IN EUROPE.

In consequence of the receipt of letters from all the active Lodges in Europe, and from a large majority of the Unattached Fellows of the Theosophical Society, H. P. Blavatsky is reluctantly compelled to abandon the position which she originally took up at the foundation of the Society.

NOTICE.

In obedience to the almost unanimous voice of the Fellows of the Theosophical Society in Europe, I, H. P. Blavatsky, the originator and Co-Founder of the Theosophical Society, accept the duty of exercising the Presidential authority for the whole of Europe; and in virtue of this authority I declare that the Headquarters of the Theosophical Society in London, where I reside, will in future be the Headquarters for the transaction of all official business of the Theosophical Society in Europe.

H. P. BLAVATSKY.

Let no one imagine that this reform in any sense suggests a separation from, or even to the loosening in any way of the authority of, my colleague at Adyar. Colonel H. S. Olcott remains, as heretofore, the President-Founder of the Theosophical Society *the world over*. But it has been found impossible for him at such a great distance to exercise accurate discrimination in current matters of guidance of the Theosophical Society. His functions including the official issue of Charters and Diplomas in Europe, errors in the selection of members to whom such Charters and Diplomas are issued (besides the minor evil of delay) have rendered it impossible that the system of government of the Theosophical Society in Europe should be continued as heretofore. In the issue of *Lucifer* for August, 1889, I made use of the following sentences:—

"H. P. Blavatsky will always bow before the decision of the majority of a Section or even a simple Branch. . . . No more. . . has the President-Founder the right of exercising autocracy or *papal* powers, and Colonel Olcott would be the last man in the world to attempt to do so. *It is the two Founders, and especially the President, who have virtually sworn allegiance to the Fellows, whom they have to protect. . . . and not to tyrannize and rule over them*" (page 508).

Therefore, owing to the issue of a Charter in ignorance of the actual facts, and the immediate protest made by all the active members of the Lodges, and their unanimous desire that I should exercise the Presidential authority over the Theosophical Society in Europe, bowing to the decision of the majority I have issued the above *official NOTICE*. To avoid even the appearance of *autocracy* I select as an advisory Council to assist me in the exercise of these functions, in addition to my three colleagues appointed by the President, viz.: Annie Besant, and Messrs. W. Kingsland and Herbert Burrows, Mr. A. P. Sinnett, President of the London Lodge, who has

cordially joined in this reform, Dr. H. A. W. Coryn, President of the Brixton Lodge, Theosophical Society, Mr. E. T. Sturdy, and Mr. G. R. S. Mead.

H. P. BLAVATSKY.

BRITISH SECTION.

COUNCIL MEETING.

At an Extraordinary General Meeting of the British Section Council, held at 17, Lansdowne Road, on the 2nd inst., Annie Besant in the chair, the following Agenda was considered :—

1. To consider the necessitous question of amalgamating the British and Continental Lodges of the T. S., to form a European Section, under the Presidency of H. P. Blavatsky, on the instance of letters received from the active Lodges on the Continent.

2. To receive, read, and if desirable to adopt, a motion made by Wm. Kingsland, for the better representation of the Section.

Letters from the British Lodges to the effect of the first motion were read by the Secretary, and others from the Continental Lodges, addressed to H. P. B., were read by G. R. S. Mead, who explained that circumstances had arisen which made the proposal for amalgamation most imperative; and several reasons were adduced in favor of the Continental Lodges being directed from a European Centre and not from an Asiatic one as at present; stress was laid especially on the delay in obtaining Charters, and Diplomas, and answers to pressing questions; the latter being, as an absolute fact, invariably directed to H. P. B.

After some discussion, it was proposed by Dr. Keightley that a requisition, embodying the following views, be drawn up and addressed to the President of the Society :—

"The Continental Lodges and unattached members having made an appeal to H. P. B. that they may place themselves directly under her authority, the British Section joins in their demand that the constitutional powers, at present exercised by Colonel H. S. Olcott in Europe, shall be transferred to H. P. B. and her Advisory Council, already appointed to exercise part of such functions in the United Kingdom."

This motion was seconded by A. W. Cobbold, and carried unanimously. Mr. Kingsland and Dr. Keightley were appointed to draw up the requisition. Mr. Kingsland then moved that for the better representation and more efficient working of the British Section, each Lodge should have a permanent representative in London, who might go by the title of Corresponding Secretary to the Lodge, and should be a person duly qualified to advise the Lodge on all matters of Theosophical teaching and of internal government. In addition to this, the Corresponding Secretary should be a permanent proxy for the Lodge on the Council of the Section, as it is not often that the provincial Lodges can send their President or delegate, and much delay and confusion occur in finding a proxy. It is not intended, however, that the Corresponding Secretary should take the place of the delegates provided for under the rules of the Section, but that he should be the recognized proxy in the event of the ordinary delegates not being able to attend. This would not involve the alteration of any rules at present, but if adopted by all the Lodges, it might be found advisable to alter the Rules at the General Meeting in October so as to give an *ex-officio* seat on the Council of the Section to the Corresponding Secretaries, in addition to that held by the President of each Lodge. This was seconded by Mr. F. L. Gardner, and carried without dissent.

To cover a difficulty which had arisen, and which was not provided for by the Rules of the Section, Dr. Keightley proposed that the disbursement of the moneys

of the Section should rest with a responsible committee consisting of the Secretary, Treasurer, and one Member of the Council, Mr. A. W. Cobbold being nominated as such, seconded by G. R. S. Mead, and carried unanimously.

In reference to an appeal for a donation from the British Section to the Head Quarters at Adyar made by the President-Founder to the Secretary of the Section, it was proposed by Mr. Mead that as the funds of the Section would not at present permit of such donation being made, the Secretary should be directed to ask Colonel Olcott to devote some part of the Permanent Fund to meet the deficiency at Adyar. This was seconded by F. L. Gardner, and carried unanimously.

The following persons were present on the Council.

H. P. Blavatsky, Representative President. *Blavatsky Lodge:* Annie Besant, President; Countess Wachtmeister, Mrs. Gordon, Herbert Burrows, Bertram Keightley, delegates. *Brighton Lodge:* Wm. Kingsland, proxy. *Brixton Lodge:* A. J. Campbell, delegate. *Cambridge Lodge:* Dr. Keightley, proxy. *Dublin Lodge:* C. F. Wright, proxy. *Liverpool Lodge:* Miss L. M. Cooper, proxy. *Newcastle Lodge:* Baroness de Pallandt, proxy. *Scottish Lodge:* G. R. S. Mead, proxy. *West of England Lodge:* A. W. Cobbold, proxy. F. L. Gardner, treasurer. W. R. Old, general secretary.

We append the following from the Secretaries of the British Section.

Representations have been made to Madame Blavatsky by many Theosophists in Europe to the effect that it would give general satisfaction if she were formally recognised as the President of the Society in Europe. Some convenience would attach to this arrangement, especially now that a commodious lecture room has been built in the grounds of the house where the Head Quarters of H. P. B. and her staff have just been established. This centre might very properly be regarded for the present as the Head Quarters of the whole Society in Europe; and now that many European branches of the Society have been formed, by persons having no actual acquaintance with the Head Quarters of the Society at Adyar, Madras, nor with Colonel Olcott, the President of the whole Society, it may be found more agreeable for the officers of such branches to correspond with a European rather than with an Indian central office.

These and other considerations have induced Madame Blavatsky to acquiesce in the proposed organisation. She is willing to be regarded as President of the European Division of the Theosophical Society, and will give whatever advice, countenance and assistance may be required to any European branches which intimate their desire to fall in with the arrangement. She does not intend however to encumber the European Division with any fresh code of new rules, nor to attempt the almost impracticable task of forming a representative council for its administration; subject to the well-understood principles of the Society, the Branches will in the future as in the past be responsible for the conduct of their own affairs. But, insofar as they may require touch with some central Head Quarters of the Society, in order that they may continue to feel themselves part of the great Theosophical movement as set on foot by Madame Blavatsky, in the first instance, she is willing, as regards the European branches, to constitute herself their chief. She is also willing to guarantee to all branches accepting her as chief, that true identification with the original impulse out of which the present Theosophical Society arose, which it is the aspiration of all branches correctly apprehending the purpose of their organisation to maintain.

As H. P. Blavatsky is the first to cordially recognise Colonel Olcott as President-Founder of the whole Society, it is in some measure with the view of relieving

him from responsibilities which it is impossible for him to discharge conveniently at a great distance from Europe, that she now takes over the duty of dealing with the affairs of the European Branches and Members, as far as they may require any official sanction or guidance in the proceedings.

In carrying out this idea, Madame Blavatsky is enabled to state that she has the sympathy and approval of the following Presidents of European Branches:—Mr. A. P. Sinnett of the London Lodge, &c. &c.; M. A. Arnould of the Hermès Lodge, Paris; Dr. G. Zander of the Swedish Theosophical Society, Stockholm; M. E. Coulomb of the Societé Altruiste, Nantes; M. Otho Alexander of the Corfu Theosophical Society; Count José Xifré of the Spanish Theosophical Society, Madrid; Gustav Zorn of the Odessa Group; and all the Presidents of the Lodges of the British Section.

As related above, there will be no formally constituted Representative Council of the European Division, but in the transaction of any business that may arise, Madame Blavatsky will always seek the advice and counsel of the heads of branches who may be within reach, and of other leading Theosophists on whose judgment and discretion she may rely.

W. R. Old,
Archd. Keightley. } General Secretaries of the British Section Theosophical Society.

THE EAST.

India.

The Headquarters' Staff has been increased by the addition of Mr. S. E. Gopalacharlu, F.T.S., son of the late Pandit N. Bashyacharia; he will act as Recording Secretary and Treasurer *vice* Mr. T. Vijia Raghava Charlu, who has become the Manager of the *Theosophist* and Book Depôt.

The *Theosophist* Offices have been removed from the Main Building at Headquarters to the West Bungalow, which was repaired and neatly fitted up for the purpose at private cost. This leaves the old office free for the exclusive use of the Recording Secretary, Theosophical Society, and prevents all confusion between the two departments of Headquarters' work.

(*The Theosophist.*)

Ceylon.

At the unanimous request of the leading Branches to the Ceylon Section, Dr. J. Bowles Daly, F.T.S., is hereby detailed for duty in that Island as General Secretary of the Ceylon Section, and as such will represent the President-Founder and, in the absence of the latter from the Island, exercise the regular executive powers and fulfil the duties reserved to the President-Founder under the Constitution and Bye-Laws of the Ceylon Section.

H. S. Olcott, P.T.S.

Adyar, 23*rd May*, 1890.

England.

OPENING OF THE HEAD QUARTERS,

at 19, Avenue Road, Regent's Park, N.W.

On Thursday, July 3rd, 1890, the new meeting room of the Blavatsky Lodge of the Theosophical Society was inaugurated with a crowded meeting, the chair being

occupied by Annie Besant, at whose side sat Madame H. P. Blavatsky. Every seat, every inch of standing room, was occupied, and a number of late arrivals found themselves compelled to tand outside the windows and follow the proceedings as best they could.

In opening the proceedings, Mrs. Besant mentioned that the new Room had been erected by voluntary subscriptions in connexion with the new Head Quarters of the Theosophical Society in Europe, at 19, Avenue Road, which will shortly be ready for occupation. Referring to the work already accomplished by the Theosophical Society, she emphasised the hope that the Hall would become a centre of Theosophical activity in all directions, a real home for all earnest members of the Society, where they will always be sure to find a cordial welcome, sympathetic companionship, and help and advice in their difficulties. Having alluded to the presence of representative visitors from America, Sweden, Belgium, and Spain, Mrs. Besant declared the Hall duly opened, concluding with the wish that it may prove a true centre of Brotherhood and study, and therefore of progress, where many will learn a truth that otherwise might have been hidden from them, and so enter upon that path of upward progress which it is the one aim of Theosophy to open to every child of man.

Mr. A. P. Sinnett (who was very cordially received) pointed to the inauguration of the new Hall as marking an epoch in the history of Theosophy in Europe, since this hall is the first building in Europe that has been erected specially to promote its study. After showing the paramount importance of individual exertion in causing the advance of Humanity, the speaker referred to the rapidly coming future when the hall now inaugurated would be looked back to as the centre and starting point of a movement of universal importance. Having enlarged upon this topic and pointed out the bearing of Theosophy upon human progress, Mr. Sinnett then spoke at some length upon an important question of the immediate future: the question, namely, whether the great oncoming spiritual evolution of Humanity shall be worked out in hostility to, or in conjunction with, the religions that already exist in the world. The speaker expressed great hopes that the latter would be the case, and pointed to various recent utterances of religious teachers as showing the awakening of a larger and truer insight into the needs of mankind. Such a solution, he asserted, would not only be in itself most desirable, but, from the Theosophical standpoint, should be the hearty wish of everyone desirous of helping human progress. The real task set before us, the speaker defined to be the work of purifying the intellectual conceptions of the world in regard to the laws which govern the spiritual progress of mankind. In concluding his address, which was several times interrupted by applause, Mr. Sinnett spoke of the very great pleasure it gave him to be present on an occasion of so much importance at the side of Madame Blavatsky, with whom he had been so closely associated for the last eleven years. "It was in 1879", he said, "that I first had the pleasure of knowing her, and from that time to this the influence she has brought into my life has been one of ever growing and increasing force, one which can never come to an end. I only wish for all of you that the advantage you have gained in knowing her may lead to as much interior contentment with its results as has ensued in my own case, and I do not think that on an occasion of this kind, in a hall the existence of which is due to her influence and her energy, that I should like to put on the top of that wish anything of less importance, anything which is less calculated to move my own feelings and, I hope, to evoke a response from yours." Mr. Sinnett sat down amid loud cheers.

Mrs. Besant then called upon Mrs. Wolff, of Philadelphia, to speak as representing the American Branches of the Theosophical Society.

Mrs. Wolff's address dealt principally with the difficulties which have had

to be overcome in America, owing to misunderstanding of the real nature of Theosophy and the true purposes of the Society. She dwelt at some length on the fact that many persons had joined the Society influenced by idle curiosity, or a desire to witness marvellous phenomena, but concluded by stating that matters were now on a sounder basis, and that the Society was growing in real strength and devotion.

The Spanish delegate, on being called upon, not knowing English, employed as spokesman Mr. Mead, who said: Mrs. Besant, Ladies and Gentlemen,—Perhaps Spain is one of the most difficult countries in Europe for the introduction of Theosophy in an organised manner. Most of you are aware that at this moment in Spain there exists an extreme clericalism with an equally extreme materialism. The bark of Theosophy has to be steered between this Scylla and Charybdis, and the tiller requires careful management. If Spanish Theosophists had been willing to ally themselves with the Freemasons and Spiritualists, they would speedily have had a large Theosophical Society in that country on paper, but would certainly not have had a solid movement directed by real conviction of the great truths of Theosophy. We have, therefore, judged it better to refrain from any combination with existing societies for the present, until Spain has learnt in some measure what Theosophy is. To this end thousands of pamphlets have been printed and distributed among the universities, schools, libraries and clubs of Spain and her Colonies. And though we shall have to wait for the harvest of the corn which will sprout from this seed, we shall eventually establish Theosophy in Spain on a foundation which can never be shaken; for the Spanish people are serious with regard to things which they hold sacred, and are loyal to a high ideal, as their past history has proven. I can, therefore, give you every hope that though Theosophy will spread slowly in Spain, it will spread surely; and we need not be too anxious about this, for Theosophy is for all time.

The President called on Mme. de Neufville, as representing Holland and Belgium, and that lady said: Mrs. Besant, Ladies, and Gentlemen,—I have the pleasure to inform you that, although the Members of the Theosophical Society in Holland and Belgium are as yet but a handful, they have not been idle. We have already translations of important articles in Theosophical journals and also of extracts from Theosophical works. These are being printed and will be widely distributed. Moreover efforts are being made, not without success, to get articles on Theosophical subjects into the public papers. Of the future we have every hope; for when once a centre is organized in Europe, whereby the scattered members and Lodges on the Continent can be put *en rapport* with each other, and help given to the efforts of individual members, Holland and Belgium will be found capable of responding to the call of the Theosophical Society, perhaps even more than other Continental countries. In the first place, the English language in which the major part of modern Theosophical literature is written, is widely understood in these countries; and where there is an ignorance of English, existing works and translations in French can supply the lack of any native literature on the subject. We have, therefore, great hopes that with the help of our English and French brethren, we shall soon have a distinct activity in the Netherlands, which will speedily grow into a strong Theosophical movement, and give the world a new proof of this well known industry and seriousness of your friends the Dutch people.

The President then called on one of the visitors from Sweden, Mdme. Cedersshiöld, who said: Mrs. Besant, Ladies, and Gentlemen,—I have the great pleasure of informing you that although Theosophy was not known in Sweden two years ago, we have now a large and very active Lodge at Stockholm, numbering

upwards of one hundred members. Many translations of Theosophical works have been and are being made into Swedish, and although the Press of the country is severely silent about us, we are surely and steadily spreading Theosophical ideas by means of individual effort, which is by no means the least practical method to pursue. Visitors to Sweden may now see familiar Theosophical works on our book-stalls, and we have every reason to be satisfied with the victory Theosophy has so far gained in that country. For when it is remembered that the first adherents to Theosophy in Sweden had to depend on their knowledge of a foreign language for their information on the subject, we may have very great hopes that now that we have translations of some of our best works on Theosophy, a rapid spread of Theosophical opinions will ensue. Moreover, seeing that the mind of the Swede is serious, and his heart faithful to a cause which he once espouses, in such a soil it cannot be but that Theosophy should take deep root, and I hope the time is not far distant when your Swedish brethren will be able to return your courteous invitation to your beautiful new Headquarters by welcoming in their turn some of you to a Swedish Headquarters of the Theosophical Society.

Mrs. BESANT then called upon Mr. Bertram Keightley to give some account of his work in America, and the progress of the movement there.

Mr. KEIGHTLEY began by defending the American Theosophists against the criticisms implied in Mrs. Wolff's address. Speaking of Theosophy in that country, he said that America presented the most fertile of fields for the seed of Theosophy, partly owing to the general and rapid breaking up of the old dogmatic sectarian barriers, and partly owing to the changes in the physiological organization of the people, caused by the intermingling of all the families of the European stock in preparation for the appearance of a new Sub-race. The influence of these causes is seen in the very rapid growth of the movement in America since 1886, and especially during the last twelve months, in which the Society has nearly doubled in numbers, both of Branches and members. Mr. Keightley then gave some account of his tour, referring especially to the great activity in Theosophical thought manifested on the Pacific Slope, and in conclusion stated that what had left the strongest impression of all upon his mind was the reality and closeness of the link which the Theosophical Brotherhood establishes between persons of different nationalities, habits, and views of life. He said that landing in America, without the slightest personal acquaintance with any one except Mr. Judge, he had felt himself throughout his stay as much at home, as much living with his own people, his own blood relations, as if he had remained at his own home—17, Lansdowne Road.

Mrs. BESANT, in her concluding address, said that, in listening to the speeches which had been delivered, she had found herself repeating again and again Mr. Sinnett's words about the great importance of this meeting as a starting point for new progress. "Where men and women are gathered together, made brothers and sisters by one great ideal, by one common hope, there where the thought is founded on Truth, where the intellectual basis is sound, so that the emotion will be guided along the right road, where such is the case there is not only hope, but certainty of a change in the World's aspect; for the forces that work for change are the forces at once of intellect and of enthusiasm, and where those are joined together as an animating spirit, progress is the inevitable result. . . . . For so many, many years in the past she, who, though her voice be silent to-night, is the inspiring spirit of this gathering and of the Theosophical movement—(loud applause)—seemed to struggle in vain; for so many years those who chose her and who sent her to bear their message saw her met only with difficulty, difficulty almost impossible to overcome; but at least to-night we may say to her that this Hall is some fruit of the work that has been so bravely and so patiently performed—(hear, hear,)—and that here at least is a plat-

form that none can touch, a centre where none can interfere, where she can give those instructions that she alone is fitted to give in Theosophy, and where she will always find pupils anxious to listen to the teaching and to take advantage of this great opportunity that has come to us all. And we would fain hope that from this meeting some slight echo, at least, may sound in that far-off land to which all our eyes and all our thoughts are turned, telling those who have sent her hither thatweare not unmindful of the opportunity, that we are not indifferent to or careless of the message; that at least there is one here and one there, at least there are some present in this room to-night, who hope that in days to come and even now their feet may be set in the path that the Masters have travelled before them, and that in time, no matter after how long a struggle, or how many lives may intervene, there may be some who, starting here, may pass onwards through the centuries, until they too shall reach that crown which at present has only come to a few of our race."

After pointing backwards to the successive Theosophical efforts which have closed previous centuries, the speaker alluded to the special responsibility falling upon everyone there on an occasion like the present, in that a choice was now laid before them which could not but have an incalculably great influence on the whole series of their lives to come. Referring to the strange position of the Theosophical Society, warmly welcomed by a few, treated with scorn and contempt by the many, hated with the intensest bitterness by others, she pointed out that the life of the Theosophist must be one of struggle, as are all lives in any way worthy to be lived, but above all that of the Theosophist. Between the hosts of materialism on one hand, and of those who turn the things of the spirit into things of sense, and degrade all that is loftiest into the crudest thoughts of anthropomorphic religion, stand the Theosophists, equally opposed to both. But there is this difference between them and all other armies, that the enemies of to-day will be the friends of to-morrow, for in every human being around him, friend or foe, hostile or loving, the Theosophist recognises a brother. "On each member of the Society falls a special duty, the duty nowhere in his or her life to be ever ashamed of acknowledging the Society to which they belong, always ready to own frankly the faith that is in them, never, coward-like, shrinking from a confession that perhaps may be the very word wanted by the stranger to lead him also into the path of thought and progress. Also on each falls the duty that the life shall be worthy of the creed, for no enemy can injure us provided we are true to that which we believe. (Loud cheers.) If we are frank in our speech and noble in our lives, our lives will preach Theosophy far more eloquently than any tongue can possibly do. To each of us living amongst many anxious to prove that Theosophy is no better than any other religion, to us there comes especially the duty to show that the higher creed means nobler life, and that the light which has shone on us from the East is a light which means service to Humanity as well as intellectual vision of the unseen."

Passing on, Mrs. Besant emphasised the necessity for honest hard work in the cause of Theosophy and concluded by extending a cordial invitation to all present to attend the regular meetings of the Society in the new Hall. "To-night", she said, "we only say to you that everyone who has tried what Theosophy means has found it to be a light and a help and a strengthener. Those of you who know little of it have no right to judge it, and we only ask that before you judge you will endeavor to learn, that you will put aside prejudice and listen to the voice of reason and of thought. We ask none of you to accept before you have investigated, but we also warn you not to reject unheard, lest in rejection of that which you do not know, you may have rejected the most precious jewel which mortal can find within his reach." (Loud and continued applause.)

After a hearty vote of thanks to Mr. Machell for his services in decorating the panels of the Hall with appropriate emblematic paintings, the proceedings terminated amid enthusiastic congratulations to Madame Blavatsky.

A full report of the proceedings will be issued as the next number of the "Theosophical Siftings".

A course of discussions on "Theosophy in Relation to the Problems of Modern Life" commenced on July 10th in the New Hall, with an address by Herbert Burrows, dealing with the general aspect of Theosophy towards social problems. (This address will shortly be issued as a pamphlet in the T. P. S. series.) On July 17th the discussion will be on "Education", to be followed by: July 24th, "Woman in Antiquity"; July 31st, "Woman in Modern Society (civil and economic)"; Aug. 7th, "Woman in Modern Society (in the family)"; Aug. 14th, 21st, 28th, "Capital and Labor"; Sept. 4th, "Philanthropy"; Sept. 11th, "Treatment of Criminals and Lunatics"; Sept. 18th, "Treatment of Animals (Vivisection, etc.)"; Sept. 25th, "Theosophy and Ecclesiasticism". The discussions are held on Thursdays, at 8.30 p.m.

In October, a series of papers will be commenced, dealing with Theosophy "from the root up". A syllabus of the course will shortly be issued to members.

Cards of admittance to these Lodge meetings can be obtained from any member of the Lodge.

It has been found that the continual influx of visitors to Mdme. Blavatsky seriously interferes with the work carried on at Headquarters. It has therefore been decided that on moving to Avenue Road she will receive only on Monday and Friday evenings.

A meeting for enquirers is held every Monday evening at the rooms of the British Section, 7, Duke Street, Strand, at 7.30 p.m. On Tuesdays, at 8.30 p.m., there is a meeting at 345 Mile End Road, E. On Fridays, at 8.30 p.m., the Brixton Lodge meets at the Ferndale Liberal Club, Bedford Road (close to Clapham Road Station, L.C.D.R.).

In the East End of London.—The progress of Theosophy in our Modern Babylon, enormous as it has been within the last few years, has yet wanted a centre in the poorer districts of our ever widening circle of distress; a centre through which might be reached some of Nature's sadder children, and by means of which some of the concretions of ignorance might be removed—thus allowing a few rays of Truth to lighten, in some measure, the darkness of the shadow. More than once have the more earnest of our workers tried to carry a little of the truths they had learned, into these districts, and not wholly without success; but it remained for one of our East-End brethren themselves, to really lay the foundation stone of Theosophic activity there.

Brother Chapman is not one of those to be overcome by ordinary or even extraordinary difficulties. Theosophists, as a rule, have the name for being gifted with a peculiar talent for turning apparent stumbling-blocks into stepping stones for more rapid progress; but our brother seems to have an extra share of the faculty. In the absence of more fitting place for holding meetings, he has turned a shed at the back of his shop (which until lately was used by him as an engine-house for conducting electrical experiments) into a small hall: which, painted, white-washed, furnished, and fitted up most artistically, is to be used as a library. It is called the Theosophical Lending Library (345, Mile End Road, E.), and is lighted by electricity and gas.

The room was crowded on the night of the inaugural meeting, the 24th ult., the chair being taken by Annie Besant, who opened the meeting with an address,

delivered with all her usual vigor. She gave a sketch of the Society's work from the time of its creation to the present year, and showed that by and through Theosophy alone it was possible to lift the world out of the terrible mire of pain and misery into which it had fallen through sin and ignorance. Messrs. Old and Mead and Mrs. Cooper-Oakley then spoke, each taking one of three objects of the Society as the subject of his or her discourse. These were followed by a speech from Herbert Burrows, in which he gave his reasons for joining the Society; after which Mr. Kingsland said a few words, and the meeting terminated with a short summing up by Annie Besant.

It will hardly be necessary for us to call upon those of our members who can to assist Mr. Chapman in his hard work. The rooms will be open every Tuesday evening, from 8.30, for the purpose of answering questions by enquirers, and Theosophists should attend. Those who have books and pamphlets to spare, would do well to present them to the library.

The Tract Mailing Scheme.—The distribution of Theosophical leaflets by post and hand has been steadily progressing during the past month. Our plan has been to take certain Societies and professional men in the first instance, and notices are being inserted in "Light" and other journals, to the effect that all applying to me will receive leaflets post free. Our funds are too precarious to enable us to follow the lead of our American brothers in their wide distribution, but we must hope that those interested will send to my address a few shillings or half-penny stamps to help on the movement. It must advance the cause of Theosophy and raise it in the eyes of the public, for the leaflets show the practical side of it, and how its teachings are applied to the necessities of our daily moral life. Such crude ideas are now abroad in connexion with the subject that the more people we can reach with even so small a part of our literature as that contained in the leaflets, the more will a reasonable view of our philosophy gain ground. Therefore, any friends who will send us help will be doing the cause a real benefit, and we may be sure some of our seed will fall on good soil.

ALICE GORDON,
7, Nevern Road, Earl's Court, S.W.

Birmingham.—The "Metropolis of the Midlands" is slow to adopt new forms of thought, even though it may be dissatisfied with those it has long since outgrown or worn threadbare. In this, the Radical city shows itself to have something of a Conservative mind; and though its motto is "Forward", it yet proceeds with caution. Theosophy is new to it, as to most other English centres of education and industry, and the formation of a Birmingham Lodge of the Theosophical Society is hard work all along the road. But the activity of Mr. Kenneth Austin and his colleagues has so far succeeded in forming the required nucleus of the Lodge; and a large room, in a central position, has been secured for two years, where the Members will meet for the discussion and study of Theosophic teachings. Members will have free access to the room throughout the day, and a library, started by a donation of books from the Countess Wachtmeister, will be at their disposal. Such facilities for open discussion of so vital a subject, and for quiet reading and study, should not fail to attract a large membership from among the sincere and intelligent in "the workshop of the world". Communications should be addressed to S. H. Old, 102, Hall Road, Handsworth, Birmingham.

Lending Libraries.—We are glad to announce that the proposed Library of the *Brighton Lodge* has been opened and is under the care of the Secretary, Mr. W. Siebenhaar.

A Library has also been started at Bradford, under the direction of Mr. T. H. Pattinson. If *non refert quam multos sed quam bonos libros legas*, or quality not quantity in books, is advice to be followed, we are of opinion that our Theosophical Libraries have all the elements wherewith to turn out successful students.

THEOSOPHICAL AND MYSTIC PUBLICATIONS

THE THEOSOPHIST for June opens with an excellent paper, on Bellamy's "Looking Backward", by E. Douglas Fawcett. The "conclusion of the whole matter" is summed up as follows:—

"The merits of 'Looking Backward' are so patent as to require little or no indication. It cannot be said to have burst like a novel stroke of genius on the world, seeing that its ideas of an organised industrial army and of a thorough-going communistic Socialism, were already familiar enough. But its really admirable grasp of detail, and forcible presentation of an economic issue in a lucid and popular garb, stamp it as a work of signal ability and usefulness. Defects in its exposition there certainly are. The question of Population—that burning topic of socialist and economic discussions generally—is ignored in a manner which detracts in no small measure from the comprehensiveness of the administrative scheme. Utopian, moreover, to a degree is the moral atmosphere of the so miraculously re-organised United States; no provision having been made for the necessary vicious and selfish elements, that Ahriman of individual 'vileness', which runs *pari passu* with the Ormuzd of individual 'virtue' in any progressive civilization. And—the really vicious element apart—it is not stated how far the communistic form of politics can itself rest permanent."

Dr. Daly next introduces us to the interior and contents of "The Oriental Library at Adyar". When will the happy day come for our pandit F.F.T.S. to project its treasures into the world in the form of translations!

"Francis Annesley" contributes a very kind-hearted paper on the "Enthusiasm of Neophytes".

The Kumbakonam T.S. next gives us a translation of the "Varaha Upanishad of Krishna-Yajur Veda"; the translation is capital. Brahmagyanis is given as synonymous with Theosophists, and Brahmagyana, Brahmic Wisdom, with Theosophy. In the sentence, "He who obtains *murchi* cures all diseases", *murchi* is annotated as:—

"Either controlling of breath as applied to mind, or the consolidation of mercury, when mercury through its combination with some herb or drugs, loses its fluctuation and impurity and becomes fit to be taken as medicine, which, when taken by men, leads to many psychic developments. The first (viz., breath) refers to the achievements performed by Yogis through Prana Yama, while the second (viz., the consolidation of mercury) enables the Yogis to attain the same through the taking in of the consolidated mercury."

This is most exceedingly misleading and far from instructive, if not positively dangerous; for any one putting such recommendations into practice, would speedily be landed in the abysses of *Hatha Yog*. The Consolidation of Mercury means in reality the *Concentration of the Mind*, *Dharana*, that "intense and perfect concentration of the mind upon some one interior object," spoken of in the *Voice of the Silence*. This practice is the initial stage of *Raj Yog*, which alone can teach the science of SELF. "The Ideal Life" by Dr. Henry Pratt is concluded. "How to study Hinduism" is an interesting paper on the Hindu Scriptures, explaining how many and of what kind they are, translated from the Telugu of Mr. G. Sriramamurthy, F.T.S. In one place he says:—

"Thus does Veda prescribe both the Karma (ritual) and Brahma (spiritual) Codes. That part which establishes the ritual is called the Veda, and that which treats of the spiritual, the Upanishad or Vedantam."

The paper on "Simon Magus", by Jules Dionel, is translated from *La Revue Théosophique;* but what on earth is the meaning of "Each one of us, of either sex—for we are Eons—may be the Simon of a Helen and, changing parts, the Helen of a Simon". (!) Is the "lost sheep" to have sex? Or what?

THE PATH for June commences with a paper by Alexander Fullerton on a subject that often appears in its pages, viz., "Theosophy in Daily Life". Brother Fullerton has evidently carried a notebook. "Notes on Devachan" are continued: but surely the "holy abode of Arhats—possessed by the Bodhisatwas", is *not* Devachan in the theosophical sense of the word! Would Arhats dally in a "fool's paradise"? We think not. "The wise ones tarry not in pleasure-grounds" of Maya. "Brotherhood and Sex", by Harij, endeavors to put the marriage question on a sensible footing. William Brehon, in "Much Reading, Little Thought", would confine the training of a youth in Theosophical literature to the *Bhagavad-Gita*, *Upanishads* and *Secret Doctrine*. We are afraid, however, that his pupils would be few in number. Brother Brehon's argument is right in theory; in practice, however, the majority of minds in this age avoid thinking for themselves, so that surface-literature is a necessity, if they are not to be entirely starved. We see that the controversy on the "Seven-fold Constitution of man" has at last laid the "Key" under contribution. "Remembering the Experiences of the Ego in sleep" starts with the sensible words:—

"To many it seems puzzling that we do not remember the experiences of the Higher Self (? Ego) in sleep. But as long as we ask 'why does not the lower self remember these experiences', we shall never have an answer. There is a contradiction in the question, because the lower self, never having had the experiences it is required to remember, could not at any time recollect them."

Le Lotus Bleu completes its first volume in continuing its most useful work of translation. *Isis Unveiled*, *The Key*, and *Magic White and Black* are all laid under contribution. The article on the "Finer Forces of Nature" of Rama Prasad, by J. L., is concluded.

The Buddhist (May 16 and 23). Extremely interesting is the column headed "The *To Kalon* of Buddhism". A. D. J. cuts the ground from under the "annihilationists" by quoting from the *Milindaprasna*:

"'What think you, great king, if in a great conflagration certain flames vanish out of sight, can you point out the whereabouts of any of those flames?' 'Impossible, my Lord', answers the royal opponent, 'as the flame is become invisible'. 'Likewise then, O king, is the state of our Blessed Lord, who entered into Paranirvana on the dissolution of the Skhandas, who has surmounted the mountain rock of Reincarnation. He cannot be pointed out. But with respect to this body of Dharma which is clothed with most egregious attributes, he can be shown, and this law was preached by the Lord." On page 382 we find the King insisting that because NIRVANA is not felt by the five senses, it has no existence. Here is then a hard nut for the annihilationists to crack. The great Thera pronounces that, 'NIRVANA is, and it is perceptible to the Manas, the candidate who walks reverently in the Noble Eight-fold Path sees and perceives the Sinless, Stirless NIRVANA, with the eye of Manas, when he has attained to the Rahathood'. Mark, my friends, that 'to see and perceive' is to know, and to know is to become one with the knowledge."

Other interesting articles to be noticed are "Parabawa Sutta", "Citations from the teachings of Gautama Buddha", and "Love" by J. K. Daji. Says the latter:

"Love working on the fourth plane may be distinguished as animal love or irrational selfishness; that on the fifth (Manas), as human love or polished selfishness; that on the sixth (Buddhi), as angelic love or brotherhood; that on the seventh (Atma), as love divine".

Theosophical Siftings, Vol. III, No. 7. Price sixpence. Have Animals Souls? by H. P. Blavatsky, and The Astral Light, by Louise A. Off. The former of these papers is vigorous and interesting. The author pleads for the "brutes" against the attacks of their meat-eating, vivisecting "elder brother", and clearly proves that the "animal" possesses a share with man of the one Universal Soul. This article would be a useful one to lend to a "Christian" friend that he might learn the real views of his "Master" upon this most interesting and vital subject. The remaining paper, "The Astral Light", is a concise and well-timed summary of Theosophical and Occult teachings regarding this mysterious agent, the reflecting mirror of the Universe.

Science and the Secret Doctrine.

ONE of the occult doctrines which has been most often laughed at by the incredulous scientasters of the Press and popular platforms, is the assertion that electricity is an entity, having a substantial existence. How often have the wise critics poured scorn on the heads of Theosophists for believing such wild nonsense, in the face of infallible modern science, which had long ago proved (save the mark!) that electricity, like light and heat, was a form of energy!

But in this respect, as in so many others, the Nemesis of Truth has overtaken our slanderers. In the latest, most throughly orthodox text-book on Electricity, by Professor Oliver Lodge, in the "Nature Series", that "scientific authority" declares in the name of the most advanced science that electricity is *not* energy—whatever it may be—and upholds the doctrine that electricity is ETHER, or if not ether itself, then certainly a "form of its manifestation". The whirligig of time brings strange revenges, and the one now cited is but the fore-runner of many another case in which "orthodox" and "infallible" science will quietly appropriate occult teachings without one word of acknowledgment, teaching as facts the very doctrines which for years it has scorned as "unscientific charlatanry". *Ex uno disce omnes.*

OUR BUDGET.

WE have to acknowledge the following further subscriptions for the Building Fund:—

	£	s.	d.		£	s.	d.
Already acknowledged.	786	10	3	No. 123	1	0	0
R. B. Holt	2	0	0	J. Mackenzie	1	1	0
A. P. Sinnett	5	0	0	W. L. L.	3	0	0
K. E. Mills	2	2	0	Art Student	10	0	0
J. L. Hope	2	0	0	Thos. Williams	5	0	0
Pluj-deh	2	0	0	Zonolosa	100	0	0
P. W. B.	5	0	0	A Theosophist	10	0	0
R. Machell.	0	10	0	H. L.	5	0	0
No. 121	1	0	0				
					£931	3	3

ERRATA.

In Nizida's article, printed in our last number, the following corrections should be made:—

Page 295, line 32, should read, "Behold here the humble but harmonious and well-controlled form of human clay, transfigured".

Page 295, line 52, read "unnecessarily" for "necessarily".

Page 296, line 2, for "signs" read "sighs".

A. BONNER, Printer, 34 Bouverie Street, E.C.

LUCIFER

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The Editors do not hold themselves responsible for any opinions, whether religious, philosophical or social, expressed in signed articles.

Progress and Culture.

. . . . .

"Mated with a squalid savage—what to me
were sun or clime?
I, the heir of all the ages, in the foremost
files of time—

. . . . .

Not in vain the distance beacons. Forward,
forward let us range
Let the great world spin for ever down the
ringing groves of change.
Through the shadow of the globe we sweep
into the younger day
Better fifty years of Europe, than a cycle of
Cathay" . . . .

TENNYSON.

WE, of the century claiming itself as the XIXth of *our* era, are very proud of our Progress and Civilization—Church and Churchmen attributing both to the advent of Christianity—"Blot Christianity out of the pages of man's history", they say, "and what would his laws have been?—what his civilization?" Aye; "not a law which does not owe its truth and gentleness to Christianity, not a custom which cannot be traced in all its holy and healthful parts to the Gospel."

What an absurd boast, and how easily refuted!

To discredit such statements one has but to remember that our laws are based on those of Moses—life for life and tooth for tooth; to recall the laws of the *holy* Inquisition, *i.e.*, the burning of heretics and witches by the hecatomb, on the slightest provocation; the alleged right of the wealthiest and the strongest to sell their servants and fellow men into slavery, not to carry into effect the curse bestowed on Ham, but simply "to purchase the luxuries of Asia by supplying the slave market of the Saracens";* and

* *View of the State of Europe during the Middle Ages* by H. H. Hallam, LL.D., F.R.A.S., p. 614. The author adds: "This trade was not peculiar to Venice. In England, it was very common, even after the

finally the *Christian* laws upheld to this day in England, and called women's *disabilities*, social and political. Moreover, as in the blessed days of our forefathers' ignorance, we meet now with such choice bits of unblushing *blague* as this, "We speak of our civilization, our arts, our freedom, our laws, and forget entirely *how large a share of all is due to Christianity*" (Rose).

Just so! "our laws and our arts", but neither "our civilization" nor "our freedom". No one could contradict the statement that these were won in spite of the most terrible opposition by the Church during long centuries, and in the face of her repeated and loud anathemas against civilization and freedom and the defenders of both. And yet, notwithstanding fact and truth, it is being constantly urged that even the elevated position (? !) of the Christian woman as compared with her "heathen" sister, is entirely the work of Christianity! Were it true, this would at best be but a poor compliment to pay to a religion which claims to supersede all others. As it is not true, however—Lecky, among many other serious and trustworthy writers, having shown that "in the whole feudal legislation (of Christendom) women were placed *in a much lower legal position than in the Pagan Empire*"—the sooner and the oftener this fact is mentioned the better it will be for plain truth. Besides this, our ecclesiastical laws are honeycombed as has been said, with the Mosaic element. It is *Leviticus* not the Roman code, which is the creator and inspirer of legislation—in Protestant countries, at any rate.

Progress, says Carlyle, is "living movement". This is true; but it is so only on the condition that no dead weight, no corpse shall impede the freedom of that "living movement". Now in its uncompromising conservatism and unspirituality the Church is no better than a dead body. Therefore it did and still does impede true progress. Indeed, so long as the Church—the deadliest enemy of the ethics of Christ—was in power, there was hardly any progress at all. It was only after the French Revolution that real culture and civilization had a fair start.

Those ladies who claim day after day and night after night with such earnest and passionate eloquence, at "Woman's Franchise League" meetings, their legitimate share of rights as mothers, wives and citizens, and still attend "divine" service on Sundays—prosecute at best the unprofitable business of boring holes through sea-water. It is not the laws of the country that they should take to task, but the Church and chiefly themselves. It is the *Karma* of the women of our era. It was generated with Mary Magdalene, got into practical expression at the hands of the mother of Constantine, and found an ever renewed strength in every

Conquest, to export slaves to Ireland; till in the reign of Henry II, the Irish came to a non-importation agreement which put a stop to the practice." And then, in a footnote, "William of Malmsbury accuses the Anglo-Saxon nobility of selling their female servants, even when pregnant by them, as slaves to foreigners." This is the Christian mode of dealing as Abraham with Hagar with a vengeance!

Queen and Empress "by the grace of God". Judean Christianity owes its life to a woman—*une sublime hallucinée*, as Renan puts it. Modern Protestantism and Roman Catholicism owe their illegitimate existence, again, to priest-ridden and church-going women; to the mother who teaches her son his first Bible lesson; to the wife or sister who forces her husband or brother to accompany her to church and chapel; to the emotional and hysterical spinster, the admirer of every popular preacher. And yet the predecessors of the latter have for fifteen centuries degraded women from every pulpit!

In *Lucifer* of October, 1889, in the article "The Women of Ceylon", we can read the opinion of Principal Donaldson, LL.D., of the University of St. Andrews, about the degradation of woman by the Christian Church. This is what he said openly in the *Contemporary Review*.

"It is a prevalent opinion that woman owes her present high position to Christianity. I used to believe in this opinion. But in the first three centuries I have not been able to see that Christianity had any favorable effect on the position of women, but, on the contrary, that it tended to lower their character and contract the range of their activity."

How very correct then, the remark of H. H. Gardener, that in the New Testament "the words sister, mother, daughter, and wife, are only names for degradation and dishonor"!

That the above is a fact, may be seen in various works, and even in certain *Weeklies*. "Saladin" of the *Agnostic* gives in his last "At Random" eloquent proofs of the same by bringing forward dozens of quotations. Here are a few of these:—

"Mrs. Mary A. Livermore says: 'The early Church fathers denounced women as noxious animals, necessary evils, and domestic perils'.

"Lecky says: 'Fierce invectives against the sex form a conspicuous and grotesque portion of the writings of the fathers'.

"Mrs. Stanton says that holy books and the priesthood teach that 'woman is the author of sin, who [in collusion with the devil] effected the fall of man'.

"Gamble says that in the fourth century holy men gravely argued the question, 'Ought women to be called human beings?'

"But let the Christian fathers speak for themselves. Tertullian, in the following flattering manner, addresses woman: 'You are the devil's gateway; the unsealer of the forbidden tree; the first deserter from the divine law. You are she who persuaded him whom the devil was not valiant enough to attack. You destroyed God's image—man.'

"Clement of Alexandria says: 'It brings shame to reflect of what nature woman is'.

"Gregory Thaumaturgus says: 'One man among a thousand may be pure; a woman, never'.

"'Woman is the organ of the devil.'—St. Bernard.

"'Her voice is the hissing of the serpent.'—St. Anthony.

"'Woman is the instrument which the devil uses to get possession of our souls.'—St. Cyprian.

"'Woman is a scorpion.'—St. Bonaventure.

"'The gate of the devil, the road of iniquity.'—St. Jerome.

"'Woman is a daughter of falsehood, a sentinel of hell, the enemy of peace.'—St. John Damascene.

"'Of all wild beasts the most dangerous is woman.'—St. John Chrysostom.

"'Woman has the poison of an asp, the malice of a dragon.'—St. Gregory the Great.

Is it surprising, with such instructions from the fathers, that the children of the Christian Church should *not* "look up to women, and consider them men's equals"?

Withal, it is emotional woman who, even at this hour of progress, remains as ever the chief supporter of the Church! Nay it is she again who is the sole cause, if we have to believe the Bible allegory, that there is any Christianity or churches at all. For only imagine where would be both, had not our mother Eve listened to the tempting Serpent. First of all there would be no sin. Secondly, the Devil having been thwarted, there would be no need of any Redemption at all, nor of any woman to have "seed" in order that it should "bruise under its heel the serpent's head"; and thus there would be neither Church nor Satan. For as expressed by our old friend Cardinal Ventura de Raulica, Serpent-Satan is "one of the fundamental dogmas of the Church, and serves as a basis for Christianity". Take away that basis and the whole struggle topples overboard into the dark waters of oblivion.

Therefore, we pronounce the Church ungrateful to woman, and the latter no worse than a willing martyr; for if her enfranchisement and freedom necessitated more than an average moral courage a century ago, it requires very little now; only a firm determination. Indeed, if the ancient and modern writers may be believed, in real culture, freedom, and self-dignity the woman of our century has placed herself far beneath the ancient Aryan mother, the Egyptian—of whom Wilkinson and Buckle say that she had the greatest influence and liberty, social, religious and political among her countrymen—and even the Roman matron. The late Peary Chand Mitra has shown, "Manu" in hand, to what supremacy and honor the women of ancient Aryavarta had been elevated. The author of the "Women of Ancient Egypt" tells us that "from the earliest time of which we can catch a glimpse, the women of Egypt enjoyed a freedom and independence *of which modern nations are only beginning to dream*". To quote once more from "At Random":—

"Sir Henry Maine says: 'No society, which preserves any tincture of Christian institutions, is ever likely to restore to married women the personal liberty conferred on them by the Roman law'.

"The cause of 'Woman's Rights' was championed in Greece five centuries before Christ.

"Helen H. Gardener says: 'When the Pagan law recognised her [the wife] as the equal of her husband, the Church discarded that law'.

"Lecky says: 'In the legends of early Rome we have ample evidence both of the high moral estimate of women and of their prominence in Roman life. The tragedies of Lucretia and of Virginia display a delicacy of honor and a sense of the supreme excellence of unsullied purity which no Christian nation can surpass.'

"Sir Henry Maine, in his 'Ancient Law', says that 'the inequality and oppression which related to women disappeared from Pagan laws', and adds: 'the consequence was that the situation of the Roman female became one of great personal and proprietary independence; but Christianity tended somewhat, from the very first, to narrow this remarkable liberty'. He further says that 'the jurisconsults of the day contended for better laws for wives, but the Church prevailed in most instances, and established the most oppressive ones'.

"Professor Draper, in his 'Intellectual Development of Europe', gives certain facts as to the outrageous treatment of women by Christian men (the clergy included) which it would be exceedingly indelicate in me to repeat.

"Moncure D. Conway says: "There is not a more cruel chapter in history than that which records the arrest, by Christianity, of the natural growth of European civilisation regarding women'.

"Neander, the Church historian, says: 'Christianity diminishes the influence of woman'."

Thus, it is amply proved that instead of an "elevated" position, it is a *degraded* one to which Christianity (or rather "Churchianity") has brought woman. Apart from this, woman has nought to thank it for.

And now, a word of good advice to all the members of Leagues and other societies connected with Woman's Rights. In our days of culture and progress, now that it is shown that in *Union* alone lies strength, and that tyrants can be put down only by their own weapons; and that finally we find that nothing works better than a "strike"—let all the champions of women's rights strike, and pledge themselves not to set foot in church or chapel until their rights are re-established and their equality with men recognised by law. We prophesy that before six months are over every one of the Bishops in Parliament will work as jealously as themselves to bring in bills of reformation and pass them. Thus will Mosaic and Talmudic law be defeated to the glory of—WOMAN.

But what are really culture and civilization? Dickens' idea that our hearts have benefited as much by macadam as our boots, is more original from a literary, than an aphoristical, standpoint. It is not true in principle, and it is disproved in nature by the very fact that there are far more good-hearted and noble-minded men and women in muddy country villages than there are in macadamised Paris or London. Real culture is spiritual. It proceeds from within outwards, and unless a person is naturally noble-minded and strives to progress on the spiritual before he does so on the physical or outward plane, such culture and civilization will be no better than whitened sepulchres full of dead men's bones and decay. And how can there be any true spiritual and intellectual culture when dogmatic creeds are the State religion and enforced under the penalty of the opprobrium of large communities of "believers". No dogmatic creed can be progressive. Unless a dogma is the expression of a universal and proven fact in nature, it is no better than mental and intellectual slavery. One who accepts dogmas easily ends by becoming a dogmatist himself.

And, as Watts has well said: "A dogmatical spirit inclines a man to be censorious of his neighbors. . . . . He is tempted to disdain his correspondents as men of low and dark understandings because they do not believe what he does."

The above finds its demonstration daily in bigoted clergymen, in priests and Rabbis. Speaking of the latter and of the *Talmud* in connexion with progress and culture, we note some extraordinary articles in *Les Archives Israelites*, the leading organ of the French Jews, at Paris. In these the stagnation of all progress through fanaticism is so evident, that after reading some papers signed by such well-known names of *men of culture* as F. Crémieux (*Clericalisme et Judaisme*), A. Franck, a member of the Institute (*Les Juifs et l'Humanité*), and especially an article by Elie Aristide Astruc, "*Grand rabbin de Bayonne, grand rabbin honoraire de la Belgique*", etc.—("Pourquoi nous restons Juifs")—no one can detect the faintest trace of the progress of the age, or preserve the slightest hope of ever witnessing that which the Christians are pleased to call the moral regeneration of the Jews. This article (not to mention the others), written by a man who has an enormous reputation for learning and ability, bears on its face the proofs of what is intellectual culture, *minus* spirituality. The paper is addressed to the French Jews, considered as the most progressed of their race, and is full of the most ardent and passionate apology for Talmudic Judaism, soaked through and through with colossal religious self-opinionatedness. Nothing can approach its self-laudation. It precludes every moral progress and spiritual reformation in Judaism; it calls openly upon the race to exercise more than ever an uncompromising exclusiveness, and awakens the darkest and the most bigoted form of ignorant fanaticism. If such are the views of the leaders of the Jews settled in France, the hotbed of civilization and progress, what hope is there left for their coreligionists of other countries?

The article, "Why we remain Jews," is curious. A. Astruc, the learned author thereof, notifies his readers solemnly that the Jews have to remain *nolens volens* Jews, as not one of the existing religions could "satisfy the genius of the nation". "Were we forced to break with Judaism", he argues, "where is that other creed which could guide our lives?" He speaks of the star that once arose in the East and led the Magi to Bethlehem, but asks, "could the East, the cradle of religions, give us now a true creed? Never!" Then he turns to an analysis of Islamism and Buddhism. The former, he finds too dry in dogma and too ritualistic in form, and shows that it could never satisfy the Israelitish mind. Buddhism with its aspirations towards *Nirvana*, considered as the greatest realisation of bliss and "the most abstruse *consciousness of non-being*" (?) seems to him too negative and passive.

We will not stop to discuss this new phase of metaphysics, *i.e.*, the

phenomenon of *non-being* endowed with self-consciousness. Let us rather see the author's analysis of the two forms of Christianity—Roman Catholicism and Protestantism. The former with its Trinitarianism, and the dogmas of Divine Incarnation and Redemption, are incomprehensible "to the free mind of the Israelite"; the latter is too much scattered into innumerable sects to ever become the religion of the future. Neither of these two faiths "could satisfy a Jew", he says; therefore, the Rabbi implores his coreligionists to remain faithful to Judaism, or the Mosaic law, as this faith is *the best and the most saving of all;* it is, in short, as he puts it, "the ultimate as the highest expression of human religious thought".

This ultra-fanatical article has drawn the attention of several "Christian" papers. One of these takes its author to task severely *for his fear of dogmas only because human reason is unable to comprehend them;* as though, he adds, "any religious faith *could ever be built upon reason*"! This is well said, and would denote real progressive thought in the mind of the critic, had not his definition of belief in dogmas been a *bona fide* defence of them, which is far from showing philosophical progress. Then, the Russian reviewer, we are happy to say, defends Buddhism against the Rabbi's assault.

> "We would have our honorable friend understand that he is quite wrong in undervaluing Buddhism, or regarding it, as he does, as infinitely below Judaism. Buddhism with its spiritual aspiration heavenward, and its ascetic tendencies, is, with all its defects, most undeniably more spiritual and humanitarian than Judaism ever was; especially modern Judaism with its inimical exclusiveness, its dark and despotic *kahal*, its deadening talmudic ritualism, which is a Jewish substitute for religion, and its determined hatred of all progress" (*Nov. Vremya*).

This is good. It shows a beginning, at any rate, of spiritual culture in the journalism of a country regarded hitherto as only *semi*-civilised, while the press of the fully civilised nations generally breathes religious intolerance and prejudice, if not hatred, whenever speaking of a *pagan* philosophy.

And what, after all, does *our* civilization amount to in the face of the grandiose civilizations of the Past, now so remote and so forgotten, as to furnish our modern conceit with the comforting idea that there never were any true civilizations at all before the advent of Christianity? Europeans call the Asiatic races "inferior" because, among other things, they eat with their hands and use no pocket-handkerchiefs. But how long is it that we, of Christendom, have ceased eating with our thumb and fingers, and begun blowing our noses with cambric? From the beginnings of the nations and down to the end of the XVIIIth century Christendom has either remained ignorant of, or scorned the use of, the fork. And yet in the Rome of the Cæsars, civilization was at the height of its development; and we know that if at the feasts of Lucullus, famous for their gorgeous luxury and sumptuousness, each guest chose his succulent morsel by plunging his fingers into a dish of rare viands, the guests of the Kings of France did the same as late as the last century. Almost 2,000 years rolled away.

between Lucullus and the Pagan Cæsars on the one hand and the latest Bourbons on the other, yet the same personal habits prevailed; we find the same at the brilliant courts of Francois I, Henry II, Louis XIII, and Louis XIV. The French historian, Alfred Franklin, gives in his interesting volumes *La Vie privée d'autrefois du XII au XVIII siècles, les Repas*, etc., a mass of curious information, especially as to the etiquette and the laws of propriety which existed in those centuries. He who, instead of using daintily his three fingers, used the whole hand to fish a piece of food out of the dish, sinned as much against propriety in those days, as he who puts his knife to his mouth while eating, in our own day. Our forefathers had very strict rules on cleanliness: *e.g.*, the three fingers being *de rigueur*, they could be neither licked, nor wiped on one's jacket, but had to be cleaned and dried after every course "on the table cloth". The VIth volume of the work named acquaints the reader with all the details of the sundry customs. The modern habit of washing one's hands before dinner—existing now in truth, only in England—was strictly *de rigueur*, not only at the courts of the French kings, but was a general custom, and had to be repeated before every course. The office was performed at courts by chamberlains and pages, who holding in their left hand a gold or silver basin, poured with their right hand out of a similar jug, aromatic, tepid water on to the hands of the diners. But this was in the reign of Henry III and IV. Two centuries later, in the face of progress and civilization, we see this custom disappearing, and preserved only at the courts and by the highest aristocracy. In the XVIth century it began to fall into desuetude: and even Louis the XIVth limited his ablutions to a wet napkin. In the midst of the *bourgeoisie* it had almost disappeared; and Napoleon Ist washed his hands only once before dinner. To-day no country save England has preserved this custom.

How much cleaner are the primitive peoples in eating than we are—the Hindus, for instance, and especially the Brahmans. These use no forks, but they take a full bath and change entirely their clothes before sitting down to dinner, during which they wash their hands repeatedly. No Brahman would eat with both his hands, or use his fingers for any other purpose while eating. But the Europeans of the eighteenth century had to be reminded, as we find in various works upon etiquette, of such simple rules as the following: "It is considered improper, and even indecent, to touch one's nose, especially when full of snuff, while eating one's dinner" (*loc. cit.*). Yet Brahmans are "pagans" and our forefathers Christians.

In China, native forks (chop-sticks) were used 1,000 years B.C., as they are now. And when was the fork adopted in Europe? This is what Franklin tells us:

> Roasted meats were eaten with fingers as late as the beginning of this century. Montaigne remarks in his *Essais* that he more than once bit his fingers through his habitual precipitation in eating. The fork was known in the days of Henry III,

but rarely used before the end of the last century. The wife of Charles le Bel (1324) and Clemence of Hungary had in their dowry each one fork only; and the Duchess of Tours had two. Charles V (1380) and Charles VI (1418) had in their table inventory only three golden forks—for fruit. Charlotte d'Albrey (1514) three likewise, which were, however, never used.

Germany and Italy adopted the fork at their meals a century earlier than did the French. Cornet, an Englishman, was much surprised, while travelling in Italy in 1609, to find "a strange-looking, clumsy, and dangerous weapon called a fork", used by the natives while eating. In 1651 we find Ann of Austria refusing to use this "weapon", and eating together with her son (Louis XIV) with her fingers. The fork came into general use only at the beginning of our own century.

Whither then shall we turn to find a corroboration of the mendacious claim, that we owe our civilization and culture, our arts, sciences, and all, to the elevating and benign influence of Christianity? We owe to it nothing—nothing at all, neither physically nor morally. The progress we have achieved, so far, relates in every case to purely physical appliances, to objects and things, not to the *inner* man. We have now every convenience and comfort of life, everything that panders to our senses and vanity, but not one atom of moral improvement do we find in Christendom since the establishment of the religion of Christ. As the cowl does not make the monk, so the renunciation of the old Gods has not made men any better than they were before, but only, perhaps, worse. At any rate, it has created a new form of hypocrisy—*cant;* nor has civilization spread as much as is claimed for it. London is civilized, but in truth—only in the West-end. As to the East-end with its squalid population, and its desolate wildernesses of Whitechapel, Limehouse, Stepney, etc., it is as uncultured and almost as barbarous as Europe was in the early centuries of our era, and its denizens, moreover, have acquired a form of brutality quite unknown to those early ages, and never dreamt of by the worst savages or modern heathen nations. And it is the same in every Christian metropolis, in every town and city; outward polish, inward roughness and rottenness—a Dead Sea fruit indeed!

The simple truth is that the word "civilization" is a very vague and undefined term. Like good and evil, beauty and ugliness, etc., civilization and barbarism are relative terms. For that which to the Chinaman, the Hindu, and the Persian would appear the height of culture, would be regarded by the European as a shocking lack of manners, a terrible breach of Society etiquette. In India the traveller is disgusted whenever he sees the native using his fingers instead of a pocket-handkerchief. In China, the Celestial is profoundly sickened at perceiving a European storing carefully into his pocket the product of his mucous glands. In Bombay the Puritan English woman regards, suffused with blushes, the narrow space of bared waist, and the naked knees and legs of the native woman. Bring

the Brahmanee into a modern ball-room—nay, the "Queen's Drawing-room"—and watch the effect produced on her. Several thousand years B.C., the Amazons danced the Circle Dance around the "Great Mother," at the Mysteries; the daughters of Shiloh, bare to the waist, and the prophets of Baal divested of their clothes, whirled and leaped likewise at the Sabean festivals. This was simply symbolical of the motion of the planets around the Sun, but is now branded as a *phallic dance*. How then will future generations characterize our modern ball-room dances and the favorite *waltz*? What difference is there between the ancient priestesses of the God Pan, or the Bacchantes, with the rest of the sacred dancers, and the modern priestesses of Terpsychore? We really see very little. The latter, nude almost down to their waists, dance likewise their "circle dance", while whirling round the ball-room; the only distinction between them being, that the former performed their dance without mixing with the opposite sex, while the waltzers are clasped in turn in the arms of strangers, of men who are neither their husbands nor their brothers.

How unfathomable are thy mysteries, O sphinx of progress, called modern civilization!

The Sphinx of Theosophy.

A LECTURE.

THE Egyptian Sphinx will be familiar to every one of you, either by its pictured semblance, or possibly by the vision of its actual form; and to me, and I dare say to many of you, there has always been a certain fascination in that mighty Sphinx, so serene in its composure, so absolutely still, so impressive in that stillness, with, as it were, the wisdom of ages sculptured on its impassive face. Few I think can have looked at it without feeling the fascination of the mystery of its wise eyes and fast-locked lips; few can have seen it without dreaming fantastically whether questions addressed to it might not possibly win answer to many problems of the world. I have thought sometimes that that creed that to many is so strange; that creed which has come to us from the East but is not of the East only but of the thought of all climes and of all ages; that that thought of the world that we speak of now as Theosophy, has in itself much likeness to that sculptured Sphinx, so much promise of answer to mystery and so much silence in face of the questionings of the world – silence which has been profound for centuries, but silence which more recently has been broken. And to-night I am to try if it be possible to sketch for you something of what that Sphinx has to say of the world-questionings; to strive to give you in some fashion a rough answer, as it comes to some of us from the lips of the thinkers of the East.

Theosophy is so vast a subject, embracing as it does the whole of human life at once, a philosophy, a science, and a religion, that in dealing with it one can but sketch it in roughest outline, hoping only that even the outline may stir some thinkers to enquiry, and that by their own study they may fill in the details which necessarily in a lecture must be left untouched. To many of us, in whom the habit of study has grown through a lifetime given to it, to many of us it seems as though years of careful thinking would only bring us as it were to the threshold of the subject that I am to treat to-night. And if, to those who have given so long to study, to them still there are many problems left unanswered, many questions to which no reply has come, then surely you can scarcely expect that with some of you to whom the subject may be absolutely new, you can scarcely expect that in the mere lecture of an hour there will not be many questionings rising in your own minds that the lecture will not answer; much that may seem puzzling; much that may seem impossible; for it is only by study, and years of study, that you can hope to grasp the explanation of even some of the problems that I am to set before you.

To-night, then, in sketching my outline, I propose to try to present to you Theosophy first in what it says as to the Universe; then in what it says as to man and his destiny; and lastly in what it says touching human duty. Under those three heads I shall have more than enough to say, and in taking it in this fashion, with a sketch of the philosophy of the Universe, with a sketch of the destiny of the human race, with a sketch of the ethical system that is based upon the philosophy—in so dealing with it, I hope to succeed in leaving at least some coherent impress on your minds, something that perchance may win one here and there to go further into that which I can unfold to so small an extent.

And now first then, as to what Theosophy tells us as to the Universe, the view of the Universe that it puts before us, the line of thought along which it leads us when we face the vast problems of existence. To the Theosophist the Universe is but the outbreathing of the eternal and universal life. Has it ever struck you how throughout Nature rhythm is everywhere found? if you turn to the lowest forms of animate life, to those small infusoria which only the microscope can enable you to study and to scrutinize; even there as you watch that speck of animated matter you will see the rhythm, the rhythm of the breathing, the outbreathing and the inbreathing, which is part of the very life of that lowly form of existence. And just as you find rhythm is the lowest, so right through the universe similar rhythm is found: everywhere rising and falling, everywhere expansion and contraction, everywhere the ebbing and the flowing, whether you look at worlds, or whether you look at atoms; and to the Theosophist this Universe as a whole pulses with the same rhythm that you find in its minutest portions. The outbreathing of the universal life is the Universe; the inbreathing is the disappearance of that Universe once again; and so through the endless ages of eternal life,

so through the whole of that eternity that stretches behind us and before us, we see the outbreathing and the inbreathing of the living, we see the formation and the disappearance of the Universes. But while we can study the Universe we cannot study the source of its periodical life; we cannot use words regarding that centre and source of all existence which shall not in the very using be self-contradictory and incomprehensible. We cannot speak of It as life, for life is but one of Its aspects, and It is All. We cannot speak of It as intelligence, for intelligence is but a phase, and It is the essence of everything. Before that Unknowable human thought can only be silent. Imagine some such infusorium, as I spoke of, trying to describe to its fellow infusoria the thinking and the arguments of intelligent man. You can guess how blind would be its gropings; you can imagine the follies and the self-contradictions that it would utter. Further than it is below us are we below the Centre and the Essence of Life; and before that, the Universal, we can but bow in silence, knowing that all our thought is but impertinence, and that any word of ours would be but audacity and not reality. And so from THAT, which in one of its aspects to us is life, the Universe proceeds.

Think of this life, as for clearness you may imagine it, pulsing outwards through infinite space; imagine then this life differentiating itself, as it is put in our Theosophical philosophy, into seven stages or planes of existence; imagine it pulsing outwards through these seven stages, becoming more and more "material", as we call it, as it proceeds—the most ethereal of spirit at the innermost, the most material of matter at the outermost—and then you will grasp the first fundamental thought of the philosophy—this sevenfold plane of existence, and with the sevenfold plane of existence the sevenfold series of organisms fitted to inhabit each plane, and the sevenfold consciousness existing in each of these planes. Thus everywhere in your Universe you have this fundamental conception: Seven stages of existence, uttermost spirit above and uttermost matter below, and between those two poles of spirit and of matter stretch every kind of form of animated existence, each stage suitable to its inhabitants, each series of organisms fitted for that plane of existence on which they live. And this notion of the sevenfold existence is not a mere dream. Has it never struck you how strangely this "seven" meets you everywhere? In light, which is one, you have seven colors, which united make the whiteness of the light. In the sound which is music you have seven notes in your scale, and your eighth is but a repetition of the first on a higher plane. And so throughout Nature you have the suggestion of this seven-stepped existence, so to speak; you have it in light and in color perceptible to the eye, as in sound to the ear; and you have it, we are taught, through the whole of the Universe, making one mighty unity with the sevenfold diversity of existence. When once you have grasped that fundamental notion, then simpler before you will stretch the idea of the different beings, each suitable to the plane of existence on which it lives; and then you will begin to realize that there

may be existence other than your own; that there may be intelligences under conditions that differ from those that surround you; that each stage of being will be suitable to its environment; that each will have a consciousness fitted to its own surroundings; and that if you are fitted to the world in which you are, this terrestrial matter which is the third of the planes that we know of, that so on other planes than yours are other lives, so in other stages than yours are other forms of consciousness, and those other lives and other forms of consciousness are not supernatural although they are superhuman, for they are all as natural as your own lives, living, thinking, as you live or think, but on a different plane, on a different stage, of conscious existence. Reaching then that point of thought, you will see the Universe evolving along these different lines. You will see what you call spirit gradually descending, as we phrase it, into matter and climbing upwards through matter to self-consciousness, and so reaching once more the goal from whence it came. So that to us all existence is a cycle, and the very object of existence is the gaining and the gathering of knowledge and of experience. Spirit becoming self-conscious through its union with matter, spirit becoming self-conscious as it descends through matter and climbs up from it once again. And so in treading that mighty cycle, so in passing through these various stages, it gathers up into one all knowledge and all experience, becoming perfect through the experience through which it passes, and taking back at the ending all that it has gained in the course of that pilgrimage of milleniums. And then, when that view of the Universe has worked itself into your thought, when you realize that you are part of this mighty whole, that your individual self is a portion of that evolving life, that your humanity is the very image in small of the Universe at large, that the evolution of humanity is the great object of this mighty cycling through eternity, then you have caught, as it were, the first glimpse of this great philosophy of life, you have taken your first steps on that path of knowledge which takes us so far onwards into the future, as well as gathers up for us all the treasures of the past.

From this rough outline of this cosmical view, this view of the Universe as a mighty and evolving life through the seven stages, turn from that to man, the microcosm, who reproduces, as it were, in himself the very essence of this total evolution, the man sevenfold as the Universe is sevenfold, and each stage of the human life corresponding to a stage of the Universe.

I need not weary you with the Sanskrit terms which are most familiarly used among us in dealing with the sevenfold aspect of man. I am taking the thing rather than the name, and am trying to clear your conceptions rather than to burden you with a difficult terminology.

Think, then, of man as sevenfold in his nature; think of each of these aspects in man as corresponding to the aspects in the Universe. Think of the highest, the seventh aspect of all, as being the spark of the universal Spirit, as the very life of the life of the Universe in man, a spark from the

universal fire in the very centre of man's being, a pulse of the eternal life. And then, passing from that highest and most abstract part of man, think of the human spirit that is its vehicle, as you might have a lamp encircling the flame, the spirit which, in union with the eternal spark that I spoke of, and in union also with the highest mind in man, forms that upper triad of which the Theosophist so often speaks. The union of the divine element with the human spirit and with the loftiest mind forms the true individuality of the man, which existed in the past and will exist in the future. And then in conjunction with that higher trinity in man is the fourfold aspect of his lower life; the physical body that he has in common with the brute, and its astral counterpart; the life that animates that body, the mere animal life just as any brute may live; then the passions and the emotions and the lower intellectual faculties that you may find in your horse and your dog, as you find them in the man, the same in essence although not in degree. Thus you have this lower part of man; this physical life, with his emotions, with his lower intellect, with his physical body; there you get the lower and the transitory part of man, whose life is of the earth from which it comes, and which goes back to the earth and scatters when death at last touches him; scatters, not in a moment, but gradually disappearing, not at once, but not any the less certainly. For that which is eternal in man is not his physical body, is not his animal soul; it is that higher trinity I spoke of: the spark of the eternal life, the human spirit which is its vehicle, and that highest and noblest intellectual portion which knits him to the divine, and which cannot perish but must endure for ever.

And so, looking thus at man, you have our Theosophical conception of the human being. The higher trinity, the lower quaternary: and all man's life upon the earth is the attempt to evolve, to render perceptible, the Higher Self within him, and to conquer and hold in subordination the lower life that comes from earth. Here we come to that portion of our teaching which raises much of opposition from those who do not think, but only deride or scoff at what they cannot understand. The Theosophist says to everyone of you: "In you, whether you know it or not, there resides this higher trinity which is part of your heritage as man. It is for you to evolve it if you will, and to render active what in most to-day is latent. But you can render it active if you will. Latent in you there is the glorious possibility, which belongs to every child of man, of conquering the lower and of evolving the higher, with all that that conquest and all that that evolution mean." These higher powers of what we call the Manas, or the mind in man, those powers, though latent in the majority, are beginning to show themselves in many of our own race and of our own time. Not as yet is the highest showing itself; not that spark of the everlasting life nor the very spirit in which it dwells; but the lower, the third of the trinity of which I speak, this higher mind of man is beginning to show itself in our present race, and signs of it are not awanting that everyone of you may discover. It is not in the normal that you must seek for informa-

tion about these awakening powers in man; it is in the abnormal and not the normal that you must look for the further evolution. For it is only in those who are a little way ahead in their evolution that you will find these powers dawning, unless you can evoke them in the ordinary man by using certain artificial means which, by rendering the lower part of man quiescent and lethargic, will enable the inner self to shine more brightly forth. You may study, if you will, now as a recognised science the phenomena of Clairvoyance, that you get in connexion with the mesmeric and hypnotic trance; in the trance you will find some of these powers partially evolved, suggesting to you what they will be in the days to come, when their full development has been reached.

Glance for a moment at some of the well-known hypnotic phenomena where the body being thrown into a state of trance, the lower quaternary is for a time paralysed. Your bodily organ of vision has been closed; your ears are deaf to every outside sound; all in you that is purely physical has been thrown to sleep, is helpless and unconscious; but it is when the physical is most unconscious that the psychical can best testify of its real existence, and it is when all the organs of the mind are dulled and helpless that the mind itself is able to manifest its supremacy. Then you can get vision without organ of vision; then you can get hearing without the organ of hearing; you can see hundreds of miles away, you can hear across a continent, you can converse across an ocean, for the mind knows no barrier of time or of space, and it can converse with other minds when once the lower life is made quiescent and still. And in your hypnotic phenomena you will find this vision, this mental activity, without bodily organ; or, if you like, you may exercise your mental perception under conditions where all bodily vision is impossible, as in the diagnosis of obscure diseases, the description of internal organs, as they have been described before medical men over and over again, the post-mortem examinations of the body testifying to the reality of the vision of the Clairvoyant. Here you are not dealing with what you may think merely fancies of the Theosophist; you are dealing with the testimony of the laboratory and of the dissecting room, that comes from men of science revered wherever civilization has made its way. You can go to Charcot or to Liébault, you can go to Heidenhain or to many other scientists in France or Germany, and they will give you the evidence of this abnormal exercising of the human mind, of this exercise of mental faculty without bodily organ, of this seeing without eyes, when it is the mind that sees, that perceives without bodily assistance. And you can go yet further, and to a person under such conditions you can project your own thought, so that the thought becomes visible and audible to him. You can take a blank piece of paper and on that paper throwing your own thought-image, the person you have hypnotized will see what you desire. He shall see, and your thought to him becomes material because he judges it mind to mind. Remember what I said as to the seven states of consciousness. Remember what I said to you about the seven planes of

existence. When you go to the fifth plane where the mind is working; when you pass from the third, which is your matter as you know it, to the fifth where the mind is in its own environment, and living in its own life; there what to you is immaterial becomes material to it, for matter there is not identical with matter here, and that is visible and audible to the mind which is invisible and inaudible to the coarser senses of the body.

And so we learn from this dry science of the lecture hall, from our Western thought, we learn from this how the Occult Thought is justified by modern science; how that which has been taught for centuries in the Eastern schools is now becoming a matter of experience in the Western hospitals; and if from that and from many another scientific proof of this real existence of thought and of mind, an existence other than we have known on our own earth, and within our own normal and daily life, if we once realize what that means, then Man's destiny will indeed unfold itself before us as something loftier than poets have chanted, something mightier than ever prophets have dreamed. For that which is abnormal to-day shall be general to-morrow; that which is only beginning to bud here and there amongst us shall blossom in a future, which is not far off as the time in Eternity is counted; and that which now can only be gained by careful study and by careful living shall after a while become the inheritance of every child who is born into our world and to a higher life.

But if you would desire to prove for yourselves the reality of something more than hypnotism can give you; if you would desire to follow out your own evolution and try to climb upward beyond mind into spirit, into a plane of consciousness higher yet; then, indeed, it will only be by the constant conquest and subordination of the lower nature, until that which is done by the hypnotized person in trance and unconsciously is done by yourself with full consciousness of your doing, and without losing hold of yourself from the beginning to the ending. If this has to be done, it can only be done by rising for yourself and climbing upwards by your own endeavor. If there be intelligences on those higher planes, you cannot drag them down to you, you must climb up to them. The consciousness that you would share with them must be the consciousness which is theirs, and not the endeavor to degrade them to your lower life; and that can only be done by uttermost effort, by perfect self-devotion, and by nobility of heroic life.

If the athlete to climb a mountain-top must train himself for many a week and many a month, and then as he climbs must strain every muscle, must use every power of body, if he would reach the mountain-top that he covets to scale; do you think that if physical mountains can only be climbed by effort, it is without effort that these mountains of the mind and of the spirit can be scaled? For, mind you, as you climb upwards, fresh powers pass into your hands, and with wider knowledge comes greater power over Nature. The student of physical science gains fresh power to control Nature as he learns more of her secrets, and the student of psychical science also gains these natural powers which lie hidden from the majority

to-day, but are open to those who know how to study and how to attain.

It is sometimes said: "There is too much mystery in your Theosophy. These powers that you are hinting at, these powers over Nature, why not throw them open to the world and let all men everywhere know how to learn and how to win?" Do you give your children dynamite to play with? Do you let your schoolboy play with poisons in the Laboratory? Do you not say that only with manhood's knowledge must come manhood's power, and that that which is potent for use and for service may also be potent for mischief and for destruction of life? And so in the past as in the present. These higher natural powers can only be gained by those who are willing to work and labor for many a year of patient study and of constant endeavor. They come as an appanage of the development of the higher life; they come as the natural growth of the human being as he evolves upwards in this long climb; not followed for themselves, not gained for themselves, but only as the natural blossoming of the higher humanity, which gradually grows within the men and the women who study and who live for others. For such powers bring with them vast responsibility; such powers bring with them ability for service, but also ability for mischief; and I ask you, would it be wise that they should be thrown everywhere amongst a people, men and women of the world, men and women of to-day, women who would lose their temper if their dress did not fit, or men who would swear if their coachman made them late for a dinner party; are those people to be entrusted with powers which with a thought are able to cure, but are also able to slay? Are those people to be trusted with ability which gives mighty power for salvation but power also for destruction, at the mere will of the evil desire? And so that side of Theosophy is not thrown open to the multitude, and when you hear talk of phenomena, and when you see foolish excitement from the people who desire to see something wonderful, like a conjuring trick, then the answer is: Those powers are only interesting as signs of the growing spirituality, and they are not to be used for the amusement of a moment, nor as mere platform tricks to spend an hour in some fresh excitement. You will read of them, and they exist; but they exist only for those who are worthy to wield them; aye, for any one of *you*, who is willing to go through the discipline, who is willing to give the time and have the patience for study. They are not supernatural, they are wholly natural; and they can only be won, as all Nature's powers are won, by those who have patience to study, who have courage to investigate and to act.

And from that side I point you to the light that there is in man's destiny; reminding you how it shows the time when man shall indeed be royal over Nature, because he is first royal over himself: that Nature shall be his servant because he is his own master; having conquered himself, he conquers everything; and when that victory has been won, man's destiny will be perfect and complete.

But you may well say: "How can life give time for such attainment, how can one brief life find space for the evolution of which you speak?" No one life would be enough for such growth, nor in one brief human life is such attainment possible; but Theosophy teaches that it is not one life but many lives through which you pass. You who are here to-day are not here for the first time; far behind you stretches a vast human experience, and the abilities that you have, the faculties that you enjoy, the powers that you exercise, those are the trophies of your past victories, they are the signs of the fashion in which you have used the lives of the past. Not one, but many lives, come to every human spirit in its pilgrimage through Time and Space; not once, but often, does man renew his experience, gathering more of knowledge with every life, adding fresh pages of experience to the book of his existence, and so writing line after line of that human story which at last he will be able to read. So, we are taught, man is re-born according to the past which he has made by his own effort. What you are, Theosophy tells you, you have made yourself. The life that you have and the powers that you exercise, that life has been moulded by your own past, those powers have been won by your own endeavors. For the ethics of Theosophy grow out of this view of man; the ethics of Theosophy tell you of a law that none can escape, of a destiny that none can avoid: that law of moral causation which is universal, and which moulds for each the life which his own previous existence has deserved. According to that law of Karma, that law of ethical causation, to-day is the result and the fruit of the past. Your present is moulded by your past, your future shall be the outcome of your present. Shadows thrown upon a wall, Professor Draper tells us, leave an impress there, so that if you use the rightful means, you can evolve once more the shadow from the wall over which it has passed. If that be true of matter, shall it not also be true of spirit? and if the suitable means could evolve from the wall the shadow that your passing figure has cast upon it, shall not the shadow of your acts cast upon your character be evolved by the mighty alchemy of Nature and change it, and leave an impress that nothing can take away? And so we believe that men are born as they have prepared for themselves the life into which they come. And if you say to that, "Well, but look at the rich and the poor, look at the varieties of human circumstance, the varieties of human happiness. Would you tell us that all who suffer poverty have ill-used their previous existence, that the prosperous and wealthy are only reaping the reward of some past life?" Then we answer you: "In dealing with human life, you must look not only on the surface but below it. These lives of yours are but moments in the great life through which you pass; each life but as an hour out of the many years of your pilgrimage through the ages. When you judge of wealth or of poverty, you must measure them in the scales of the eternal life, and not only in those of the transitory present. It may be that those who are most miserable and most poor, whose fate has flung them into some slum of this vast city, may there

be expiating only some trifling error, and by the self-denying of their living, by the glory of their charity to their fellows, by that nobility and unselfishness that you find more among the slum-dwellers than the palace-dwellers, it may be that they are moulding for themselves the most glorious future, and making progress more rapidly than they could dream of in their darkness now. And it may be that some wealthy man or woman, thrown into that position by some event of a previous life, it may be that in the selfishness that grows out of comfort, in the isolation that grows out of wealth, in the indifference to other lives that comes out of ease to one's self, it may be that they are losing, spiritually and mentally, far more than they are winning with their mere bodily ease, and they are further back in their pilgrimage by reason of the very ease of their daily life. For, mind you, the worst crime in man is selfishness; that which isolates him from his brothers, that which separates him from the common lot, that which puts him apart and separate, is oft-times the worst curse that can fall upon a human life. For if it be true, as we teach, that all men are brothers; if it be true that in this vast human family there is one great tie of brotherhood, that goes from life to life and from heart to heart; then I ask you, what can do more to degrade the whole life of man than to live in selfish and easeful isolation while others are in misery and wretchedness at your very doors? For think not that the poor suffer alone; think not that the brutality and the misery, the degradation and the crime of one part of London leave unpoisoned the atmosphere of the rest. I spoke of the bearing of Theosophy on human conduct; the one message Theosophy brings to the Western World, is the message of brotherhood, a brotherhood which is blasphemed every day in this metropolis, and which is merely a word and an empty phrase in the mouth of most. But we who believe in this Universal Brotherhood, we recognize and understand that no progress in the spirit can be made unless there be self-devotion to the general good of humankind. That any idea of progress by the intellect, that any hope of attainment by means of the mind, that those are but as dreams beside the progress that can be won by self-devotion to humanity, and the service that is done to our brothers when we sacrifice our own happiness to their good.

And so the final message of Theosophy is one of ethics rather than even of philosophy or of science. It has its philosophy of which I have suggested to you some outline; it has its science of man to some points of which I have alluded; and I have suggested also the line of study along which we may go. But more vital than its philosophy, more essential than its science, is that ethical duty of brotherhood between all members of the human race, which sees misery only to relieve it, and suffering only to lighten the pang that it inflicts. And so it teaches us that none can rise alone; that the degradation of one is the degradation of all; that while some are miserable, none can be truly happy; that while there are poor to be succored, there ought to be no rich to waste; that while there is starvation on one side there ought to be no idle luxury on the other. And that message of brotherhood

is the one which is most wanted in our selfish Western Civilisation; for here luxury has reached its highest point, here the purely material rules over men's minds more than it has ever ruled before. In this 19th century, in its race for wealth, in its triumphs of material science, in its pride of material advancement, here more than ever before in the world's history, has been wanted this message of brotherhood from man to man. And sometimes I have thought, in their far-off Eastern home, those whom we call Masters and Teachers, in that they are wiser by their study than we are, that they have broken what one of them has called the silence of centuries, because of the sore need of our Western World. We may progress in science and in wealth, we may progress in knowledge and in intellectual attainment, but useless is this, nay, worse than useless, mischievous, if it widen the gulf between rich and poor and makes more impossible the Brotherhood of Man. For together we must climb or together we must fall. No one of us can be saved by his own efforts unless his brother rises side by side with him. Our work is the work of a common salvation; our work here is the work of a common duty to common human need; and in doing that, in devoting ourselves to that, we shall be true Theosophists, working out the spirit of the Philosophy, and climbing upwards towards the Higher Life.

And to you, who, for one brief hour this evening, have come from gayer scenes and brighter lives to listen to this message from the East, my last word to you, which is the central word, shall be this word of "Brotherhood". To be rid of selfishness, to win but to serve, to use your education to help the ignorant, to use your training to help the untrained, to use your voices to make articulate the sufferings of the voiceless; that is the command that Theosophy gives to the rich of the Western World. And if you would learn its Philosophy, you must bear its moral yoke; if you would learn its Science you must accept its ethical teaching; for Ethics come before Science, and Duty comes before attainment. Accepting the one, the other likewise shall be yours, and then all together, not apart and individually, all as one vast family bound in bonds of love, we shall climb together that ladder of Humanity whose foot is set in the slime of animal life, but whose summit is lost in the eternal light—the ladder on whose rungs our feet are set to-day, but up which we cannot climb, save as we bear our brethren with us, and use our strength to help their weakness and our powers to make their helplessness strong.

ANNIE BESANT.

The Atlanteans.

AT a period of time incalculably remote, and of which Geology has not fixed the precise period, man, who previously had been produced according to a pattern fixed by forces that have been defined in the *Secret Doctrine*, became of two sexes, and originated on earth on that Continent which we term Atlantis. To give the history of this race is beyond the power of science; to show a few of the scattered remnants that exist, and which illustrate what a mighty people once lived, will be the task of the future anthropologist, who, free from the prejudices of his boyhood, emancipated from the leanings to the hypotheses of a past generation, endeavors to hold on high the lamp of Theosophy, and to transmit to those who will soon follow him in the race, the lamp of truth.

Ut quasi cursores, vitaï lampada tradunt. Future generations will learn that the teachings of anthropology, stimulated into fresh life by the *Secret Doctrine*, are destined to throw a pure beam of radiant light on all our minds.

Our own annals begin with the Kelts, if, indeed, we are entitled to call by that historic name the really separate nations, Belgian, Iberian, and Teutonic, whom the Roman writers recognize as settlers in Britain,* settlers among a really earlier family, our rudest and oldest forefathers, who may have been, as they thought themselves to be, the primitive people of the land.† But beyond the Κελται who occupied the sources of the Danube and the slope of the Pyrenees, and were known to Rome in later days, there was present in the mind of the father of Grecian history a still more western race, the Cynetae, who may, perhaps, be supposed to be the very earliest people of the extreme west of the continent of Europe. Were those people the first poor pilgrims from the East, whose footsteps we are slowly tracing in the valleys of Picardy and the south of England, if not on the borders of the lakes of Switzerland? Are the representatives of the Atlanteans still to be found among the Rhætic Alps and the Asturian cliffs, if not amid the wilds of Connemara, pressed into the mountainous recesses by the legions of Rome, the spear of the Visigoth, and the sword of the Saxon? Or must we regard them as races of an earlier type, who had ceased to chip flints before the arrival of the Saxon or Goth, or Kelt, or Cynetian? These questions of romantic interest in the study of the distribution of languages of the families of man, are part of the large range of theosophical inquiry. Let us not expect or desire for them a very

* Gallic or Belgian on the South-east coast; Iberian in South Wales. German at the foot of the Grampians (Tacitus, Vita Agricolæ).

† Britanniæ pars interior ab iis incolitur quos natos in insulâ ipsâ memoria proditum dicunt (Cæsar V. 12).

quick, or at present a very definite settlement. Deep shadows have gathered over all the earlier ages of mankind, which, perhaps, still longer periods of time may not avail to remove. Yet let us not undervalue the progress of anthropological enquiry, nor fail to mark how, within the period to which our recollections cling, the revelations of early Egypt have been followed by a chronology of the ancient kingdoms on the Tigris and Euphrates, through the same rigorous study of language. Thus has Rawlinson added another page to the brilliant discoveries of Young and Champollion, Lepsius and Rosellini. It must not be forgotten that the Atlantean race possessed the third eye, on which I have spoken in the June, December, and July numbers of *Lucifer* (1889 and 1890). The Atlantean race lived long enough on the earth for generations of inferior animals to have been procreated from them, that would have consoled Shylock for the loss of his jewel, by giving him a whole "wilderness of monkies" at a period of time far remote.

Atlantean civilisation left its imprint on Greece and Rome. The old structures of giants, which face the wayfarer at every spot in the Italian peninsula, were the works of people that did not represent mere poetical or mythological legends, but were the traditions of real people living at a period of time far remote. Perhaps we find traces of this population in Italy. The ancient Etrurians whom Plato makes Atlantean, were dolichocephalic, akin to the Lydians of Asia Minor. But Calori and Gatbiglietti, omitting my own insignificant evidence, have shown that a primitive Oscan type of skull existed of brachycephalic character, and so infer from other evidence that the peoples to which these races belonged claimed a vast antiquity. Those who remember the personal teachings of the late Rev. Pius Melia, D.D., who died a few years ago at an age far transcending that of ordinary men, can bear witness to the fact that in Magna Græcia at the end of the last century mysteries were celebrated, belonging to religions which have long passed away. In Naples the *Jettatura*, though now a vulgar superstition, reveals the occult arts of the bygone Atlanteans. The *fico* and the *cuernos*, vulgar though they may be, are symbols that an initiate may comprehend and that he will not venture to explain. The antipathy of all Neapolitans to cod-fish is not a mere harmless craze, but dates from a period far more ancient than the Christian era when ι. χ. θ. υ. ς. had a meaning known to those who *knew*, and Σωτηρ had another signification than the popular one. In the Eastern provinces of Switzerland it has been shown that a former brachycephalic population existed in the Grisons. The folk-lore of this people, a subject on which I am incompetent to enter, shows traces of Occult customs. Here, again, we find an Atlantean element existing in the people who, as Beddoe has shown, were a race of vast antiquity, widely separate from the long-headed inhabitants of Switzerland. The position of the Basque races will always remain a *quæstio vexata* for anthropologists. Their language is Mongolian, and in the days of Retzius, it was thought that they had some affinity with

the Finns. But the researches of the late Paul Broca convinced both him and myself that the population of Zaraus, a typical Basque village, exhibited no cranial characters that could not be seen in the modern Spaniards. The Cromagnon remains may be considered to belong to the Fifth Race. It is of course possible that the hint given in the *Secret Doctrine* (ii, 740) may bear fruit, but not of the kind expected by Dr. Barnard Davis or myself. The vertical diameter of the orbits in the Cromagnon skulls is most singular, and its interpretation must rest on a larger series of skulls than *Reliquiæ Aquitanicæ* shows. The researches of Mr. C. S. Wake, as yet unpublished, on the Tuarik nation may produce the demonstration of a people *ejusdem generis* with the Kabyles or Guanches. It is certain that the Wuzúm of these nomads contains occult symbols, and a comparison between it and the old Hittite, Cypriot and Palmyrene character may in theosophical hands reveal something of importance. Only a portion of the evidence is before me, and I cannot read all I see. The monuments at Karnak in Brittany may be Atlantean, or may be due to moraine action. Those at Abury and Stonehenge were, as Mr. Fergusson has decidedly shown, referable to the late period of Briton, or early period of Saxon civilization. The Druids, who may have inherited the tradition of early Atlantean civilisation, and perpetuated the magical and religious rites of their ancestors (Godfrey Higgins and Stukely being beneath our consideration), had absolutely nothing to do with Stonehenge or Abury. The inland population of China shows traces of Atlantean descent. It is this population that Huxley has indicated as something apart from the surrounding populations. One of the great problems of future anthropology is the physical character of this people. Of its skull-form we know absolutely nothing: and of its religion and language as little. Anthropology must wait, like the lover in the Spanish song:

> Con la boca seca
> Y la barriga vacilla.

On Central Asian (call it Mongolian, Tartarian, what you will) civilisation depends one of the most important problems of future anthropology. It was in the oligocene, a part of which was formerly called the miocene, period that the Atlantean race disappeared, during the great deluge which took place in which the whole Atlantean continent was destroyed. Traditions of this deluge were embodied in the mythologies of many nations. The Jews were hardest on the facts by shortening the periods of the lives of the problematical patriarchs, and giving the diluvial legend (a perfectly true story) a Jehovistical interpretation in form. The wives whom the Atlanteans took to themselves were, of course, descendants of the previously existing Lemurian race, and perpetuated its characteristics. The monsters generated from the "mindless and narrowheaded" must have been an unholy wretched race, and we must not confuse them with the *Homo alalus* or *pithecanthropus* of modern speculators, who would have confused the one

with the other. But the Atlanteans left more traces of their civilisation in the new world than in the old. It is just as we find the Eocene rocks of America yield more treasure to the palæontologist than the European rocks, so we find that the races of the new World give us some traces of Atlantean ancestors. It is in the traditions of Mexico that we find the purest known form of the important story of Creation—the form, in fact, which has given the key of the entire mystery of mythology. Nor is this fact solitary, for we also find in this region more or less well preserved vestiges of other early symbolisms, and one especially which, as yet, has been found complete nowhere else. The cosmical legend of ancient Mexico lies at the basis of all the native traditions; and the true sequence of its events, distorted by some of the commentators, has been set to rights by the illustrious Humboldt, to whose great and judicious labors the students of American archæology are so deeply indebted.*

The four ages of Mexico are called in the native traditions suns, doubtless as being great solar periods, just as lunar periods are termed moons; and the designation would seem to have suggested the notion that not only man, but the sun itself, was destroyed in these catastrophes. As the story stands, then, the Mexicans believed that, besides the sun which now actually illumines the world, four others had existed in as many different ages, and had been successively destroyed, together with the greater part of mankind. The first of these ages was called Tlaltonatin, literally, sun of Earth, from *tialli*, earth, and *tonatin*, sun. It lasted 5,206 years, and was terminated by terrific earthquakes and famine; for, as earth was the symbol of autumn, the season of fruitfulness, famine was the natural result of the close of the age of fruitfulness. The next age was that of Tletonatin, the sun of Fire (*tletl*); its duration was 4,804 years, and its catastrophe a conflagration, which involved the whole earth, and even the sun itself. Ehecatonatin, the sun of the age of Air (*ehecatl*), lasted 4,010 years, and terminated with fearful Hurricanes; and the fourth age, Atonatin, the sun of Water (*atl*), lasted 4,008 years, and ended in a universal deluge. Incidental facts show that the actual age is Tlaltonatin, the recommencement of the cycle, though I have not met with any direct statement to that effect. In each of these ages a single pair, a man and woman, were saved, and became the progenitors of humanity in the succeeding period; while a certain portion of mankind was also, in each case, changed into some animal form, typical of the element represented. These types, however, belong to formations far later than the story itself.

The most satisfactory account of this curious legend will be found in Humboldt, who has carefully studied both the Spanish writers and the still surviving pictorial representations. (See the *Vues des Cordillières*, as above.) The Spanish writers have mostly confused the true sequence of the events, either through ignorance of the proper order to be observed in

* *Vues des Cordillières*, plate xxvi, fol. and tom. ii, p. 118, etc., 8vo. edition.

reading the MSS., or from attempts to make the story square with Christian traditions. The story will be found in Gomara, *Hist. Gen. de las Indias*, fol. cxix; in Boturini, *Idea de una Nueva Hist. Gen.*, p. 3; in the *Hist. des Chichimèques* of Fernando d' Alva Ixtlilxochitl, published in the collection of Ternaux-Compans, tom. xii, p. 2; in Clavigero, *Storia Antica del Messica*, lib. vi, p. 57; in Vetia, *Hist. Antigua de Mejico*, tom. I, cap. iv., p. 33; in the anonymous historian quoted by Gama, *Descrip. Hist. of Chronol. de los Piedras*, sec. 62, p. 94; and in Lord Kingsborough, *Antiquities of Mexico*, vol. vi, p. 172 (interpretation of the *Codex Vaticanus*, No. 3738). Torquemada alludes to it twice in the *Monarchia Indiana*, lib. I, cap. xiv, and lib. VI, cap. xliv. It is, of course, often referred to by recent writers, and has been very carefully considered by Mr. Gallatin (I quote for the moment from memory) in his elaborate memoir on Mexican civilisation, in the first volume of the *Transactions of the American Ethnological Society*. A facsimile of the curious native picture of these four ages is given by Lord Kingsborough; and Humboldt also has a copy perfectly faithful, as far as all mythic purposes are concerned, though in a firmer and more artistic outline than the original. When we have a series of anthropological maps, constructed on the plan of Spruner, illustrating the distribution of populations at various historical periods, Theosophy will be able to infer from the past what it may expect in the future.

The Zuni Indians of New Mexico give us an example how the traditions of Atlantis may be preserved. The work of Mr. E. G. Squier on Peru, gives us an idea of the importance of the Pre-Incarial monuments. The work of Bollaert, although untrustworthy, was probably the first that gave us an idea of Pre-Incarial or more properly Atlantean names. The races who made the great stone circles of Peru were on the whole immigrants from the East. The evidence in support of this theory has been given us by Gay and Castelnau, and to a certain extent by D'Orbigny. Peru and Bolivia have given us traces of the stone circle builders. Brazil has not yet told its story, and its primæval forests may conceal relics of the greatest anthropological importance. In the *Theosophist* for May, 1888, I pointed out some of the facts observable in Central America. But the identification of these relics with those of an Atlantean race rests on a slender though firm foundation. The late Abbé Brasseur de Bourbourg, in his *Popol Vuh*, indicated the line of argument which may be followed, and though his argument was sneered at by anthropologists at the time, and has since passed into the "treasury of accepted truths", it is evident that structures were created in South America that repeat in every character the megalithic monuments of Etruria or Agrigentum. Here again do we see monuments that might have been found in

> Lordly Volaterræ
> Where scowls the far-famed hold,
> Piled by the hands of giants
> For Godlike kings of old.

And here do we see examples of a peculiar style of architecture. It has been erroneously stated that the principle of the arch was unknown to the builders of the prehistoric monuments of Peru. Mr. E. G. Squier has disproved this theory, and triumphantly shown that the Atlantean race possessed great wisdom and knowledge of all the principles of architecture. The races that appear to have in all cases made megalithic monuments composed of large masses of unhewn stone, which were fastened together into gigantic walls and structures of prehistoric importance, appear to have had but little affinity with the Aztecs of the later period, who represented in Mexico the Quichuas of Peru. It was the Toltecs and Chichimecs who represented the Aymarás, and who may have been the primæval Atlantean population, that made these monuments. As I have seen Aztecs in Nicaragua, they are *muy mansos* and tame enough to be entirely oblivious of the fact that ancient remains exist close to their dwelling places, which were the relics of old Atlantean peoples. Mr. F. Boyle, whose courage none will deny, has hinted that some of these Aztecs have preserved the blood-sacrifice tradition of their ancestors. I have made careful enquiry on the spot, but am unable to verify their tradition. The stone statues which were found in Nicaragua indicate the existence of a mighty people. Probably the last thing that would occur to the present population would be the idea of making a statue at all, and it is indeed difficult to conceive their present degradation. Nurtured on modern principles, without law, virtue, or shame, the existing population of Central America is at a far lower moral and social level than the old Atlanteans. The ancient history of Central America has to be told by the anthropologists of the future.

If we look into our histories with a little of that scepticism which a clear-sighted criticism must naturally evoke, we shall soon see much that is not only unaccountable, but absolutely startling in its incongruity and extravagance. But perhaps, after all, the strangest thing about the matter is the easy faith with which the modern world, after so many experiences, still continues to accept the unproved tales of nations and times so utterly steeped in credulity as to have had a firm belief in the infinite absurdities of Greek and Roman Paganism or Hebrew legend. How can we reasonably expect that men trained in such schools, and breathing so gross an atmosphere of illusion, should be clear-sighted and critical in matters of history?

There is surely room for grave suspicion when we find that a history which can give us day and date for Romulus, the son of Mars, and which remembers the minutest details of the battle of the Horatii and Curiatii, which can tell us how the ambitious Tullia drove her chariot over the murdered body of her father, and how the son of the tyrant Tarquin overcame with words of terror the resistance of the chaste and proud Lucretia—it is surely suspicious that a history which can thus transmit so many pleasant tales and so many petty wars and domestic struggles, should be all but an entire blank as regards the great story of Etruria,

a story which might have been lost for ever had it not literally risen from the tomb before the astonished gaze of modern Europe. The early annals of Rome present to us an Italy almost the counterpart of the Palestine of the Book of Genesis—a country of petty states and kinglets, gradually yielding to the growing power of the youngest and feeblest of them all; and they present these things as contemporaneous with the mid-life of Etruria—a power which held half Italy in its grasp, and probably overshadowed the remainder; a country of great cities, of which even the crumbling wrecks are still imposing, and which has left such vivid evidences of its wealth and refinement on the frescoed walls of its sepulchral chambers. But the history of Etruria gives an example of the tale of the Atlanteans. The giants have passed away—

> "New people fill the land, now they are gone,
> New Gods the temples, and new kings the throne."

The past has gone beyond the call of historical records, and "the spider dwelleth in the hall of the kings". The mighty, learned, bad race of the pre-oligocene period has left few relics.

C. Carter Blake, Doct. Sci., F.T.S.

The Esotericism of the New Testament.

An Introductory Paper, read before the Blavatsky Lodge.

IN considering this subject we may divide it broadly into two sections: (1) The external, documentary, and historical evidence of the authenticity and authority of the various books, and the value of their claim to be what they are represented to be. (2) The esoteric meaning of the teachings themselves, and their connexion with the ancient "Mysteries", the Secret Doctrine, or Wisdom Religion.

The first part of the enquiry is one which has occupied the attention of many of our most learned scholars in the present century—not to go any further back. In Germany especially criticism and investigation have been carried out in a most exhaustive manner. Anyone, however, who attempts to analyse this mass of criticism in order to discover the truth has before him a task which may very well occupy the rest of his life-time. It is indeed a hopeless task, as those who have tried it know full well. Many persons will attempt it when first they become so fully aware of the inconsistencies of the Bible records and claims that they can no longer, with any show of reason, hold on to beliefs which they once accepted as dogmatically and infallibly true. Many struggle on with this task for years, and in the end become Atheists, Agnostics, Materialists—anything rather than Christians.

One cannot advance very far in a critical analysis of the New Testament without coming to the conclusion that much of it is spurious, unauthenticated, and unhistorical. When we have come to this conclusion we have three courses open to us. We may accept broadly the life and teachings of Christ as a historical fact, and endeavor to compromise between the doctrines of the Church and the ethics of Christ. This is what some critics have endeavored to do, as, for instance, Renan, W. R. Greg, and Matthew Arnold. In the second place we may reject altogether the historical value of the book, and everything that claims to be supernatural and superhuman therein; in which case we shall probably go over to pure Materialism, or—what is quite as likely—to the Devil (metaphorically). In the third place—and this is the peculiar privilege of the Theosophist—we may trace in these same books and teachings unreliable, mutilated, and unhistorical as they are, the same occult doctrine and method as we know to have been contained in the ancient "Mysteries"; the one source and essence of every exoteric religion. This belongs more particularly to the second division of our subject, but we must not pass by the first as being altogether unworthy of consideration and study.

Considerable light can be thrown upon the historical portion of the subject from occult sources, which do not appear to have been available to modern critics. We have many scattered fragments of such information in "Isis Unveiled" and the "Secret Doctrine", as well as in other Theosophical works; and it should be our endeavor, in the first place, to collect these so as to form as consistent a theory as possible respecting the way in which the New Testament came to be what it is now, and the value of that part of the narrative which professes to be historical. If we cannot altogether settle questions as to authenticity, we should at least go over the ground, and note the points which are doubtful, and more especially those upon which light can be thrown from occult sources. In this connexion there appears to be much to be learnt from the "Book of Enoch" (*vide* the "Secret Doctrine", vol. ii, page 529). We shall also have to compare certain events in the life of Jesus with similar events said to have taken place in the lives of other great teachers. Whatever position, therefore, we may take up in respect to the New Testament, we should be able to give our reason for doing so from evidence available to those with whom we may meet in controversy, and therefore, in the first part of our enquiry we should endeavor to formulate and consolidate as much as possible the external evidence bearing upon our conclusions.

The second division of our subject will naturally bear a very close relation to the first, for we shall seek to confirm our conclusions by evidence drawn from the internal or esoteric character of the teachings attributed to Christ. If we can succeed in tracing an esoteric meaning analogous to other esoteric teachings with which we are familiar, it will go very far to confirm the documentary evidence we may have been able to trace as to the derivation of these teachings from the "Ancient Secret Doctrine".

Here again we shall hope to elucidate many points which have no meaning for the ordinary reader, simply because, whatever knowledge he may have of the ancient religions, myths, and legends, that knowledge is purely exoteric, and confined to the dead letter meaning.

Modern criticism, dealing merely with the dead-letter of the sacred books of all ages, including the Bible, has shown these to be a mass of grotesque, incongruous, unscientific, and often repulsive and grossly immoral legends, with not the slightest claim to historical verity. It is no wonder that men turn from religion to science, from supernaturalism to materialism, under the pressure of modern criticism. They have no choice save to reject entirely the claims of the Bible, or to patch up some sort of a compromise as best they may; endeavoring to retain the deep-rooted idea of a personal Jehovah, and to amalgamate this in some way with a historical Christ.

But Theosophists have another alternative. While accepting in the fullest manner all legitimate scientific and historical criticism of the mere text or narrative, they do not thereby feel compelled to throw the book away as utterly worthless. Neither are they obliged to apologise for the inconsistencies thereof, nor to compromise with the dogmas which have been built up by the Church, or to form a patchwork interpretation, each according to his own predilections or fancy.

It is almost like repeating a truism to say that dogmatic religion and the authority of the Church are crumbling rapidly to dust. Now it has been more than once asserted that the object and mission of Theosophy at the present time, its *raison d'être* at this particular crisis of the world's history, is due to this very fact. The crumbling edifice of ecclesiastical religion threatens in its fall to carry with it all that remains of faith in the higher spiritual nature and destiny of humanity, and the work of Theosophy is to replace the old religion of dogma and priestcraft by a far nobler and truer spirituality than the world has known for many ages. This is not to be done by wholesale destruction of ancient sacred books and traditions, but by a revival of the spirit thereof, by making the hidden truth shine once more through the dead-letter. This is the work we have now before us in connexion with the New Testament. We must show that it contains the same Divine Wisdom which we have learnt to recognise from other sources.

W. K.

The Mote and the Beam.

"Ye blind guides, which strain at a gnat and swallow a camel . . . ."
"Why beholdest thou the mote that is in thy brother's eye,
But considerest not the beam that is in thine own eye?"
MATTHEW VII.

OH the virtuous indignation, the roaring tempest raised in the tender souls of American and British philanthrophists at the rumor that Russian authorities in Siberia are not as tender as they should be towards their political prisoners! What a hullabaloo of loud protests of "indignation meetings", of gigantic gatherings to denounce their neighbors, while they keep prudently silent about the same misdeeds at home.

A monster meeting of some 250,000 men protested the other day at Hyde Park "in the name of civilization and humanity" against the brutal behavior of some unknown Russian officials and jailors. Now, one can readily understand and entirely appreciate the feelings of the masses, of the oppressed, the suffering poor and the *hoi polloi* in general. These being "sat upon" from birth to death by the high and the wealthy of their own land, and having all, to a man, many a sore place in their hearts, must feel them vibrating with pain and sympathy with their brothers in sorrow of other countries. True, the energy expended at the said meeting might have been more usefully directed, perhaps, against local and colonial "Siberias" and "Dead Houses"; but such as it was, the impulse being genuine, every Theosophist regarded it with respect. But that to which every member of the Theosophical Society ought to refuse that feeling of sympathy is the hypocritical cant in this matter of sundry editors who remain dumb in face of misdeeds at home, pouring all their wrath on the abuse of power and the brutality of Russian officers. This is enough to make an owl laugh in full daylight. That charges of cruelty should be brought forward, and leprous spots singled out on the body of Russia by England and America is a sufficiently curious piece of moral audacity; but that this attitude should be supported, and even enforced, by certain editors, instead of being passed over in prudent silence, makes one think of the wise adage "whom the Gods would destroy they first make mad". To the student of human nature a world of instruction is contained therein, and he feels thankful for this additional experience.

Bearing in mind that *Lucifer* has nought to do with the political situation in all this affair, let the reader remember, that it has, on the other hand everything to do with its moral aspect. Having its mission at heart, to wit: to bring "to light the hidden things of darkness," it has naturally a good deal to say about drunken John and drunken Jonathan nodding so

frowningly at drunken Peter, and so gravely moralising at him as though they were themselves sinless. Here the writer speaks first of all as a Theosophist, and only secondly as a Russian; neither excusing Russia, nor accusing England and America, but simply throwing the full glare of the torch of truth on *facts* which no one can deny. And once this position established, the writer says: "How consoling and hopeful might have been for our growing society—that of the 'Universal Brotherhood of Man'—such exhibition of the noblest and most human feelings, had it not been marred by a few antecedent facts", of which presently. Even as the "protest" against Russian cruelty stands now, all such show of pious regard for Christ's command "love your enemies", is spoiled by a disregard of that other injunction "thou shalt not be as the hypocrites are". Indeed, Europe might be asking now as of George Dandin in the comedy of Molière, "*Qui de nous deux trompe-t-on ici?*" Could even a child be really deceived by such *protests* on the Continent? If all this display of indignation is likely to impress anyone eventually, it will be only those "inferior races" under the paternal sway and benevolent rule of their respective white rulers. Hindus and Mussulmen, Burmese and Singhalese, upon listening to the reverberating echoes of pious horror from the West, are as likely as not to contrast the ferociousness of Russian jailors and prison-houses with that of their own rulers, with the Calcutta "Black Hole" of famous memory, and the Andaman Islands; while the hapless and ever-kicked Negroes of the United States, the Red Indians dying of exposure and starvation in their frozen wilderness, and even some Chinamen who seek hospitality on the Pacific coast, may yet come to envy the lot of the "political prisoners of Siberia". . . .

But what imposing pictures! On the other side of the "pond" the pathetic eloquence of Mr. George Kennan the Siberian traveller, "who has just seen all this for himself, you see!"—drawing tears from the street-flags and forcing lamp-posts to use their pocket-handkerchiefs—without speaking of the colored citizens, Red Indians and Chinamen. On this side of the Atlantic, Mr. Quilter, the editor of the *Universal Review*, showing like fervor on behalf of the "oppressed". Mr. Adolphe Smith's "Exile by administrative order", adorned by what Mr. Stead calls "a fancy sketch of the flogging of *Madame* Sihida" (?)* gracing one of the last numbers of the *Universal Review* produces likewise its effect. Moved by a spirit of lofty chivalry, its editor issued, as all know, a circular to M.P's, peers, judges, heads of Colleges and so on, to ask them "whether (*a*) the present system of Siberian exile by administrative order" was not "a disgrace to a civilized nation";

* Were this "flogging" even proven—which it is not—still brutal and sickening as the fact would undeniably be, is it really any worse than the kicking by the police of women already knocked down by them; than the clubbing until mangled to death of men and crippled boys? And if one is reminded that the alleged "flogging" took place as it ever did in the wilds of Siberia, probably hundreds of miles away from any civilized centre, to speak of, and the well-proven "kicking and clubbing" right in the midst of the most civilized city in the world, namely, in Trafalgar Square, it does seem as if it were a case of merely "six of one and half-a-dozen of the other".

and (*b*), whether the above mentioned authorities do not "consider that steps should be taken to call the attention of her Majesty's Government to those outrages, in order that a diplomatic remonstrance should be addressed to the Czar"!

As this pertains to the domain of politics, and we do not care to trespass upon forbidden ground, those anxious to learn something of the replies are recommended to read the excellent summary of this curious incident on page 489 of the June *Review of Reviews*; but we must quote a few lines from it, in which the reader will learn (1) that some of the authorities appealed to are of opinion that "exile in Siberia is . . . . a just and beneficent punishment . . . . much better for criminals than our own (British) convict system"; (2) that the outrage on Madame Sihida "does not rest upon unimpeachable evidence", the sketch recalling to the writer's memory "an equally dramatic picture of a Polish prince chained in a convict gang to a murderer, a story which this prince's brother subsequently declared was false".

But that which cannot be disproved by any means is that other and far more legitimate agitation going on in England for long years, and now at its acme in this country, that for the enfranchisement of women, and *the causes which made it arise*. Most Theosophists have read Mrs. F. Fenwick Miller's admirable address on the programme of the Women's Franchise League*; and many of our Theosophists belong to this League. And there are such as have declared that many women in England—even now, when many of the women's "disabilities" so-called, have been happily removed after centuries of *penal servitude* to their husbands—would gladly have consented to exchange places with "Madame Sihida", whoever she is—not as a political prisoner perhaps, *but as a flogged woman*. What is the horror of being flogged (where brutal force is used, *there is no dishonor but martyrdom*), when compared with a long life of moral and physical slavery? Which of the female "serfs of sex"† in *free* England would not gladly exchange her position as a wife and mother, for that of a wife and mother in *despotic* Russia? Why, ladies and gentlemen, who have fought in the "Married Women's Property" agitation, for the "Custody of Infants' Bill", and the right of woman as an independent individual and a citizen, instead of the *thing* and her husband's chattel that she was and still is—are you aware that in *despotic* "half civilised" Russia, the rights of women before the law are on a par with those of men, and in some cases their privileges far greater? That a rich woman marrying a man is, and has been, since the days of Catharine II., sole mistress of her property, the husband having no right to one penny without the wife's legal signature. That a poor girl, marrying a rich man, having on the other hand a legal right to his property during his life and to a certain portion after his death whether

* The National Liberal Club, February 25th, 1890.
† "Woman's Rights as preached by Women", by a "Looker on"

he wills it or not, and also a right to the maintenance of herself and children *whatever she does?** Have you not heard that a woman holding property and paying taxes *is obliged to give her vote*, whether personally or by proxy? And that so greatly is she protected by law *that even a child born between nine and ten months after the husband's death is considered legitimate by law*: simply because abnormally prolonged gestation does casually happen, and that the law states that it is *more consonant with the law of Christ to forgive nine guilty women, rather than wrong the tenth who may be innocent?* Compare this with the laws of *free* England with regard to woman, who until about eight or nine years ago was simply a slave, with less rights than a plantation negro. Read again Mrs. Fenwick Miller's paper (*loc. cit. supra*) and judge. Everything went against her receiving a higher education, inasmuch as she was to remain all her life "under the tutelage of some man". She had no right to her husband's property, and lost every right to hers, *even to every penny she earned by her own labor*, having, in short, no right to hold any property, whether inherited or acquired. A man deserting his wife for another woman, and leaving her and his children to starve, was not forced to support them, but had a legal right to every penny earned by his abandoned wife, as "the skill of her brain was not hers, it was her husband's". No matter what he did, or whatever crime he committed against her, she had no redress against him, could neither sue him, nor had even the right of lodging a complaint against him. More: she had no rights as a mother, English law recognizing only the father and the child. Her children could be taken away from her, separated from their mother for ever, and there was no redress for her. Says Mrs. Fenwick Miller:—

> The wife had in the eyes of the law simply no existence . . . . Even "within the last two years, seven judges in conclave have declared the law to be to-day that a married woman is in this respect *still absolutely a slave, with no rights of free will in herself* . . . . Was this not slavery? . . . . The woes and flight of the mulatto mother invented by Mrs. Stowe's genius set all England weeping; but English and Scotch mothers too—refined women, adoring mothers . . . . —have seen their children torn from their embrace or have fled secretly and lived in desolate concealment with their little ones, as the only way to keep . . . . near their breaking hearts the darlings of their souls. . . . ."

Herbert Spencer seems to have said the same long ago, in these words:

> "Wives in England were bought from the fifth to the eleventh century, and as late as the seventeenth century husbands of decent station were not ashamed to beat their wives. Gentlemen (!) arranged parties of pleasure for the purpose of seeing wretched women whipped at Bridewell. It was not till 1817 that the public whipping of women was abolished in England."

Between 1817 and 1890 there are but a few years. But how many

* If separated (not divorced), and the husband is a public official, a certain portion is deducted from his salary and paid over to the wife.

centuries old is English civilisation as compared to that of Russia, whose era of barbarism closed only with Peter the Great?

Who, then, except men capable of taking such undue if legal advantage of their mothers, wives, and children, would not confess that there is far less cruelty even in the *casual flogging* of a woman, than in such a systematic oppression, the life-long torture of millions of *innocent* women and mothers throughout past centuries and to the present day? And for what reasons? Simply to protect the animal passions and lust, the depravity of men—the masters and the legislators. And it is the men of England who have refused, till forced in their last retrenchments, to abrogate such fiendish laws, and who still refuse to make away with many more as iniquitous, who call this solitary case of flogging "a disgrace to civilization"! And so it would be, if once proved, as are the heartless laws of England against her women. No doubt that of drunken, and therefore cruel, brutes among Russian jailors and prison officials there are plenty. But we trow no more than there are in other countries and probably less. And we would advise the editors who would agitate in favor of sending "remonstrances" to Russia, to first extract the beam from the eye of their own country and then only to turn their attention to the mote in the eye of their neighbor. For that "neighbor" is a country which protects at any rate her mothers and wives, while England lets her laws treat them simply as the goods and chattels of her men, and treats them as the dumb brutes of creation. If there ever was a real "disgrace to a civilized nation" it was the formation of numberless Societies for the prevention of cruelty to animals, before any one even thought of establishing a like Society for the protection of women and children, and the punishment of "wife-kickers" and wife-robbing rascally bipeds, such as are found in every class of Society. And why not rather turn the public attention to more than one "disgrace to a civilized nation", taking place on British soil and in American lands, *e.g.*, to the revolting treatment by the Anglo-Indians of the millions of natives, from the highest Brahman to the lowest pariah, and the no less revolting attitude of the white Americans towards their black co-citizens, or the hapless Red-Indians? Cannibals inflict less torture on their prisoners of war than do the two cultured Christian nations in question on their colored Brethren of the "inferior" races. The former kill and devour their victims, after which these are at rest; while the whites of England and America act worse than Cains towards their black subjects and citizens: they torture them mentally, when not physically, from their cradle to their tomb; refusing them every privilege they have a right to, and then turning round and spitting on them as if they were so many toads. Look at the unfortunate Red Skin! Deprived of every inch of his ancestral land, crowded off into the sea, robbed of his supply of blankets and provisions, the Indian is left to freeze and starve by hundreds and thousands, which he proceeds to do amidst catacombs of Bibles, a prey unfit even for the prairie-buzzard . . . .

But why go so far as to the colonies for our instances and proofs, when cases of repeated flogging of women, aye of young girls not out of their teens, necessitate "Royal Commissions" at home? "Ruby, or How Girls are Trained for Circus Life", by Amye Read, a *shocker* founded on *facts* as the author claims, has brought forth the following in the *Saturday Review* (July 26th, 1890):

"ROYAL COMMISSION."—Mr. Gainsford Bruce, Q.C., M.P., has promised that as soon as sufficient evidence can be obtained to justify such a step, he will call attention to the matter in the House of Commons, with a view of inducing the Government to advise Her Majesty to appoint a Royal Commission to enquire into and report upon the treatment of children whilst being trained to the business of circus riders, acrobats, and contortionists.

"MANCHESTER GUARDIAN" says:—"'Ruby', by Amye Reade. This book is notable on account of the charges brought by the authoress against a manager or managers in general of circuses. It is an indictment so tremendous that, if it can be proved, the authoress should not be content with representing a picture to harrow novel-readers. She should collect her proofs and lay them before the Public Prosecutor. *Miss Reade asserts that in cases of contumacy girls of seventeen are stripped naked by the circus-master and flogged by him till they are sick and faint and bleeding.*"

Among the members of Parliament who have "allowed their names to be used as indication of their desire to assist the author in her . . . efforts to bring before the public the horrible cruelties", are Messrs. Gainsford Bruce, Jacob Bright, Sir Richard Temple, etc., etc. Now, "Madame Sihida", whatever she was else, was a murderess (political or not does not matter); but these unfortunate girls of seventeen are perfectly innocent victims.

Ah, gentlemen editors, of the two cultured champion nations of Christendom, you may play as much as you like at Sir Charles Grandison—that union of the perfect gentleman and good Christian—but who will believe you? Your protests are only suggestive of the Christian ethics of to-day, and are an insult to the ethics of Christ. They are no better than a glaring instance of modern cant and a gigantic apotheosis of hypocrisy. In the words of Lermontoff, the Russian poet, all this comedy—

. . . . . "would be too grotesque, in truth,
If it were not so heartrending!"

Read rather Bertillon's *Les Races Sauvages* and Charles Lümholtz's *Au pays des Cannibales*—a French translation from the Swedish—if you would know what your friends accuse you of, while Russia is charged with her misdeeds only by her enemies, and those jealous of her growing power. Having just come across some reviews of these works, it is but right that our friends should have an idea of the charges published against England, or rather her colonies, and thus be given the means of comparing the Russian "mote" with the British "beam". We were just preparing to blush for the alleged misdeeds of the former, which misdeeds, *if true*,

would not be excused by any Theosophist on the ground that the Anglo-Indians and the Americans do far worse at home as well as in their colonies—when we saw a Russian review of these works which made us long to read the works themselves. We had known for years—that which the whole world knows—in what a civilized and Christian way the English and the Americans treated—not their prisoners, political or others, but simply their most loyal subjects and citizens, harmless Hindus and other "black heathens", hard-working, honest negroes, and the much-wronged Red Indians. But we were not prepared to believe that which is published in the *Races Sauvages* of Bertillon and *Au pays des Cannibales* by the well-known Swedish traveller in Australia, Charles Lümholtz.

Let us glance at the older work. Bertillon speaks of Tasmania, and shows that in 1803 there were still about 6,000 natives left, while just sixty-nine years later there remained of them but a legend, and a ghastly tale. In 1872 died the last of the Tasmanians. The country was swept out of its last *nigger*. How did it come to pass. This is Bertillon's tale:

To achieve such a brilliant result, the English did not stop before any kind of cruelty. They premised by offering £5 for the head of every adult, and £2 for that of every baby Tasmanian. To succeed in this chase after the miserable native the better, the English brought with them aborigines of Australia, the great enemies of the Tasmanians, and used them as blood hounds. But this method was found to work too slowly. Then a *cordon* was organised, or rather a band, selected from Colonists, and among the scum of the garrison . . . . and Arthur, the then governor of the island, was appointed as its chief. After this commenced a regular chase after the Tasmanian, as one finds in hunts after wild boars. . . . The natives were driven into deep water, shot, as if by accident, and those who escaped were poisoned with arsenic . . . . some Colonists going so far as to make a fine collection of their victims' skulls, and boasting of it . . . ".

Now this may, or may not, be true; it may, or may not, be exaggerated, just as in the case of "Siberian flogging" and cruelty to political prisoners. As the latter charge comes to us from Russia's enemies and sensation-loving travellers, so the tale of Tasmania is told by the same kind of traveller, and, moreover, one of a nation not generally friendly to England. But here comes something more modern and trustworthy, a charge from a decided friend of England and the Australians, and one who says what he has seen with his own eyes, heard with his own ears—namely, Charles Lümholtz, in his work called in the French translation, *Au Pays des Cannibales*. We quote from an ample Russian review of the work, in the *Novoyé Vremya*, May 2 (14), 1890, No. 5,080. According to the latter, the "enlightenment" of the inferior races and the savage-islanders by the civilization-spreading Englishmen did not stop at the Tasmanians. This is from Lümholtz's revelation, and it is ghastly!

There is a chapter in this work treating specially of the relations of the English colonists with the natives, and what deadly terrible relations! The life of a black man is worth nothing, it seems, and his rights to existence are on a par with those of a wild beast. "To kill a native of Australia is the same as killing a dog in the

eyes of a British colonist," says Lümholtz. More than this: no dog will be so cruelly treated in Europe. Its life, unless dangerous to men, will not be taken away without any cause. Not so for the native of Australia, according to the evidence of the Swedish author, who shows that there are young men who make a point of hunting the blacks every Sunday in the neighborhood of their cities, systematically passing the whole day in that *sport*, simply *for pleasure's sake*. . . . A party of four or five horsemen prepares traps, or, driving the savages into a narrow pass, forces them to seek refuge on precipitous cliffs, and while the unfortunate wretches are climbing at their life's peril on almost perpendicular bare rocks, one ball after another is fired at them, making even those slightly wounded lose their hold, and falling down, break and tear themselves into shreds on the sharp rocky projections below. . . . A squatter in Long Lagoon has become famous for the immense number of blacks he has poisoned with strychnine. And this is no single instance. A farmer from Lower Herbert confessed to the Swedish traveller that he was in the habit of burning the dead bodies of the natives—to get rid of them, in order to destroy a too palpable piece of evidence. But this was only an extra precaution. For, although local law (on paper) punishes murder, it is in reality only *the killing of white men* which is called murder. English colonists have repeatedly offered to Lümholtz to shoot a few blacks, to get for him the native skulls he was in need of. . . . Before law a black savage is entirely helpless. "Were I a native, I would kill every English colonist I met," said an exasperated Englishman, an eye-witness like himself, to our author. Another traveller, in his letter to Lümholtz, speaks of these British colonists as of "the most disgusting caricatures of Christians," and adds: "The English constantly throw stones at other nations for their behavior to conquered races, while no words can express the horror and the indignity of their own acts towards the natives of Australia".

Thus, having swept off the face of the earth the unfortunate Tasmanians, the British colonists—

. . . . "with a cruelty a tiger might envy, destroy to this day the Australian savages. When the first colony of the province of Victoria was founded, there were about 10,000 natives in that district. In 1871, their number fell to 3,000; and in 1880 there were only about 800 left, in all. How many remain alive now we do not know; at any rate, the above cited figures show very eloquently that the civilizing influence of the enlightened mariners has born fruit and their handiwork is nearing its end." "A few more years" says Lümholtz, "and the Australian aboriginal race will have disappeared from the face of the earth. The English province of Victoria, raised on the black man's lands, soaked through and through with his savage blood and fertilized with his bones, will blossom the more luxuriously for that . . . ."

The Russian Reviewer ends with a paragraph which may be taken as a tit-for-tat to the English editor of the *Universal Review* and his colleagues. We give a *verbatim* translation of it :—

"Such is the soil on which that colonizing activity the English seem so proud of finds its vent. And it is this soil, furrowed in length and breadth by the brutal cruelty of the soulless English colonist, which proclaims loudly to the whole world that, to have right of throwing stones at other nations, it is not sufficient yet to be covered with an English skin. It is also necessary that the British soul should not be as black as are the bodies of, and the soil wrenched from, the poor natives; and that the hapless savages should not be viewed by their conquerors as no better than the Egyptian mummies of cats; to wit: good only to serve as land-fertilizers for their masters' flourishing colonies."

And now we have done, leaving the detractors and self-constituted judges of Russia to their own reflections. We have lived in India and throughout Asiatic countries; and, as a Theosophist, we feel bound to say that nowhere have we found such a potentiality of cruelty and cant under the brown and black skins as under the white epiderm of the refined European, save perhaps, in the class of the gariwalas, the bullock cart drivers. If the reader would learn the characteristics of this class he will be told for his edification what is that personage. The gariwala belongs to that specimen of humanity to which speech was given to conceal its thought, and which professes its religion only because it serves its ends. While offering divine honors and worship to the cow and the bull, and never letting any opportunity of denouncing his brother gariwala to the village Brahman for disrespect to the (sacred) animals, he himself twists the tails of his team of oxen until these appendages of his Gods hang only by a few hairs and clotted blood. The gariwala, it is, then, who ought to feel a legitimate pride in finding himself acting on the same lines of whining cant as his masters—the *barasaabs*. And coming so near, in his own humble way, to the policy of the two most civilized and cultured nations of Christendom, the gariwala ought perhaps to be be promoted from the ranks of the *inferior* to those of the *superior* race.

We have but one word more to say. When Russia has as much said of her by her friends, as Lümholtz says of Australia, and others of India and America, then will every honest man and woman of Europe join in the indignation meetings and righteous protests against Russian atrocities. Until then the best advice one can give to the English and the Americans is very, very old: "JUDGE NOT THAT YE BE NOT JUDGED. For how wilt thou say to thy brother, Let me pull out the mote out of thine eye, and behold, a beam is in thine own?"

H. P. B.

ONWARD!

Cling to the flying hours and yet
Let one pure hope, one great desire,
Like song on dying lips, be set,
That ere we fall in scattered fire
Our hearts may lift the world's heart higher.
Here in the autumn months of time,
Before the great new world can break,
Some little way our feet may climb,
Some little mark our words should make,
For liberty or manhood's sake.

W. GOSSE.

Talismanic Magic.

WHICH of our readers has not heard at some time or another of the alleged influence of a Talisman, and who is there amongst us who is not ready and anxious to try his or her hand at obtaining such an instrument in order to possess some occult power? I am afraid that we must curb our impatience and permit any such signs and wonders to attach themselves to us of their own free will, as we progress upon the Path that has been trodden by those who have gone before us. The way is long and weary, and many are the heart burnings that we have to suffer in order to reach the much sought for goal. But we are told on reliable authority that there is only one way to attain self-liberation, and that is by self-renunciation. We are also told that Spiritual and Psychic gifts are only hand-maids of one's progress, that come naturally as we mount the ladder of knowledge: that they are simply the natural appanages of the Chela's advancement, not to be sought after for the sake of the power to work apparent miracles, but simply as aids to assist in the great work of Spiritual liberation and Self-freedom.

In answering the question, "What is a Talisman?" I cannot do better than quote an extract from "Isis Unveiled", Vol. 1, p. 462: "A Talisman —in itself perhaps a worthless bit of metal, a scrap of paper, or a shred of any fabric—has nevertheless been imbued by the influence of that greatest of all magnets, the human will, with a potency for good or ill just as recognisable and as real in its effects as the subtle property which the iron acquires by contact with a physical magnet".

Again in Christian's celebrated work on magic we find the following in chapter xi—"Another Doctor—'Theophrastus Paracelsus'—revived in the sixteenth century the ancient doctrine of Talismans, which he is alleged to have employed successfully in the treatment of disease and accidents that fall to the human lot. This medical teaching inspired by the Kabala, or the secret tradition of the Jewish Rabbis, shews itself as having been borrowed from the ancient occult sciences of Chaldea and Egypt. The Talisman of which the name (Tsilmenaïa) signifies an image, a figure, was the engraving of some emblem or symbol upon metals sacred to the Spirits of the Seven Planets. This Magical Work had to be executed on a certain day and hour before fixed upon; with sufficient firmness of will to draw down upon the Talisman the beneficent influence of the Planet to which the invocation was addressed for whatever purpose one wished, whether for health, or for any other supernatural protection. We owe to the celebrated Paracelsus the most complete explanation of their Secrets, of which many persons of standing and rank admit the truthfulness, in fact quite as much as those of the *Agnus Dei*, of the medals spoken of as being miraculous, and of the objects which possess a similar virtue by being the relics of the Saints." Christian then goes into details as to the making of these famous Talismans, also giving their objects and special applications; but one must not forget that the whole of the efficiency of a Talisman lies not only in its being made at a suitable time and place, but in the main fact that the person who makes it has a suitable will of sufficient power and efficacy.

I do not doubt that nearly all of us have read Sir Walter Scott's famous novel "The Talisman", in which the Saracen Monarch cures the English King and others of their ailments and illnesses by the power of his Talisman, which is described in that fine tale of chivalry as being "a small silken bag

made of network twisted with silver, the contents of which the by-standers could not discover; being immersed in a cup of water he continued to watch it in silence during the space of five minutes; it seemed to the spectators as if some effervescence took place during the operation, but if so it instantly subsided;" this apparently was all that was requisite to form the draught, and the cure rapidly followed. At the end of this charming history we find it stated that this Talisman is still in existence, having been bequeathed by the Earl of Huntingdon to a brave Scottish Knight, Sir Mungo of the Lee, who still possesses it. But in a work, *The Picture of Scotland*, we have a different account; according to the Editor, Mr. R. Chambers, the author of Waverley obtained the materials for his work from the following narrative, which I think will be perused with interest by many of our readers to whom probably it is new matter:—

"One of the most remarkable charms now or very lately in use in Lanarkshire for the cure of illnesses in cattle, is a Talisman of great antiquity, still preserved at Lee, a gentleman's house in that country, and popularly known as the *Lee Penny*. The following is the account of how it came into his possession. Simon Locard of Lee accompanied the good Sir James Douglas to Palestine (in the xiv century) bearing the heart of King Robert Bruce enclosed in a locked case, on which account his name was changed to Lockhart, and he obtained for his armorial bearings a heart attached to a lock. Engaging in the Wars of the Holy Sepulchre, this hero, who at the death of Douglas in Spain became the leader of the Mission, had the good fortune to make a Saracen of rank his prisoner. The lady of the Warrior came to pay his ransom and was counting out the money, when she happened to drop from her purse a small jewel, which she immediately hastened to pick up with an air of careful solicitude. Lockhart eagerly enquired the nature of the jewel, and learning that it was a medicatory Talisman, refused to deliver up his captive unless it were added to the sum previously stipulated. The lady was obliged to comply, and Simon brought it home to Scotland, where it has ever since continued in the possession of his descendants, perhaps the only existing memorial of the Crusades in this country. It is called the Lee Penny on account of its being set in the centre of an old English silver coin. Triangular in shape, it measures about the third of an inch each way and is of a dark red color, but perfectly transparent. The nature of the stone cannot be determined by lapidaries, being apparently different in all respects from any known in this quarter of the world. To the edge of the coin a small silver chain has been attached and the whole is deposited in a gold box which the Empress Maria Theresa presented to the father of the late Count Lockhart.

"The Lee Penny did not lose its Talismanic property on being transferred to a country of Christians. On the contrary it has been all along, even till the present day, remarkable for medical virtue. It is especially sovereign in the diseases of horned cattle. The mode of administering it is this:—Holding it by the chain, it is three times plumped down into a quantity of water, and once drawn round—*three dips and a sweil*, as the country people express it—and the cattle or others affected drinking this water, the cure is speedy and effectual. Even at this day, rife as the gospel is now said or supposed to be, people sometimes come from great distances with vessels which they fill with water charmed in the manner described, and which they take home in order to administer to their bestial. In the reign of Charles I the people of Newcastle being afflicted with the plague sent for and obtained a loan of the Lee Penny, leaving the sum of £6,000 sterling in its place as a pledge. They found it so effectual, or were impressed with so high an opinion of its virtues, that they proposed to keep it and forfeit the money; but the Laird of Lee would not consent to part with so venerable and so gifted an heirloom. The laird of that time was a High Cavalier, and one of the charges brought against him by the party

whom he had to oppose, was that he effected cures by means of necromancy. One other remarkable instance of its efficacy is recorded. About the beginning of the last century, Lady Baird of Saughton Hall having been bit by a mad dog, and exhibiting all the symptoms of hydrophobia, her husband obtained a loan of the Talisman; and she having drank and bathed in water which it had sanctified, got completely better. That this transaction really took place seems indubitable, for an ancient female member of the Lee family, who died lately, remembered hearing the laird who lent the Penny to Lady Baird describe how he and his dame had been invited to Saughton Hall and splendidly entertained in gratitude for the use of the Talisman. Being now visited by an incredible number of persons whose curiosity has been excited respecting it, Sir Charles M'Donald Lockhart, the present proprietor, has adopted the idea of keeping an album in which their names are recorded."

The editor then goes on to discredit the whole history, suggesting that something else than the charm of the Talisman must have been the cause of the cures; also suggesting that the testimony was possibly defective, every circumstance unfavorable to the superstition being suppressed. I do not myself see that these are very strong reasons or cogent arguments to put forward, as we might just as reasonably say that probably there were no unfavorable circumstances in the case to report; it does not necessarily follow that there must be unfavorable circumstances in events of this kind. It is always thus amongst the materialists; any reason rather than the occult one is acceptable to their minds, and the more phenomena you give them the more they require. As an ounce of fact is worth a pound of reason, I may state here that I myself know personally of an instance somewhat similar to that given above, in which a cure was effected by similar occult means; and as this is a personal matter, I may as well say that there was no other factor at work in the case except the occult one, and that the testimony is in no way defective; also there were no circumstances unfavorable to the case to report, but it was a *bona fide* cure of a disease, purely by occult agency.

I should like some of our Scotch brethren, or other well-read contributors, to throw, if possible, some light upon the above narrative, especially where it bears upon Sir Walter Scott's work; whether he really was inspired by the history, as Mr. R. Chambers suggests; also where the Jewel in question now is, and whether it is still in operation at the present day, as the work from which the above is extracted is an old one.

F. L. GARDNER, F.T.S.

MESMERISM.

"LET me tell you this—in such knowledge as you have of this science which you call Mesmerism, you Western peoples have gone far wrong. Even in such little knowledge as you have of it there is great error, and in the despising of the science by the great majority you are more wrong still. For how has it descended to you Westerns?—from some hint of Paracelsus caught up and developed by some few charlatans and medicos besides. But in the East, what is its history? a continuous handing down of the unbroken tradition from the time when men worked what you call miracles of curing by the laying on of hands, exorcised devils, as they called it, performed much by the means of this same magnetic influence which, as your poet Shakspere says, is unknown to your philosophy. It is from these Eastern sources that it has been my fortune to receive the tradition, of which to the best of my belief the only exponent in Europe has been the Abbé Faria, a vulgar *poseur*."—"That Fiddler Fellow", by Horace Hutchinson.—*Murray's Magazine*, for July.

The Occult Side of some Every-day Habits.

IT is a very difficult subject, this hidden side of everyday life. Difficult that is, to present to a mixed public, because on the one hand it is necessary to keep clear of truths which have become truisms, and on the other, we have the Temple of Isis, and death is the award of all who profane it. Such fragments of Truth, however, as have been discovered during study and through research, it is one's duty to lay before all who will listen.

The often made offer, "A penny for your thoughts", is as often answered by a truism or a lie. No one doubts the declaration that the day-dreams which replace thought are valueless; and to claim them as one's own is hazardous in these days of exact science and psychological research. It is ignorance alone which enables man honestly to call anything his own. Still less can these hazy fragmentary mind pictures, ill-defined reflections in a muddy pool, be claimed as individual property. They come to us as fleeting memories of the distant past, or dimly defined peeps into the future, jumbled together and confused with physical sensations. That giant Despair who pursued Faithful and his fellow-pilgrim, is often conjured up by the anarchical movements of a disordered liver; while More's Utopia seems common-place, and the Golden Age tarnished electro-plate and dull, as we lounge bathed in the still sunlight of a September morning. In rosy June we have perhaps been lulled into delicious indolence by the soft strains of sensuous music, or, stirred to we know not what of passionate ecstacy by some swelling full-toned chorus of Wagner. We have allowed ourselves to drift, helpless and will-less, open to receive every impression that harmonises with the *motif* of the music.

Whatever note is next struck on the key-board of our brains will produce action about which we cannot reason, and which we can scarcely prevent, because the vibrations set in motion by the music were produced in spite of us.

This was well known to the Temple Priests of India, Egypt, and Greece, as well as in the Christian Churches, from the earliest secret services in the hill country round about Nazareth, and the Catacombs outside Rome, to the gorgeous Cathedral services of to-day. We have music used as a means of bringing the worshippers into harmony, and very often as a means for preparing their minds to receive that which the officiating priest wished to convey. There are many cases on record of intellectually free men who have, even recently, been known to receive impressions while listening to the low chanting of white-robed choristers, swinging perfumed censers, which they would scornfully have thrust aside several days previously.

We need not, however, seek in the Temples for thought impressions: we need but recline for a little while near some thinker, for our thoughts to take the color of his. Even in reading, many people, instead of approaching a book, full of thought which mingles with the printed thoughts and produces new thought of added power, pick up instead a few stray ideas and phrases which enrich their vocabulary for a few months, and pass away leaving no trace of permanent value. Witness the rapid spread of a new slang term; the ready adoption of such new words by people who have no reason for using one word in preference to another; people who have "caught on to" an idea, instead of understanding it,

whose use of scientific terms is varied by such expressions as "daisy", "tip-top", "blooming", "a frost", &c. Language is to this class of minds valueless; any words in daily use they appear to think good enough for expressing reflected ideas, filling up space, or killing time. These useless terms and foolish ideas ought to be treated as are weeds, pulled out and left to dry up and perish utterly. But often we take up idly a foolish idea and play with it, adding a touch of color here, there a few fragments of detail; then, tired of it, we let it float away strengthened, to fasten itself to the mind of some other human atom, where it will, perhaps, take root and flourish, producing much bitter and unpalatable fruit. In the Bibles of men, we find constant reference to the fact that thoughts, with words, their expression, are very powerful, and that for them in the same measure as for action man is responsible. Not alone for evil thoughts, but for idle thoughts. It is not enough to pull up the thistles and ragworts; our land ought to be cultivated and planted with fruit trees and flowers, even if we cannot grow that great tree whose leaves are for the healing of the Nations.

How often have the impressions produced by a few serious words, an eloquent couplet, or a glimpse of the dark side of life, been effaced for us by the enervating atmosphere of a drawing-room, in which perhaps shadowy thoughts alone dispute the solitude. Idleness is considered demoralising, and an idle head is capable of producing far more mischievous results than idle hands. Every thought which passes through our minds and escapes alive floats away as moral thistle-down, ready to take root in any vacant soil. Flower seeds and wheat seeds do not float about; they have to be sowed, or perchance a bird drops one; an effort is necessary in order to obtain that which is worth having, but the perfume of flowers is wafted a long way. On still evenings, round every rose and lily hangs a veil-like sweetness which almost screens the flower from view. And this is a fairly accurate picture of that thought which has cost something, and which is beautiful, kind, and true. Everyone who draws near is conscious of an intangible something, in presence of which they feel more "themselves", a warmth under which they expand and utter ideas eloquently.

The world is full of things maimed and disfigured by accidents; nine times out of ten these accidents occurred through want of attention to that which was being done—by want of concentration. An old nursery rhyme begins:

> "One thing at a time, and that one done well,
> Is a very good rule as many can tell."

Punctuality one can hardly consider as an every-day habit, yet its occult side affects vitally everyone who studies science, and its common aspect enters into every detail of our common life. Slowly mankind is convinced that there is a "*best*" moment for each operation, action, or experiment, better than any moment which precedes or follows it. Punctuality ought to mean the taking advantage of the auspicious moment, and should imply an accurate knowledge of the result aimed at as well as of the forces to be brought into play; it would necessitate promptness of mind and technical skill in proportion to the magnitude of the undertaking.

In handling delicate machinery, in the experiments of a chemical laboratory, it is necessary to act with precision. If experimental study of any occult science is undertaken, this power of pointed action is the first possession that has to be acquired.

The would-be astrologer finds that minutes make a difference of years, so that accuracy is a *sine qua non* of true prediction. Seconds alter astronomical calculations considerably. Every one knows that when 3 and 4 are permitted to represent $6\frac{1}{2}$ rather than 7, mathematics ceases to be an exact science; its results are no longer to be depended upon. Many

people, most people, have very little leisure, or margin of time, between one piece of work and another. For these people the law of action laid down in the "Bhagavat Gita" is important. How can one piece of work follow another without friction unless each is begun and ended in proper—its own—time? To do this in entirety, with nicety, the mind must cease to be stirred by, or to reflect any one study, or course of action, as soon as the act itself is temporarily complete. It is an impossibility to accomplish that which ought to be done, if each task has to be undertaken several times, as is invariably the case when the primary conditions are not exact. To walk into the gardens of Paradise is a simple enough matter if one goes through the open gate, but one beats in vain with weary hands on the massive walls after the warder's key has been turned at sunset.

Every operation is simplified by being done when conditions are favorable; time, strength, energy, life itself, are wasted in the vain endeavor to overtake neglected work, or in a useless fight with natural forces which might have been made willing agents in accomplishing our pleasure. Who does not remember drearily waiting on board some steam-packet, in order that the tide may be pleased to permit a start; yet the tide ebbs and flows with unfailing regularity. It is easy enough to boil a kettle, not, however, on a fire recently slacked down; geraniums are worth removing to the shelter of the conservatory, but it must be done before an autumn frost has blackened them; an egg collector who wishes to fill his case does not search in last year's nests, nor wait until the process of incubation is nearly complete.

For any one who has ambition, who wishes to be someone, do something, or go somewhere, punctuality in every particular is the only guarantee of success. Unless a man is to be relied on, his business engagements can never prosper. The owners of shallow minds often remark that the people who are always working have no time for anything—never get their work done. This is in a great measure the result of broad-pointedness in those they have to deal with.

The amount of misery caused by holding over raw material until prices rise, or by keeping back money which has been fairly earned, would be hard to estimate. But it is a comparatively simple matter to realize that vast arrears of work, the long list of delicately organised operatives worn out—done to death—and the hurried anxious faces we see crowding the thoroughfares, are due to the habits of unpunctuality which have obtained a foothold amongst us. This statement holds good in two directions; if a man who wishes to be, to do, or to know anything, allows a looseness of using time to master him, his chance of success is very small. The days of a man are three score years and ten, and it is well to remember that to live either in the past or the future is impossible; he who would live at all must live now.

The breath of time which contains us is the only time which is ours, and if the *now* has always its own thought and act fulfilled, the future need never appal us; we meet it armed with the habits of concentration and exactness which past pointed action has strengthened, free from a past forever left behind, its dead decently buried and quiet in their graves. It affects also other people, this habit of procrastination; our lightly wasted moments are often wrung from the scanty leisure of weaker human beings. Five minutes here and twenty minutes there do not seem much. True, but if taken from the play-time, or the time which ought to be for rest, of some over-tired worker, they mean ill health, sometimes death, before half the lesson of life is learnt.

Our search for new pleasures requires a great deal of money. To work for this is disagreeable to us, so we must needs save it; we buy ready-made and cheap articles which look well enough and can be easily replaced;

someone had, however, to make them. "Girl labor", say the employers, "is the cheapest motive-force we can get; the girls would work for almost nothing; as it is they often faint from exhaustion." People insist on having two coats, collars, brushes, for the cost of one; and so, these girls and women work from ten to fifteen hours a day; for food they have bread, and tea improperly so called, with spirits of some kind when they can get them. Their homes are stifling, filthy, and unventilated dens; their hard lives are embittered often by having to stand and wait until it suits someone to give them the work at which they toil. All this we know is evil, and we are going to put it right. Yes! but not "some day"—NOW.

The night falls all too quickly, and in the grave no man can work. The past exists but as experience, or accumulated hindrances or possibilities for advance. The future exists only as the result of the present. The Eternal *Now* alone is ours. Each second is one brick in the bridge which is to span the great river that divides the land of Freedom from the desert —pictured so beautifully by Olive Schreiner, in "Three Dreams in a Desert":

"I saw a desert and I saw a woman coming out of it, and she came to the bank of a dark river; and the bank was steep and high. And on it an old man met her, who had a long white beard; and a stick that curled was in his hand, and on it was written Reason, and he asked her what she wanted; and she said 'I am a woman; and I am seeking the Land of Freedom. . . . . How am I to get there?'

"He said, 'There is one way and one only. Down the banks of Labor, thro' the water of suffering' . . . . . .

"She shaded her eyes with her hand; and she said, 'I will go'. . . . . And she threw from her gladly the mantle of ancient received opinions she wore, for it was full of holes, ... and she stood there naked but for one white garment that clung to her.

"And he said, 'That you may keep. So they wear clothes in the Land of Freedom. In the water it buoys; it always swims.'

"And I saw on its breast was written 'Truth'; and it was white; . . . . . 'I am ready; let me go'.

"'No—but stay; what is that—in your breast?'

"And she said, 'He is asleep, I will carry him to the land of freedom. He has been a child so long, so long I have carried him. In the land of freedom he will be a man. We will walk together there . . . . . He has lisped one word only to me in the desert—"Passion!" I have dreamed he might learn to say "Friendship" in that land.'

"And Reason said, 'Put him down! . . . . . when you are in the water you will forget to fight, you will think only of him. Lay him down, he will not die; when he finds you have left him alone he will open his wings and fly. He will be in the Land of Freedom before you. Those who reach the Land of Freedom, the first hand they see stretching down the bank to help them shall be Love's. He will be a man then, not a child. In your breast he cannot thrive; put him down that he may grow . . . . .' And she laid him down on the earth, and I saw the hair on her forehead had turned white as snow, she had changed from youth to age.

"And she stood far off on the bank of the river and said: 'For what do I go to this far off land which no one has ever reached? Oh, I am alone! I am utterly alone!'

"And Reason, that old man, said to her, 'Silence! What do you hear? . . . .'

"And she said, 'I hear the sound of feet'.

"He said, 'They are the feet of those that shall follow you. Lead on! make a track to the water's edge; where you stand the ground will be beaten flat by 10,000 times 10,000 feet. Have you seen the locusts how they cross a stream? First one comes down to the water's edge, and it is swept away, and then another comes, and then another, and then another, and at last with their bodies piled up a bridge is built, and the rest pass over.'

"She said, 'And of those that come first and are heard of no more? their bodies do not even build the bridge.'

"'And what of that? they make a track to the water's edge'.

"And she said, 'Over that bridge who will pass?'

He said, '*The entire Human Race*', and the woman grasped her staff, and I saw her turn down that dark path to the river."

Unless life is to be for us but "an idle dream", we will have to take each point of time and use it; defects must be counterbalanced, evil habits corrected, ignorance removed, NOW. Great and sweeping reforms are required in our social customs, but in so vast a seething mass of misery and evil where are we to begin to alter? At any point, for of life the centre is everywhere. As we find ourselves, we learn that we are in the mass of humanity as units, each in a separate case. This marks the point at which to begin. Idleness is evil, let *us* work. Hatred is evil, let *us* love; not *one*—which is but dual egoism—let us love all. Ignorance, selfishness, ambition, the answer is *one*; let us renounce them Now.

Much has been said regarding the customs of a bygone age. Many men do not wish to give up the habits transmitted to them by their ancestors, utterly forgetful that a mummy is an unsightly object. There can be no value at all in any form apart from the living spirit which animates it. We link ourselves fatally to a dead past by toiling to embalm the corpses from which the divine breath and the human life have fled. Ages ago religion lived; the Gods were to men realities; to do them service was both pleasant and honorable. Men had labored six days; rest from the concerns of every day business was a boon. They dressed in holiday attire and crowded the temples. To-day, with thoughts still engrossed by their monetary affairs, they put on their Sunday best and fill their churches, to go through a performance which means to them little, but absence from which forfeits their title to the respect of their neighbors.

Long ago men isolated themselves by an effort of thought before approaching God; now they thrust their faces into their hats, or spread their gloved hands out, and stare between their fingers at one another. At one time man uncovered his head before woman in joint recognition of her physical weakness and less earthy nature, and woman bent before man as her lord and master. Now man raises his hat mechanically, and regards woman with affectionate and selfish contempt. Every day the rebellion of woman against her unjust servitude becomes stronger. Her determination that all relics of the time when she was a personal possession must and shall be destroyed is over-mastering. Much has gone, much has yet to be reformed. Our lives—personal, domestic, and social—are disfigured and crippled by the fetters of that which *is not*. The poorest man is he who is owned by a title from which the meaning has fled. When it was a customary pastime to sever the heads of one's acquaintance with axes or swords, stocks were of value; upright starched linen bands are an instrument of torture. When travelling was difficult and dwellings scattered, refreshments were welcomed by vistors; now dyspepsia is often their result. Futile attemps to keep up the old cumbersome customs of the feudal ages, during which a mass of retainers were part of the furniture, cause needless labor and abundant fatigue to the white slaves of the civilised, free, and glorious West.

Liberty, personal liberty, and a free and independent life, are the constant cries of the rising race, but Liberty is impossible while the past holds us. If we move one inch beyond the beaten track its bony fingers are felt at our throats. A mass of evil, hideous, unnatural, and unwholesome, has arisen out of mankind's past selfishness, ignorance, and greed; evil which it will take years of unremitting toil and patient earnest effort to even partially remove. Instead of which, by unthinking idle acquiescence in a thousand habits no longer useful to our life or progress, we add every day to the misery and wrong which surround us. Twenty things for which we do not care are ordered by us, because others with whom we associate have them. We cannot pay for them, and so the least free class are kept in hopeless poverty to supply food for our vanity.

Independence is for those who can earn the necessaries of life without

injury to their fellows, and not for those whose ambition is, in easeful idleness, to enjoy the fruit of other's toil.

In Count Leo Tolstoi's "What to do" will be found a partial answer to the question—raised by such books as the Report of the Commissioners into the life of some "Toilers in London"—what is the real cause of so much misery? We shall become convinced that whatever riches a man lays claim to beyond the real value of his work to the community, must have been at some time the product of robbery, and that though the remedy Tolstoi proposes seems an almost impossible one to apply—both because few of us are brave enough and because few of us possess estates on which to work, and unskilled labor loses in value every day—we must never forget that this misappropriated property ought to be regarded as a trust which we hold for the people, its rightful owners, which we are to use all our wisdom in applying for their benefit; especially in order to educate them, that is, to give them all the advantages of culture which we have gained while enjoying the result of their toil. Fortunate indeed are the few who can go into the fields and cause the earth to yield those things necessary to the physical man. Most men and women have, however, duties which must be fulfilled, ties which having been contracted cannot rightly be broken, and which make a new form of life impossible, but not a renewed life. It becomes possible for each individual, though unable to produce the necessaries of human existence, to avoid consuming more than a proper share—bearing in mind that many people possess neither beds, nor food nor clothing enough for health. It is possible for every one to work, but not for most people to earn money. That we can get no work is an untrue statement of the case. We have perhaps a good education; there are many people who desire to learn, but cannot pay teachers. If all the work in our homes has been taken up by others, if there is not one overworked member whose work we can share, we can at least wait upon ourselves wherever those who serve us have scanty leisure, only remembering that if one takes away another's work, to provide him with right occupation for his leisure becomes a duty. Stepping outside our homes we reach our acquaintances. Do any of them lack time for study? Can we by sharing their labor make higher culture possible for them? I believe that many of the people now living comparatively useless lives will alter them if they realize the wrong they are doing. Here then is more work, for someone must collect facts—and then?—write books? Books are for the most part left unread, except by the few; what then? Collect from these books all that is worth knowing and tell it to others in words and in actions. When no member of our households, no one of our acquaintances is overworked, ignorant, oppressed, or too poor to purchase the help from books or teachers which we could give them, we may then, if we still have unoccupied time, go into the town or village which shelters us. And when there is neither man, woman, or child in our country who needs anything done for the supply of his necessities; when all are fed, clothed, industrious, cultured, good; it will be time enough to say, "I can find nothing to do". Only, every fault that we recognize around us has to be sought in ourselves first, and there attacked; because it is impossible to reprove another for not working, while we ourselves are living in idleness; or for untruthfulness, if we lightly break our pledges the minute they become wearisome through our selfishness.

An ideal nation is one in which each man and woman does his or her own duty. One person is under our control; his habits can be reformed, his faults corrected.

It may not have been a thoughtless proceeding on the part of the Asiatic to cover his head with silk or linen, instead of the shady straw or palm leaf hat. The loss of magnetism which in damp weather becomes excessive, is checked at once by this slight protection. After the baths taken night and

morning, by the unfastening of the thoughts from worldly affairs, the clearing the mind so that the day was closed as though death were to replace sleep, the soul would be prepared and set free to take up a new form of life; should death linger, the morning's duties could be faced with serenity, and evil tendencies better kept in check, for having had the light of the "*supreme*" poured in on them during the period of devotion or meditation.

Almost the first feeling, a feeling which gradually grows stronger and more lasting, which one receives on studying different forms of life, different modes of nature's working, is one of sadness and responsibility. This is caused by the fear which becomes certainty—that life costs life. In the lowest kingdoms we study, the little lives are preying on their fellows or are being destroyed by those in some higher order; and this continues, through more and more complex forms, until we reach humanity. Then this living at the expense of others ceases?—It is a thousand-fold increased. Before, we seemed to have monera, plants, and animals following the law of their nature; destroying, indeed, but only to sustain life. Except amongst the higher animals wanton destruction was rare. Man destroys life more carelessly the more civilised he becomes, and in greater abundance as his ideas and wants grow more complex, until his intelligence becomes one of the factors of evolution, a means of displacing lower forms. Life cannot be taken with impunity, nor destroyed hap-hazard; but it is destroyed only to be transformed into higher organisms. But man has thrown law into disorder by his senseless slaughter of animals and men, whose life he has no right to take, and for which he has no lawful use. He retards progress, for the mouldering carcases can only be changed into lower forms of life, and their putrefaction causes many hideous diseases to spring into existence. Man has no right to destroy life, which he has not given and cannot restore, for his selfish amusement. Nor has he a right to throw away his own life in idle dissipation, or in idleness which seems to him harmless. For his life as a whole has cost the lives of plants, insects, birds, and beasts innumerable; and the lives of many human beings have been lost or worn out in the endeavor to supply his whims, as well as his vital needs. Man, the crown of nature as we know her, costs much life essence; he becomes a dead loss when he throws away his magnificent powers, and degrades himself by completing the devastation he made while endeavoring to gratify his lower instincts, by sacrificing his own soul, and the souls of others, in his useless reckless pursuit of excitement in some form.

And this loss, this failure of man to fulfil his duty, has retarded progress upwards; it sees us to-day face to face with problems so vast as to seem almost impossible of solution, of waste so wide-spread as to threaten natural bankruptcy, and of a mass of crime and misery which millions of vicarious atonements would not blot out.

There are two commandments in the decalogue which almost every man and woman has broken repeatedly, who lives in the 19th century. "Thou shalt not steal"; yet we take and keep food, clothing, and labor for which we give the race no fair equivalent. "Thou shalt not kill"; but our mines, ships, trains, factories, and wars, cost the lives of tens of thousands of men, women, and children, for whom we offer no compensation, and by reason of whom cities become dens of vice and lands lie desolate.

G. A. H. Johnston, F.T.S.

Pistis-Sophia.

(Translated and annotated by G. R. S. M., with additional notes by H. P. B.)

(Continued.)

"AFTER this, I came into the Height, to the Veils of the Thirteenth Æon.* And its Veils were drawn together of their own accord, and opened for me. And having entered the Thirteenth of the Æons, I found PISTIS-SOPHIA (1) below the Thirteenth Æon, alone, none of them turning near her. But she was sitting in that Region grieving and mourning, because they had not brought her to the Thirteenth Æon, her proper Region in the Height. She was grieving also because of the vexations, which the Self-willed One caused her, which is one of those Three Triple-Powers,† [**43**] whose Mystery I will tell you, if I shall come to speak of their Emanation.‡

"And when PISTIS-SOPHIA saw me, changed into the most brilliant Light, she was in great perturbation; and gazing into the Light of my Vesture, she saw the Mystery of her own Name (2) therein, and the whole Splendour of her Mystery, in as much as she had been in the Beginning in the Region of the Height, in the Thirteenth Æon. So she began to sing to the Light, which is in the Height, which she saw in the Veil of the Treasure of Light. And it came to pass that, when she continued singing to the Light, which is in the Height, that all the Rulers looked on, being in the presence of the Two Great Triple-Powers and of her *Invisible, paired with her*, and of the Two-and-Twenty Invisible Projections,§ since PISTIS-SOPHIA, and her Syzygy, and the Two-and-Twenty other Projections made up the Four-and-Twenty Projections which the Great Invisible Forefather,‖ and the Two Great Triple-Powers emanated."

And when Jesus had said these things to his Disciples, Mary came forward and said: "Master, I have heard thee say that PISTIS-SOPHIA also was among the Four-and-Twenty Projections. How then was she not in their Region? For thou hast said: [**44**] 'I found her below the Thirteenth Æon'."

And Jesus answered, and said unto his Disciples: "When PISTIS-SOPHIA was in the Thirteenth of the Æons, in the Region of all her Sisters, the

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* See Table I. *Lucifer* VI, 34, p. 319.

† See *Lucifer* VI, 32, p. 109, note 6; and 34, p. 323, note 6.

‡ Or, "And if I shall tell you the Emanation of these, I will tell you a Mystery, how they were made."

§ Notice the *reflection* of these as the Four-and Twenty Hylic Projections, *pag.* 45, *infra*.

‖ See *Lucifer*, VI, 35, p. 398, note 1.

Invisibles, which are themselves the Four-and-Twenty Projections of the Great Invisible—by the command of the First Mystery, she looked into the Height and saw the Light of the Veil of the Treasure of Light. And she *desired* to go into that Region, but could not come into it. (Nevertheless) she ceased doing the Mystery of the Thirteenth Æon, and began to sing to the Light of the Height, which she saw in the Light of the Veil of the Treasure of Light. And when she began to sing, the Rulers, which are in the Twelve Æons, to wit, *all those which are in the lower part*, held her in detestation, because she ceased in their Mysteries, and wished to go into the Height, to be above them. And the Great Triple Power, the Self-willed One, which is the third Triple-Power, and turns itself in the Thirteenth Æon, the disobedient one, which refused to project the whole Purity of its Power, and to present a pure Light, at the time when the Rulers gave their Purity, [**45**] wishing to be Lord over all the Thirteenth Æon, and the Æons below it—this Great Self-willed Triple-Power followed the Twelve Æons in their rage and hate, and projected from itself a great Power with the appearance of a Lion,* and emitted also from its Hyle another multitude of Hylic Projections, very violent, and sent them into the Lower Regions, to the Parts of Chaos, that they might lay in wait for PISTIS-SOPHIA there, and take away her Power, for that owing to her desire to go to the Height, she was held in detestation by the Rulers, which stand, or remain, in their Mystery, which they do, and also by all the Guardians who are at the Gate of the Æons.

"After this, by the Statute of the First Statute,† the Great Self-willed Triple Power kept persecuting PISTIS-SOPHIA in the Thirteenth Æon, that she might gaze upon the Lower Parts, and so see its Power of Light in that Region, which has the appearance of a Lion, and desire it, and come into that Region, so that they might take away her Light. So it came to pass that, after this, she looked from above, and saw the Power of Light in the Lower Parts, and knew not that it pertained to the Triple-Power, the Self-willed One, but imagined that it was from the Light, which she saw in the Beginning in the Height, which is from the Veil of the Treasure of Light; and she thought within herself: 'I will come into that Region without my Syzygy,‡ to take the Light, which the Æons of Light§ have procreated for me, that I may come to the Light of Lights, which is in the Height of Heights.'

"Thus pondering, she went forth from her own Region of the

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* See Commentary, "Ildabaoth", *infra*.

† See *Lucifer*, VI, 34, p. 320, note 8.

‡ Compare this with the Valentinian System (*Lucifer* vi, 33, p. 232), where Sophia generates "without a Syzygy", and also with the Commentary on Ildabaoth *infra*, where Ildabaoth generates without a female, just as Sophia generated without a male, *Demon est Deus inversus*

§ Called also the "High Æons" (*pag.* 56), which are opposed to the "Æons of the Rulers."

Thirteenth Æon, and entered* into the Twelve Æons. And the Rulers of the Æons kept pursuing her, and were enraged against her, for that she thought to enter into the Greatness. And issuing from the Twelve Æons, she came into the Regions of Chaos, and drew near to the Power of Light with the appearance of a Lion, in order that it might devour her. [**47**] And all the Hylic Projections of the Self-willed One surrounded her. And the great Power of Light with the appearance of a Lion devoured the Powers of Light in Sophia; and (also) purified (or expelled) her Light and Hyle and devoured them. (Thus then) they cast her forth into Chaos. And in Chaos was the Ruler with the appearance of a Lion, of which the one-half is Flame, and the other half Mist, which is Ialdabaôth (3), of which I have spoken to you many times. Now when this was done SOPHIA was most exceedingly weakened. And the Power of Light with the appearance of a Lion endeavoured further to remove utterly the remaining Powers of Light in SOPHIA as well. And all the Hylic Powers of the Self-willed One surrounded her at the same time, and cast her down. But she, crying out exceedingly, called to the Light of Lights, which she saw in the Beginning, trusting in it, and recited this Repentance† as follows:—

"Preserve me, O Light, for evil thoughts have come upon me. I have gazed, O Light, into the Lower Parts. I have seen the Light in that Region, [**48**] thinking that I should come thither to take that Light. And having issued forth, I am turned about in the Mist‡ of the Lower Chaos. Nor have I been able to soar forth, to come into my own Region, because that I am cast down in all the Projections of the Self-willed One, and the Power with the appearance of a Lion has taken away my Light. I have cried for help, but my voice has not ascended in the Mist. And I have looked into the Height, that the Light, in which I have trusted, might aid me. And when I had looked into the Height, I saw all the Rulers of the many Æons. And gazing on me, they rejoice over me, although I do them no ill. But they hated me without a cause. And the Projections of the Self-willed One, which were afflicting me unjustly, when they saw the Rulers of the Æons rejoicing over me, understood that they would not bring me any help, and had confidence. And the Light, which I had not received from them, they took from me. Now, therefore, O Light of Truth,§ thou knowest that I did these things in my Foolishness,‖ thinking that the Light with the appearance of a Lion pertained to thee. The sin which I have committed is clear before thee. Let me no more be

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* *Ascended* (S.) [! ?].

† *Metanoia*: compare *Lucifer* vi. 33 p. 233, and notes 1 and 2, where the Stauros is said to be incapable of change, or *without repentance* (*ametanoëtos*). Compare also *Diction. of Christ. Biog.* Vol. i, p. 38, art. "Adam".

‡ The "Outer Darkness" of Table I., *Caligo Externa*.

§ The Treasure of Light is called the Region of Truth.

‖ Compare *Lucifer* vi, 33, p. 235, "Now foolishness . . . . . is the power of the Demiurge".

in want, for I have trusted in thy Light, even from the Beginning. Suffer me no more, O Lord, Light of Powers, to lack my Light. For it is because of thy inducement and Light, that I am thus cast down. And shame has covered me. [**49**] And because of thy Light, I am a stranger to my Brethren,* the Invisibles, and also to the Great Projections of Barbelo.† These things have happened to me, O Light, because I have envied thy Dwelling. And the wrath of the Self-willed One, which did not listen to thy command, to cast its own Power out of its Projection, has come upon me, because I was in its Æon, not doing its Mystery. And all the Rulers of the Æons were making sport at me. And I am in that Region, lamenting, seeking thy Light, which I saw in the Height. And all the Guardians of the Gate of the Æons, which hold to their (the Æons') Mystery, kept seeking me and mocking at me. But I kept gazing into the Height, upwards, to thee, O Light, and trusted in thee. Now, therefore, O Light of Lights, *Thou art* cast down‡ in the Mist of Chaos. If, therefore, thou wilt come to preserve me, great is thy mercy; hear me in truth, and preserve me. Free me from the Hyle of this Mist, that I may not be immersed therein, that I may be freed from the Projections of the Self-willed Deity, which cast me down, and from their evils; let not this Mist devour me, nor this Power with the appearance of a Lion. Let it not devour the whole of my Power entirely, nor let this Chaos hide it. [**50**] Hear me, O Light, for thy mercy is good, and look upon me, according to the abundance of the mercy of thy Light. Turn not now thy face from me, for I am exceedingly tormented. Haste thee, hear me, and preserve my Power. Preserve me because of the Rulers, which hate me; for thou knowest my affliction, and my torment, and my broken Power, which they have taken away from me. They who have set me in all these evils, are in thy presence. Deal with them according to thy will. My Power looks forth from the midst of Chaos and Darkness. I have waited for my Syzygy, that it might come and fight for me, and it came not. And I had waited that it might come and give me strength, and I found it not. And when I sought for Light, they gave me Mist: and when I sought for my Power, they gave me Hyle. Now, therefore, Light of Lights, the Projections of the Self-willed One have brought Mist and Hyle upon me. Let snares be set for them, and let them be ensnared. Recompense them, and let them stumble,§ that they may not come into the Region of their own Self-willed One. Let them remain in Darkness, so that they may not see the Light. Let them behold Chaos for all time, and look not into the Height. Bring upon them their punishment, and let thy judgment seize upon them. [**51**] Let them not come into their own Region, to their Self-willed Deity henceforth from this

* In *pag.* 44, they are called Sisters.
† See *Lucifer* vi, 34, p, 317, note 2.
‡ *Affligere*, "Thou art cast down" (S.); *affligor*, "I am cast down" (P.).
§ Or, "may they give offence."

hour. For their Deity is impious, and thought that it had done these evils itself, not knowing that had I had not been humbled by thy Statute, it would not have prevailed against me; but when thou hadst humbled me, it pursued me the more and its Projections added grief to my humiliation, and took away the Power of my Light, and began again to be hostile to me, and afflicted me exceedingly to take away all my Light. On account of these things, therefore, in which they have set me, let them not ascend into the Thirteenth Æon, the Region of Righteousness. And let them not be counted in the Lot of those, who purify themselves and their Light, nor of those who will repent quickly, that they may quickly receive the Mystery in the Light. Now, therefore, O Light, *that which is in thee, is with me;* I sing thy name in glory. May my Hymn please thee, even as the excellent Mystery, which pertains to the Gates of Light,* which they, who have repented, will tell of, and will purify its Light. Now, therefore, let all Hyle (*pl.*) rejoice. [**52**] Seek ye all the Light. The Power of your Soul shall live, for the Light has heard the Hyle (*pl.*), nor will it leave any, without purging them. Let all Souls and Hyle (*pl.*), the Æons and Hyle (*pl.*) of all therein, praise the Lord, for the Deity will free their Soul from all Hyle, and they shall prepare a City in the Light. And all Souls, which it shall free, shall dwell in that City, that they may have a Lot therein. And the Souls of them, who shall undertake the Mystery, shall be in that Region. And they, who have undertaken the Mystery in his Name, shall be in the City'."

And when Jesus had spoken these words, he said: "He that hath ears to hear, let him hear." And Mary coming forward again, said: "Master, my Dweller in the Light† hath ears, and I hear in my Power of Light, and thy Spirit, which is with me, is sober (or free from passion) for me. [**53**] Hear, therefore, I will speak concerning the Repentance, which PISTIS-SOPHIA made, and all that befell her, which thy Power of Light prophesied concerning her, at that time, through the Prophet David, in the sixty-ninth Psalm, 'Save me, O God, for the waters are come in unto my soul.' [**54, 55**] This is the solution of the Mystery of the Repentance of PISTIS-SOPHIA. [**56, 57**] [And Jesus commended Mary for her interpretation, and narrates the *Second* Repentance of SOPHIA. [**58**] And Peter starting forward, cried out:] "Master, we will not suffer this woman to thus take our place from us, and allow none of us to speak." And Jesus answered and said to his Disciples: "Let him, in whom the Power of his Spirit is in ebullition, to understand what I say, come forward to speak. (Speak), then, Peter: I see thy Power in thee, understanding the solution of the Mystery of the Repentance, which PISTIS-SOPHIA uttered". [And Peter gave the interpretation thereof by reciting the seventy-first Psalm of

* Compare *supra, page* 45 and 49, the "Gate of the Æons". There are Nine Guardian of the Three Gates of the Treasure of Light.

† Buddhi.

David, (*v.v.* 1-13), 'O God, my God, I have trusted in thee; let me not be afflicted with shame for ever.' [**59, 60**] And Jesus commended Peter and said:] "AMÊN, AMÊN, I say unto you, I will perfect you in all Completion, from the Mysteries of the Exterior to the Mysteries of the Interior, and I will fill you with the Spirit: for they shall call you Pneumatics,* perfected in all Completion. AMÊN, AMÊN, I say unto you, I will give you all the Mysteries of all the Regions of my Father,† and of all the Regions of the First Mystery, that what ye receive on Earth, may be taken to the Light of the Height, and what ye reject on Earth, may be rejected in the Kingdom of my Father in the Heavens."

[**61, 62**] [Jesus then declares the *Third* Repentance of SOPHIA, which is explained by Martha, who is of a "perceptive Spirit", from the seventieth Psalm. And Jesus commended Martha and said:] "Moreover PISTIS-SOPHIA proceeded to utter her *Fourth* Repentance, before the Power with the appearance of a Lion, and all the Hylic Projections which are with it, which the Self-willed One sent into Chaos, compressed her again. [**63**] She recited, therefore, this Repentance as follows: 'O Light, in whom I have trusted, hear my Repentance, and let my voice come into thy Dwelling-place. Turn not thy *Image of Light* from me, but regard me for they are oppressing me. Haste thee, preserve me, at the time, when I shall cry to thee, for my time vanishes as vapour, and I am become as Hyle. They have taken away my Light, and my Power is dried up. I have forgotten my Mystery, which I performed in the Beginning. Because of the uproar of the fear and power of the Self-willed One, my Power has failed me. I am become like a separated Dæmon (*idios daimôn*) dwelling in Hyle, in which there is no Light, and I am become like the Counterfeit of the Spirit, (5) which is in the Hylic Body, in which there is no Power of Light; and I am become like as a Decan alone in the Air. (6) The Projections of the Self-willed One compressed me mightily. And my Syzygy said to itself: "Instead of the Light, which was in her, they have filled her with Chaos". I have devoured the Sweat of my own Hyle, and the Anguish of the Tears of the Hyle of my Eyes (7), that they, who afflict me, might not take what remains. [**64**] All these things, O Light, have been done to me by thy Statute and Order; and it is thy Statute that I am therein. Thy Statute brought me to the Lower Region, and I am come thither, like as a Power of Chaos. And my Power has waxed cold in me. But thou, O Lord, thou art Light for ever, and thou dost visit the afflicted at all times. Now, therefore, O Light, arise, seek my Power and Soul. Thy Statute is accomplished, which thou didst decree for me in my afflictions. My Time is such that thou mayest seek my Power and Soul. This is the Time, which thou didst decree for seeking me, in that thy Preservers‡ have sought

* See Table I, *Lucifer*, vi, 34, p. 319.

† See *Lucifer*, vi, 35, p. 399, note 6, for the three Fathers of Jesus, and for the First Mystery, note 5, *ibid.*

‡ They who fulfill thy decrees.

the Power in my Soul, because my Number is perfected, and that they may keep its Hyle also. Then, indeed, shall all the Rulers of the Hylic Æons fear the Mystery of thy Light, so that others shall put on the Purity of their own Light, because the Lord shall seek the Power of *your** Soul. He has revealed his own Mystery, because he is about to regard the Repentance of those, who turn in the Lower Regions, nor has he disregarded *their* Repentance. This, then, is that Mystery, which is made *the Type of the Race, which has to be generated*, and the Race, which has to be generated, will hymn to the Height, because the Light has gazed upon it, from the Height of its Light: [**65**] it will gaze into every Hyle, that it may hear the groaning of the bound, and free the Power of the Souls, whose Power they have bound, and place its Name in the Soul, and its Mystery in the Power."

[**66**] And John came forward and having adored the Breast† of Jesus, asked and received permission to speak; and explained the Repentance by the one hundred and first Psalm.

COMMENTARY.

(1) *Pistis-Sophia.* The reader should carefully study the recital of the "Fall" of Sophia, as told in *Philosophumena* (*Lucifer* vi. 33, p. 231, *et seqq.*), and compare it with the allegorical drama of the text which follows. It will be noticed, in the note on page 231, that the *first* and *last* of the female Æons of the Dodecad, are respectively PISTIS and SOPHIA. The Soul was the one subject, and the knowledge of the Soul the one object of all the ancient Mysteries. In the "Fall" of PISTIS-SOPHIA, and her rescue by her Syzygy, JESUS, we see the ever-enacted drama of the suffering and ignorant Personality, which can only be saved by the immortal Individuality, or rather by its own yearning towards IT. In reading this portion of the Pistis-Sophia, the mysterious *Duality* of the *Manas* should always be remembered, and this key applied to every line.

As Wisdom was the end of the Gnosis, so the pivot of the whole Gnostic teaching was the so-called "Sophia-Mythus." For whether we interpret the allegory from the macro- or from the micro-cosmic standpoint, it is always the evolution of MIND, that the Initiates of old have sought to teach us. The emanation and evolution of *Mahat* in cosmogenesis, and of *Manas* in anthropogenesis, was ever the study of the One Science. The dwelling of Sophia was in the Midst, between the Upper and Lower Worlds, in the Ogdoad. Below was the Hebdomad or Seven Spheres, governed by seven Hierarchies of Rulers. Truly hath "Wisdom built for herself a House, and rested it on Seven Pillars" (*Proverbs*, ix, 1.); and again: "She is on the lofty Heights; she stands *in the midst of the Paths*, for she taketh her seat by the Gates of the Powerful Ones (the Rulers), she tarrieth at the Entrances" (*Ibid.* viii, 2). Moreover, Sophia was the Mediatrix between the Upper and Lower Region, and at the same time projected the Types or Ideas of the Pleroma into the Universe. Now, why should Sophia, who was originally of a Pneumatic or Spiritual Essence, be in the Middle Space, an exile from her true Dwelling? Such was the great mystery which the Gnosis endeavoured to solve. Seeing again that this "Fall of the Soul" from its original purity involved it in suffering

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* Notice the sudden bringing home to the hearers of the teaching, this sudden change of person occurs several times, and is one of the most powerful means for forcing the comprehension of the ideas of the Gnosis on the reader.

† The other disciples adored the feet of Jesus.

and misery, the object that the Gnostic teachers had ever before them, was identical with the problem of "Sorrow," which Gautama Sakyamuni set himself to resolve. Moreover, the solution of the two systems was identical in that they traced the Cause of Sorrow to Ignorance, and to remove this, pointed out the Path to Self-Knowledge. The Mind was to instruct the Mind: "self-analysing reflection" was to be the Way. The Material Mind (*Kama-Manas*) was to be purified, and so become one with the Spiritual Mind (*Buddhi-Manas*). In the nomenclature of the Gnosis, this was expressed by the Redemption of Sophia by the Christos, who delivered her from her ignorance (*agnoia*) and sufferings. It is not then surprising that we should find Sophia, whether regarded as a unity, or as a duality, or again as cosmic mind, possessed of many names. Among these may be mentioned the Mother, or All-Mother, Mother of the Living or Shining Mother; The Power Above; The Holy Spirit (all from the macrocosmic standpoint); and again She of the Left-hand, as opposed to Christos, He of the Right-hand; The Man-woman; Prouneikos or the Lustful-one; Matrix; Paradise; Eden; Achamôth; the Virgin; Barbelo; Daughter of Light: Merciful Mother; Consort of the Masculine One; Revelant of the Perfect Mysteries; Perfect Mercy; Revelant of the Mysteries of the whole Magnitude; Hidden Mother; She who knows the Mysteries of the Elect; The Holy Dove, *which has given birth to the two Twins;* Ennoia; Ruler; and The Lost or Wandering Sheep, Helena. In the Valentinian System, Sophia gives birth to the Christos "*with a Shadow*." The above terms are taken from Smith and Wace's *Dictionary of Christian Biography*, art., "Sophia," where we read: "In the Syriac text of the Acts published by Dr. Wright (*Apocryphal Acts of Apostles*, pp. 238-245) we find the beautiful *Hymn of the Soul*, which has been sent down from her heavenly home to fetch the pearl *guarded by the serpent*, but has forgotten here below her heavenly mission till she is reminded of it by a letter from '*the father, the mother and the brother*,' performs her task, receives back again *her glorious dress*, and returns to her old home."

(2) *Name.* The Name, *which is no name*, but a *Sound*, or rather *Motion*. The mystery of the Logos, Verbum and Vâch has ever been concealed in the mystery *Names*. These Names, in whatever tongue, or among whatever people, all represent permutations of the "Ineffable Name."

In this connection, the following passage from the Pistis-Sophia (*pagg.* 378, 379) is of great interest. Jesus, in explaining the Mystery of the Light of his Father, the Baptisms of Smoke and of the Spirit of the Holy Light, and the Spiritual Anointing, to his Disciples continues: "Nothing, then, is more excellent than these Mysteries, into which ye inquire, unless it be the Mystery of the Seven Voices, and their Nine-and-forty Powers and Numberings (psephôn), nor is any name more excellent than all of them, the Name, in which are all Names, and all Lights and all Powers. He, therefore, who shall depart out of the Body of Hyle* knowing that Name, no Smoke,† nor Authority, nor Ruler of the Sphere of Fate, nor Angel, nor Archangel, nor Power, shall be able to prevent that Soul; nay, if on quitting the World, a man shall speak that Name to the Fire, it shall be extinguished, and the Mist shall withdraw. And if he shall speak it to the Dæmons and the Receivers of the Outer Mist (Darkness), and to its Rulers, Authorities, and Powers, all shall perish, so that their Flame is consumed, and they cry out, 'Thou are hallowed, the sanctified one, thou blessed one, of all them who are holy.' And if they shall speak that Name to the Receivers of Evil Condemnations, and their Authorities and all their powers, and also to Barbelo and the Invisible Deity, and the Three Triple-Powers, forthwith all will collapse in those regions, so that they

* Not necessarily at death only, but during *Samadhi*, or mystic trance.

† *i.e.*, no theological delusion.

shall be compelled to dissolve and perish, and cry out: 'O Light of every Light, which is in the infinite Lights, remember us also, and cleanse us.'"

With regard to this passage, it is remarked in the *Secret Doctrine* (II, 570): "It is easy to see what this Light and Name are: the Light of Initiation and the name of the "Fire-Self," which is no name, no action, but a Spiritual, ever-living Power, higher even than the "Invisible God," as this Power is ITSELF.

Compare also the *Secret Doctrine, sub. voc., Oeaohoo*, I, 68, 71, 72, 93 (*Oi-Ha-Hoo*); *Mantrika-Sakti*, I, 293; *Kwan-Yin*, I, 136; *Kwan-Yin-Tien*, I, 137, 138; *Logos*, II, 25; *Hermes*, II, 541, 542; *Mystic names and attributes*, I, 352; *Aditi-Vâch*, I, 431; *Vâch, Savitri, the mother of the gods and of all living*, II, 128; *Vâch, Devasena*, II, 199; and *The melodious cow*, II, 418.

(3) *Ildabaôth* or Ialdabaôth is identical with the Fetahil of the *Codex Nazaraeus*, the Demiurge of the Valentinian system (*Lucifer*, vi, 33), the Proarchos of the Barbelitæ (Irenaeus, I, xxix, 4), the Great Archôn of Basilides and the Elohim of Justinus, &c. Ildabaoth (the Child of Chaos) was the son of Sophia (Achamôth) in Gnostic Cosmogenesis, in other words, the Chief of the Creative Forces and the representative of one of the classes of Pitris. If we regard the Sophia-Above (*Lucifer*, vi, 33, pp. 231, *et seqq.*) as the *Akâsa*, and the Sophia-Below (Achamôth) as its lower or material planes, we shall be able to understand why Ildabaoth, the material creator, was identified with Jehovah and Saturn, and so follow out the following allegory from Irenaeus (I, xxiii-xxviii). Ildabaoth the child of the Mother, Sophia, generates a son of himself, without the assistance of any mother, and his son a son in his turn, and he another, and so on until there are six sons generated, one from another. Now these immediately commenced to strive with their father for the mastery; and he in despair and rage gazed into the "purgations of matter" below; and through them begot another son, Ophiomorphos, the serpent-formed, the spirit of all that is basest in matter. Then being puffed up with pride, he stretched himself over his highest sphere, and proclaimed aloud: "I am Father and God, and there is none above me." On this, his mother cried out: "Lie not, Ildabaoth, for the Father of All, the First Anthrôpos (*man*), is above thee, and so is Anthropôs, the Son of Athrôpos." And Ildabaoth to prevent his sons attending to the voice, proposed that they should fashion a *man*. So the six of them made a gigantic man, who lay on the earth and writhed like a worm (the man of the first rounds and races). And they brought him to his father Ildabaoth, who breathed into him the "Breath of Life", and *thus emptied himself of his creative power*. And Sophia aided the design, so that she might regain the Light-powers of Ildabaoth. Forthwith the man, having the divine spark, aspired to the Heavenly Man, from whom it came. At this Ildabaoth grew jealous, and generated Eve (Lilith) to deprive Adam of his Light-powers. And the six "Stellars", empassioned of her beauty, begot sons through her. Thereupon Sophia sent the serpent (intelligence) to make Adam and Eve transgress the precepts of Ildabaoth, who in rage, cast them down out of Paradise into the World, together with the serpent (fourth round and fourth race). At the same time, she deprived them of their Light-power, that it might not come under the "curse" as well. And the serpent reduced the world-powers under its sway, and generated six sons, who continually oppose the human race, through which their father (the serpent) was cast down. Now Adam and Eve in the beginning, had pure spiritual bodies, *which gradually became grosser and grosser*. Their spirit too became languid, for they had naught but the breath of the lower world, which Ildabaoth had breathed into them. In the end, however, Sophia gave them back their Light-power and they awoke to the knowledge that they were naked.

This suggestive allegory, wherein the creature became higher than the creator, can only be understood by remembering the identity of essence of that which is

evolved, with that from which it is evolved. Compare: "I have clothed myself in thee, and thou art my Vahan to the Day 'Be with us', when thou shalt rebecome myself and others, thyself and me" (*Secret Doctrine*, I, Stanza vii, Sloka 7). In this cycle of emanation that which is above becomes that which is below, so that we find in Pistis-Sophia that Ildabaoth is finally spoken of as residing in the "Great Chaos which is the Outer Mist", where, with his *Forty-nine* Dæmons, he tortures wicked souls (*pag.* 382). Moreover, the resemblance between Ildabaoth and Sabaoth Adamas (*Lucifer*, vi, 35, p. 398, note 4) is so close, that they are evidently to be regarded as aspects of the same power; the peculiar richness of the terminology of the Pistis-Sophia renders such correspondences a necessity.

In the Chart of the Ophites of which Origen speaks in his *Contra Celsum*, there are two septenates of Planetary Rulers, a superior and inferior Hebdomad. Ildabaoth is the first of the Superior Group, and Michael-Ophiomorphos at the head of the inferior. Now this Michael is called the "*Lion-like*", and is the son of Ildabaoth who is also represented as lion-headed. In the formulæ of prayers for the "Defunct", the Soul, after having crossed the Rampart of Wickedness (*phragmon kakias*), the dominion of Ophiomorphos, or our terrestrial plane, arrives at the Gates of Ildabaoth and utters the following adulatory address, which in truth seems little applicable to the nature of Ildabaoth. "O thou, who art born to rule with boldness, Ialdabaôth, *first and seventh*, O ruler, subsistent Logos of a pure mind, perfect work for Son and Father, bringing to thee the token of Life (marked) with the stamp of the type, I open the gate, which thou hast closed to thy Æon, the world, and pass by thy authority again in freedom. May grace be with me; Yea, may it be, father."

(4) Each of the Thirteen Repentances of Sophia is explained by a portion of Scripture, which though bearing a family likeness to the authorized texts, still differs essentially in spirit and frequently in terms. As, however, the reproduction of these Psalms would be too long a labour, we can only refer the student to them, hoping that the comparison of the orthodox text with the Elegies of Sophia will give him a clue to the right understanding of the mystery hymns, known and misunderstood as the Psalms of David. Moreover, seeing that the elegies, prayers, hymns, songs or repentances of Pistis-Sophia are mostly reiterated repetitions, some of them will be omitted and others shortened.

(5) *The Counterfeit of the Spirit* (*Antimimon pneumatos*) is one of the principles in the formation of the Soul, in which fabrication, each of the five Planetary Rulers has his share. This work is completed by administering to the Soul the Drought of Forgetfulness, or Lethe-potion, which is brewed from the Sperm of Evil, and incites men to all material lusts; this is the evil genius of man, a sort of spiritual substance surrounding the Soul.

(6) *Decan alone in the Air.* Compare *pag.* 107, "I am like as Hyle, which is sunken; they have driven me hither and thither, like as a Dæmon in the Air." The Middle Region of the Air is spoken of as in the Paths of the Way of the Midst, which is below the Sphere. For the term Decan, see *Lucifer*, vi, 34, p. 320, note 7.

(7) *The Tears . . . of my Eyes.* M. E. Amélineau in his *Essai sur le Gnosticisme Egyptien*, p. 303, in tracing this idea through Egyptian imagery, writes as follows.

"Among the invocations addressed to the sun, or rather in the enumeration of his various transformations, we read the following: 'He who creates the water, which issues from his interior, the *image of the body* of Remi, the weeper'. 'Tears play an important part in the Egyptian religion', says M. Naville, in explaining this text, 'and especially in that which concerns creation'. He then quotes several examples taken from unpublished texts from the tomb of Rameses IV, which we borrow from him. In one of these the God is prayed to as the 'weeper', and

asked to give life to the 'king': 'O weeper, thou powerful one, high in the realms of Aukert, give life to the King'. . . . He also receives this invocation: 'O thou, he who forms himself by his tears, who hears himself his own words, who reanimates his soul, reanimate the soul of the King'. Finally in a famous text known as the text of the four races, men are thus addressed: 'Ye are a tear of my eye in your name of Retu, that is to say in your name of men'. . . . This doctrine is still more clearly affirmed in a magic papyrus translated by Dr. Birch, where the tears of different Gods are represented as the matter from which issue flowers, incense, bees, water, salt, &c. 'When Horus weeps', says the papyrus, 'the water which falls from his eyes, grows into plants, which produce a sweet perfume. When Su and Tefnut weep greatly, and water falls from their eyes, it changes into plants which produce incense. . . . When the sun weeps a second time, and lets water fall from his eyes, it changes into bees, which work. . . . When the sun Ra becomes feeble, the perspiration falls from his limbs, and changes into a liquid . . . . his blood changes to salt. When the sun becomes feeble, he sweats, water falls from his mouth and changes into plants'."

Compare also the "Sweat-born" of the *Secret Doctrine*.

(To be continued.)

Theosophical Gleanings,

OR

NOTES ON THE "SECRET DOCTRINE".

VI.

The Third Race (*Continued*).

WE have taken a bird's-eye view of the life-cycle of the Third Race: we must now study its evolution in fuller detail.

The Third Race divides itself naturally into three main groups, under which are classified the seven sub-races and their innumerable divisions. The first of these groups takes its rise in those spoken of last month as those into whom the "Lords of the Flame" "entered", ere yet the differentiation into sexes had come about. These, with the progeny produced by Kriyasakti—the "Sons of the Fire-Mist", or the "Sons of Will and Yoga"—make up the first and highest group. It is the men of this group who are alluded to in the traditions of every nation as "demigods", "heroes", and "rishis", &c. To this group belong "the seven Rishis" of the Hindu allegory (vol. ii, p. 78), the sons of Vasishta-Daksha. It includes Nirmanakayas from other Manvantaras, whom we see, "in all the Puranas, reappearing on this globe, in the *third Manvantara*, as Kings, Rishis, and heroes" (vol. ii, p. 94). "They sacrificed themselves for the good and salvation of the Monads which were waiting for their turn, and which otherwise would have had to linger for countless ages in irresponsible, animal-like, though in appearance human, forms" (vol. ii, p. 94). These

are "that third and holy race", consisting of those men who are spoken of as at the zenith of the race, who were "towering giants of godly strength and beauty, and the depositaries of all the mysteries of heaven and earth". . . . "The chief gods and heroes of the Fourth and Fifth Races, as of later antiquity, are the deified images of these men of the Third" (vol. ii, pp. 171, 172). This group is said to have inhabited "an island, which for its unparalleled beauty had no rival in the world. . . . This word, which is no word, has travelled once round the globe, and still lingers as a far-off dying echo in the hearts of some privileged men. The hierophants of all the Sacerdotal Colleges were aware of the existence of this island; but 'the word' was known only to the *Java Aleim* (Maha Chohan in another tongue), or chief lord of every college, and was passed to his successor only at the moment of death. . . . There was no communication with the fair island by sea, but subterranean passages, known only to the chiefs, communicated with it in all directions" (vol. ii, p. 220).

Over against this loftiest group of the Third Race comes the lowest group, that of the "mindless", sometimes spoken of as "the eighth race", because it went so far astray from the field of humanity, "the animal man" (vol. i, p. 650). We spoke of these on p. 411 of last month's *Lucifer*, and we need only note in this connexion that the semi-human group was reinforced by later crossings of Lemurians and Atlanteans with these semi-human tribes, and that Esoteric Ethnology ascribes this origin for Tasmanians, Australians, Andaman Islanders, a hair-covered mountain tribe in China, the wild men of Borneo, the Veddahs of Ceylon, the Bushmen, Negritos, and some others (see vol. ii, pp. 195, 196, with the footnotes).

It is to this group, in some of its lowest ramifications, that the Secret Doctrine ascribes the origin of the anthropoids. "It is in the suddenly arrested evolution of certain sub-races, and their forced and violent diversion into the purely animal line by artificial cross-breeding, truly analogous to the hybridization which we have now learned to utilise in the vegetable and animal kingdoms, that we have to look for the origin of the anthropoids. In these red-haired and hair-covered monsters, the fruit of the unnatural connexion between men and animals, the 'Lords of Wisdom' did not incarnate, as we see. Thus by a long series of transformations due to unnatural cross-breeding (unnatural 'sexual selection'), originated in due course of time the lowest specimens of humanity; while further bestiality and the fruit of their first animal efforts of reproduction begat a species which developed into mammalian apes ages later. The Commentary explains that the apes are the only species, among the animals, which has gradually and with every generation and variety tended more and more to return to the original type of its male forefather—the dark gigantic Lemurian and Atlantean" (vol. ii. pp. 200, 201, and footnote). As this question of relationship between man and the ape is one on which Esoteric and Exoteric Science seem to come sharply into conflict, it may be well to

delay on it for a moment. And first we must point out that no scientist speaks of man as "descended from the ape". That is a popular misconception. Darwin and his followers allege that "man" and the apes are descended from a *common ancestor*, that man "is the co-descendant with other mammals of a common progenitor" ("Descent of Man," p. 607, ed. 1875). Against this general statement Esoteric Science has nothing to say, but—different as he was from the "man" of the present—Esoteric Science speaks of that common progenitor as "man", having in view the chief product evolved from him (see *Lucifer*, p. 409). Speaking of man in the Third Round, "almost exactly repeated in the third Root-Race of the Fourth Round", a Mahatma describes him as in "the form of a giant-ape, and now more intelligent, or rather cunning, than spiritual". In the last half "his gigantic stature decreases and his body improves in texture, and he becomes a more rational being, though still more an ape than a Deva" (vol. 1. pp. 188, 189). This "giant-ape" is the "common progenitor". Further, the Mahatma says: "The human fœtus follows now in its transformations all the forms that the physical frame of man had assumed throughout the three Kalpas (Rounds), during the tentative efforts at plastic formation around the Monad by senseless, because imperfect matter, in her blind wanderings. In the present age the physical embryo is a plant, a reptile, an animal, before it finally becomes man" (vol. 1, p. 184). On the details of the evolution there is clashing enough between the Eastern and the Western teachings; but as all the details are confessedly matter of hypothesis in the West, as the leading evolutionists are at issue about them, and as new theories are being constantly put forward, the West cannot claim to dogmatise here over the East. All that Western Science lays down as essential, in order to explain undeniable facts, is *the unity of origin of all mammals:* all else is admittedly doubtful. The Eastern Science lays down the same postulate, and also traces, as it alleges with full knowledge, the details of the further evolution. And those who note how in point after point Western Science is approaching doctrines long taught by the Esoteric, will be content to possess their souls in patience amid the clash of warring tongues, waiting until fuller knowledge has brought about greater harmony. The fundamental difference between the Esoteric and the Exoteric Science is not on the physical but on the mental evolution of man. They may join hands on the giant-ape form, and the cunning of the common progenitor: but to the Esotericist the mind is an informing principle; to the Scientist it is but a product of the brain. "Man is certainly *no* special creation, and he is the product of Nature's gradual perfective work, like any other living unit on this earth. But this is only with regard to the human tabernacle. That which lives and thinks in man and survives that frame, the masterpiece of evolution, is the 'Eternal Pilgrim', the Protean differentiation in space and time of the One Absolute 'Unknowable'" (vol. ii, p. 728).

The remaining group, consisting of "the last sub-races of the Third

Root-Race" (vol. ii, p. 765), is midway between the highest and the lowest, and, as the stock of our humanity, is of special interest to us. They were the "ancestors of the Atlanteans, . . . ape-like, intellectually senseless giants" (vol. i, p. 191), whose very senselessness made possible such an off-shoot as the third group, and who were rescued from general degradation by their endowment with Manas. These were the first sexual, physical men, the date of whose appearance on our globe is put by the Esoteric Chronology 18,000,000 years ago. They are the root of our physical Humanity, of which the Fourth Race, the Atlantean, may be regarded as the trunk. Physical changes in the globe accompanied the changes in man, and the period of warfare began. Differentiation into sex meant struggle in lieu of harmony, and all physical nature sympathised in the altered conditions.

"*The eternal spring became constant change and seasons succeeded. Cold forced men to build shelters and devise clothing. Then man appealed to the superior Fathers. The Nirmanakayas of the Nagas, the wise Serpents and Dragons of Light came, and the precursors of the Enlightened. Divine kings descended and taught men sciences and arts, for men could live no longer in the first land, which had become a white frozen corpse*" (vol. ii, p. 201).

It was under the guidance of this Highest Group of the Third Race that the later Third, or Lemurians, developed their civilization. They, "under the guidance of their *divine* Rulers, built large cities, cultivated arts and sciences, and knew astronomy, architecture, and mathematics to perfection. This primeval civilization did not, as one may think, immediately follow their physiological transformation. Between the final evolution and the first city built many hundred thousands of years had passed. Yet, we find the Lemurians in their sixth sub-race building their first rock-cities out of stone and lava. One of such great cities of primitive structure was built entirely of lava, some thirty miles west from where Easter Island now stretches its narrow piece of sterile ground, and was entirely destroyed by a series of volcanic eruptions. The oldest remains of Cyclopean buildings were all the handiwork of the Lemurians of the last sub-races; and an occultist shows therefore no wonder on learning that the stone relics, found on the small piece of land called Eastern Island by Captain Cook, are 'very much like the walls of the Temple of Pachacamac or the Ruins of Tia-Kuanuco in Peru', and that they are in the Cyclopean style" (vol. ii, p. 317). Thus civilization slowly grew up among the Lemurians; some, we are told, led a "nomadic and patriarchal life", some builded cities and progressed in the arts and sciences; Easter Island belonged to the earliest civilisation of the Third Race", and the strange statues there felt the touch of Lemurian hands. It is interesting to note that, approaching the subject from an entirely distinct point of view, Haeckel places primitive man in Lemuria: "Probably Southern Asia itself was not the earliest cradle of the human race; but Lemuria, a continent that lay to the south of Asia, and sank later on beneath the

surface of the Indian Ocean" ("The Pedigree of Man," p. 73, Eng. Trans., 1883).

It is to the Lemurians that must be referred the many traditions of the "one-eyed Cyclopes"; the "one eye" is the Wisdom Eye, the Third Eye, the Eye of Siva, which was in full activity at that period of human history, the two front eyes being fully developed only at the beginning of the Fourth Race (see vol. ii, p. 769). The mythological three Cyclopes, sons of Heaven and Earth, are the last three sub-races of the Third Race.

As the centuries rolled slowly on, the Lemurians gradually drifted apart into two well-defined and marked classes, the Sons of Darkness and the Sons of Light, between whom bitter antagonism was developed. As the decay of the race proceeded, the division became more and more marked, and simultaneously with the decay of the Third appeared the rising of the Fourth Race. Emerging from the ocean westwards and northwards were the beginnings of a new continent, the Atlantis of the coming Race, and as the Northern Lemurians spread westwards the first sub-race of the Fourth, the Lemuro-Atlanteans, were gradually evolved and spread from the Atlantic portion of Lemuria over the new land; losing, as time went on the characteristics of the parent stock, and developing the pure Atlantean type. "The Atlantic portion of Lemuria was the geological basis of what is generally known as Atlantis. The latter, indeed, must be regarded rather as a development of the Atlantic prolongation of Lemuria, than as an entirely new mass of land upheaved to meet the special requirements of the Fourth Root-Race. Just as in the case of Race-evolution, so in that of the shifting and re-shifting of continental masses, no hard and fast line can be drawn where a new order ends and another begins. Continuity in natural processes is never broken. Thus the Fourth Race Atlanteans were developed from a nucleus of Northern Lemurian Third Race men, centred, roughly speaking, toward a point of land in what is now the mid-Atlantic Ocean. Their continent was formed by the coalescence of many islands and peninsulas which were upheaved in the ordinary course of time and became ultimately the true home of the great Race known as the Atlantean" (vol. ii, pp. 333, 334).

Some of these Lemuro-Atlanteans, we are told, intermarried with the mindless race, and so entered on a path of rapid physical and psychical degeneration. Meanwhile vast seismic changes were in progress: the continent of Lemuria had broken up into smaller continents, and its immense extent "which once had reigned supreme over the Indian, Atlantic and Pacific Oceans now consisted of huge islands which were gradually disappearing one after the other, until the final convulsion engulfed the last remains of it" (vol. ii, p. 327). Volcanic action was the chief feature in this destruction, volcanic fires breaking up the continent and causing vast chasms, into which rushed the sea, submerging the scathed and ruined land. There can be no doubt that the traditions of a universal deluge found in the islands of Polynesia—the mountain tops of the highest Lemurian ranges—

have their origin in these gigantic cataclysms, which separated these islands from the rest of the habitable world.* "The sinking and transformation of Lemuria beginning nearly at the Arctic Circle (Norway), the Third Race ended its career in Lanka, or rather on that which became Lanka with the Atlanteans. The small remnant now known as Ceylon is the Northern highland of ancient Lanka" (vol. ii, p. 332). Of this race there remained only the "animal men", a few scattered remnants that had escaped here and there, the Lemuro-Atlantean stock, and the Highest Group, that the earth-convulsions could not touch. The human stock, or seed, in the Hindu allegory, is saved by Vaivasvata Manu; "Lemuria is said to have perished about 700,000 years before the commencement of what is now called the Tertiary Age (the Eocene), and it is during this deluge also—an actual geological deluge this time—that Vaivasvata Manu is again shewn as saving mankind (allegorically it is mankind, or a portion of it, the Fourth Race, which is saved); so also he saves the Fifth Race during the destruction of the last Atlanteans" (vol. ii, p. 313).

This Vaivasvata Manu "figures as a generic character, under various circumstances and events" (vol. ii, p. 145), for he is "the primitive Root-Manu of our fourth human wave (the reader must always remember that Manu is not a man, but collective humanity)"; further, the name is applied as a racial term to the Root-Manu of the Fourth Root-Race, thus denoting one of the Minor Manus (vol. ii, p. 309). His varied appearances on the scene in Exoteric traditions and allegories need not therefore disturb the student.

TWO STUDENTS OF THE E. S.

QUESTIONS AND ANSWERS.

Q. Are our Monads an emanation of the Holy Spirit? By that I mean the totality of Gods, who form the Absolute, the One.

A. We should avoid the term "Holy Spirit", because it conveys the idea of a Personal God. The Monads are sparks from the one Fire, the Universal Life (see *Lucifer*, p. 138).

Q. The entities that collectively form Atma, Buddhi, Mahat, are they these Monads? are our Higher Selves spiritual hierarchies, of whom we are only the reflection, the emanation?

A. The Monad is Atma-Buddhi (see *Lucifer*, p. 138). Mahat is Kosmic Ideation (see *Lucifer*, pp. 56, 57). If you mean Manas, Manas is not the Monad, as you must surely see if you have read the "Gleanings" with any attention (note specially pp. 311 and 410). Certainly our Higher Selves are a Spiritual Hierarchy, but you cannot call the lower quaternary an emanation from them. The building up of this has been very carefully described step by step.

* The more widely spread traditions found elsewhere—as in Mexico, India, Asia Minor, &c.—are traceable to the floods which destroyed Atlantis.

3. Ought any difference to be made between the Divine Ego and the Monad? May we not say that the Divine Ego is the resultant of the friction of our lives and of our experiences, and that this Ego is the real individual, since the Monad is given us from the universal reservoir and is therefore impersonal?

4. The Ego is the Manas, and as our lives give it experience it is *partly* their resultant; but note that it is an independent entity, existing before incarnation. Do not confuse the Ego with the "Higher Self", which is Buddhi. The Ego *is* the individual, and you rightly say that the Monad is impersonal.

Notes on Theosophy and Education.

(*The opening speech of a discussion at the Blavatsky Lodge, on July 17th.*)

THEOSOPHY claims to be the Science of Life, and must therefore have a direct bearing upon all those great problems which are agitating men's minds in these closing years of the 19th century. Among such problems, one of the most important, in its bearing upon the whole future of our race, as well as upon the next generation—to which will fall the task of carrying on the Theosophical movement till the last quarter of the coming century—is certainly that of Education. Hence it may not be amiss to call the attention of the readers of *Lucifer*, especially of those belonging to the Theosophical Society, to the bearing of Theosophical teaching upon this question. One fact alone need be pointed to in order to show how intimate and vital is the connexion between Theosophy as embodied in the present Theosophical movement and the whole subject of Education. In every phase of human history, it is the ideal current among the people of any race as to the purpose and meaning of human life on earth, which is the most potent factor in determining the character and guiding spirit of the education given to the young generations of that nation. The education received by the young exercises an influence in moulding their conceptions of life and duty, and thus reacts upon the ideals of their mature years, and so upon future generations.

A passing glance along the galleries of human history may serve to illustrate this statement.

The earliest educational system of which we have any record is that of ancient India, embodied in the caste system. Under this *régime* the nation was divided into four main classes engaged, respectively: the Brahmans, in spiritual, religious, and scientific studies and pursuits; the Kshatriya, or warrior caste, in the pursuit of arms, politics, administration, in short the conduct and management of the outer national life generally; the Vaisya, or merchant caste, in commercial pursuits; while the Sudra, or "out caste" class, embraced all not included in one or other of these three.

This system, in one aspect, was an educational one, based upon a knowledge of the laws of Karma and Reincarnation. In accordance with these, it provided for the reincarnating Ego a determinate sphere of duties in accord with the Karmic affinities it had engendered in past incarnations. In each caste, the children were educated in accordance with the duties they would have to perform in adult life; the ideal expressing itself through the entire system being that each human being has his own specific sphere of duty to fill, a duty as necessary for the welfare of the nation as that of

any other unit. The supreme ideal was that of duty, of national welfare on *all* planes, spiritual and intellectual as well as material. This, of course, applies strictly only to India in the days when it was still ruled by the occult hierarchy; though how deeply this ideal was impressed on the national mind may be judged from the language of the Bhagavat-gita.*

Leaving India for Egypt, we know only that its educational system was very complete and played a most important part in the national life.

In Greece, the division of education under the two heads of Music and Gymnastics, corresponded to, and expressed the nation's ideal of human life when that ideal existed in its purity. Perfect harmony and balance, whence result grace, beauty and truth, physical, intellectual and moral, was the goal of their striving, and this was the ideal which moulded the life of the race at its noblest and best.

For the Roman, Rome, her power and greatness, was the ideal to which life was to be devoted. Educated in the Forum and the Senate House, the palmy days of Roman history show us a series of heroic figures expressing the national ideal in the life of the camp, the conduct of the state, and the sterner virtues of private life.

Carried away by the torrent of reaction, against the corruption and materialism of the decaying Roman Empire, Christianity stamped upon the early centuries of our era the ideal of a *selfish* other-worldliness. A narrow, individualistic, *un*human ideal, exhibiting itself in the utter want of any true education characterising that period.

But even such an ideal, purely individual and tainted by selfishness as it was, was surely after all preferable to the baseness of the Mammon-worship, the making of Gold-getting the end, aim and object of life, which is so rapidly becoming the ruling spirit of our own age. It is this ideal, this utterly selfish and material conception of the purpose of life, this regarding of our existence here as having for its sole object pleasure and self-gratification, for the attainment of which money is the means—it is this spirit which is rapidly permeating the whole educational system of Europe, and especially of England.

But Theosophy holds up before the men and women of this generation a new ideal, to impress which upon the spirit of our time is the real task of the Theosophical Society, the true object for which the Theosophical movement was set in motion. This ideal is the Universal Brotherhood of Mankind, conceived not as an arbitrary assertion, not on any one plane of nature alone, but realised as a basic, fundamental fact in nature, on each and every plane, realised as implying the actual, real, solidarity of each human unit with all others, the inextricable interweaving of the pain and pleasure, the success and failure, the happiness and misery of each with all. It is to stamp this ideal in lines of radiant light on the consciousness of men that the Theosophical movement was called into existence, not to teach occult anthropology or to gratify curiosity concerning the hidden forces of nature.

With such a mission before it, Theosophy must obviously have a direct and most important bearing upon education, some thoughts upon which may be of interest as suggesting lines of effort and of practical work to the earnest student, who desires to put his Theosophy into practice.

First, then, the basic idea itself of Theosophy—the solidarity of the human race—demands with no uncertain accent universal education for *all*, men and women, rich and poor, alike. It requires that every human

* The above statements and remarks must be understood to apply *only* to the India of the earliest times, when the nation was still ruled by the occult hierarchy, and the caste system, instead of being a burden and an evil as it is at present, was a sound and useful institution. To-day, it is needless to say, the caste system is an almost unmixed evil, having degenerated into a matter of pure superstition and lost all its real, inner significance. But the good that, even in decay, it *has* wrought may be seen in the fact that the higher castes in India represent, even now, almost the finest and highest types of Aryan humanity in point of intellect and spirituality.

being shall have the fullest opportunity, the largest measure of assistance that can be given, in developing himself, in actualising the potentialities latent in him as completely and harmoniously as possible. To secure such help and opportunity to all, should be the task of the nation, as representing its component units in their collectivity. Surely when Theosophy teaches so forcibly the vastly greater importance of the Mind over the Body, there can be no shadow of doubt for any Theosophist, that it is our bounden duty, individually and collectively, to work for the bringing about of a state of things wherein every human being shall have the fullest opportunity for *harmonious* mental unfoldment—harmonious, not only in and with himself, but even more in and with that Humanity of which he forms a part.

Here we find at once a most vital practical lesson that Theosophy has to teach with regard to our present-day mode of education. It is the *ideals* which are stamped on the minds of the young, not only by the *words* of their teachers, but far more by the methods of education, by the living influence of the life at school, by the conversation and example of their elders at home—it is the ideals thus formed which practically mould and determine the character of our entire after-lives. From story-books, from fiction, still more from the biographies of those held up to us as "great" and "noble" men and women, our minds receive the impressions that later will color all our thought and action. But the whole spirit of modern education, of modern life, is deep dyed, through and through, with individualistic ideals. The principle of "competition", of the "struggle for existence", pervades every branch of education. With every year "competitive examinations", and the preparations for them, become more and more the dominant idea in our educational institutions. The plan of "taking places" in class brings the same principle into the daily and hourly life of every boy and girl. The same ideal is held up before their eyes in the biographies of those whom they are incited to imitate. To be successful above one's fellows, to hold the *first* place, to succeed oneself, to conquer, surpass, out-do others in every department of human activity, is the goal for which each is urged to strive. This is not true emulation, for the object set before us is not to do one's uttermost that *all* may be benefited; but on the contrary that all others may stand on a lower step, beaten and conquered. Selfishness and individualism are thus inculcated by the strongest of all means, constant object-lessons, from our earliest days, till we learn to forget all about men in general, to think and work only for ourselves and those who directly form a part of our personal interests. Thus, in its leading ideal, its fundamental principle, its constant practice, modern education is distinctly *anti*-theosophical, and the tendency at present is to render it, with every day, more completely so. Against these false ideals, it is the duty of every Theosophist to strive with hand and voice. If we believe in Universal Brotherhood, then we should bring up all those, with whose education we have any concern, to work their best, to strive unceasingly after attainment, in order that not themselves only, but ALL MEN may be benefited.

It would be easy to bring this home to children, to make human solidarity a *living* fact in their consciousness, by rewarding the successful *individual* by some pleasure—a holiday or what not—given to *all* his schoolmates. A child would thus feel and experience the fact that the real reward of his efforts and exertions comes to him *through* his fellows—not *apart from them*, as is now the case with our system of prize-giving.

In brief; the leading idea of education from the Theosophical standpoint, should be to teach men to use their *personalities*—*i.e.*, their physical "selves"—*as tools* for the benefit of all, instead of, as now, teaching them to consider their personalities, their own selfish enjoyment and success, as the end and object of exertion, of study, of life itself.

It is on this subject of the ideals inculcated upon children, theoretically

and practically, that Theosophy has the most direct bearing. For upon the ideal held up as the highest goal of attainment depend, obviously, the whole tone and spirit of education. But this is not all; and the Theosophist has at least a word to say upon the general character of the methods adopted in our schools and colleges at present.

The tendency of the day is to overload the memory with facts and details. Education is understood to be the cramming of the mind with facts, with other people's thoughts and theories—to be, in short, the cultivation of the memory rather than of the mind proper. Such a method is contrary, one would think, to the plainest common sense, let alone to Theosophical teaching. Holding, as the latter does, that you cannot teach anything the germ of which does not already exist in the pupil's mind, a Theosophical educator would seek rather to draw out, than to put in; to foster and develop such germs of aptitudes and abilities as were present in the pupil, and above all to strengthen and assist him in learning to think for himself. The machine-made knowledge of our present schools, the endless and meaningless array of facts, historical, political, scientific, &c., which our children have to commit to memory, Theosophy regards as not only useless, but as positively injurious. To begin with, of all this memory-knowledge there remains but an infinitesimal portion two or three years after the examinations are passed and done with. Then this overtaxing of the memory with idle and needless details and facts, lacking totally organic connexion, stunts the general mental growth and wastes the mental power which should have been used to promote the growth of the thinking facultly itself. Theosophy regards a harmonious, well-balanced development of the mental faculties, the growth and strengthening of the power of original thought, above all, the realisation of the actual, living, organic, unity of the human race, as the true ideal of education. "Knowledge", *i.e.*, an acquaintance with *facts*, is necessary indeed, but should be subordinated strictly to the power of assimilating those facts and understanding them.

If we believe in Re-incarnation, it is obvious that what remains to us as the permanent acquisition distilled from each personal life, is—not a knowledge of *facts*—but the developed mental growth and power of understanding and dealing with them. Here again we see how the materialistic spirit of our age is at work in the enforcement of false conceptions of education, and another instance is before us of the crying need which pervades the world for the spread and teaching of Theosophical truth.

BERTRAM KEIGHTLEY.

RIGHT AND WRONG.

"Do not misunderstand me. It is not the function of the artist to preach morality, to inculcate virtue. The laws of art are proper to itself. And they are the laws of beauty. But the beautiful is of the intellect, not of the senses, which merely supply the artist with his raw material. The eyes are only instruments of vision through which the soul looks. Æsthetic enjoyment is the reflection of an inner light or splendor from our reason upon material objects. The end of the intellect, let me repeat, is truth. And in words which, though not Plato's, to whom they are often attributed, are as admirable as hackneyed, the 'beautiful is the splendor of the true'. Banish the ideal from the life of men, and by the operation of the inexorable law, *Corruptio optimi pessima*, men will sink below the level of the lower animals, and will love the abnormal, the monstrous, the deformed, for its own sake. Such is the natural fruit of that philosophy which rejects the only rational conceptions of Right and Wrong, and degrades to the region of molecular physics, conceptions properly appertaining to the domain of the organic and spiritual. Examples are not far to seek. And they are the sure signs of a decadent and effete civilization."

WILLIAM SAMUEL LILLY.

DEATH OF SUBBA ROW.

1890

IT is with the deepest possible regret and sorrow that we have to announce the "death" of our learned and gifted brother, T. Subba Row, B.A., B.L., on June 24th, at the early age of 33 years. There are few members of the Theosophical Society who have not heard of Subba Row, the great Vedantin scholar; few readers of the *Secret Doctrine* who are not familiar with his name, as the talented author of the *Lectures on the Bhagavad Gita*. And yet, with the exception of these lectures and his contributions to the pages of the *Theosophist*, as remarked in the latter journal, he has left scarcely any literary monument of his extraordinary ability.

"Our great Vedantin," writes Colonel Olcott, "was of the Niyogi caste of the Smartha (Advaita) Brahmans", and practised as a Vakil (Pleader) of the High Court. Strangely enough he showed little promise in early years of his extraordinary philosophical ability, and it was not until he made the acquantance of H.P.B., H.S.O., and Damodar, in 1882, that he began to devote himself to metaphysics and Occultism. "It was then *as though a store house of occult experience, long forgotten*, had suddenly opened to him . . . his stored-up knowledge of Sanskrit literature came back to him . . . and if you would recite any verse of Gita, Brahma-Sutras, or Upanishads, he could at once tell you whence it was taken, and in what connection employed."

The cause of his death was a mysterious cutaneous disease which resulted in a terrible outbreak of boils, of so painful a nature that all sleep was denied to the sufferer. Karma has mysterious ways of working out its ends, which to the profane must remain for ever unfathomable. We can only feel profound regret that such Karma has reached one by whose death Madras has been deprived of a giant-intellect, and India has lost one of her best scholars.

May his next rebirth be speedy and his life-span longer, and, above all, may he be reborn in Aryavarta still.

"*Sit tibi terra levis.*"

"Marriage, Morality, and Christianity".

* *Extracts from an Article by* COUNT LEON TOLSTOI, *published in the "Universal Review" for June 1890.*

" . . . Many people condone in young men a course of conduct with regard to the other sex which is incompatible with strict morality. . . . This dissoluteness is pardoned principally because of supposed physical

* The article from which these extracts are taken was written by Tolstoi in reply to innumerable letters he

necessities. . . . It is not possible that the health of one class should necessitate the ruin of another, and in consequence it is our first duty to turn a deaf ear to such an essentially immoral doctrine, no matter how strongly society may have established or law protected it. . . . It is the duty of unmarried men who do not wish to live a life of infamy to practice such continence in respect to all women as they would were the female society in which they moved made up exclusively of their own mothers and sisters."

"A more rational mode of life should be adopted, which would include abstinence from alcoholic drinks, from excess in eating, and from flesh meat, on the one hand, and recourse to physical labor on the other. I am not speaking of gymnastics, or any of those occupations which may be fitly described as playing at work; I mean the genuine toil that fatigues."

". . . Conjugal infidelity has become more common and is considered less reprehensible" (than in former years). . . . "The origin of this evil is twofold: It is due, in the first place, to a natural instinct; and in the second, to the elevation of this instinct to a place to which it does not rightly belong. . . . The evil can only be remedied . . . by educating men and women . . . to see in their animal passions foes to be conquered rather than friends to be encouraged."

"Fashionable dress to-day, the course of reading, plays, music, dances, luscious food, all the elements of our modern life, in a word, from the pictures on the little boxes of sweet-meats up to the novel, the tale, and the poem, contribute to fan (this) sensuality into a strong consuming flame, with the result that sexual vices and diseases have come to be the normal conditions of the period of tender youth, and often continue into the riper age of full-blown manhood". . . . "The truth is that the whole affair has been exalted by poets and romancers to an undue importance. . . . People set it before them and strive after them, because their idea of life is as vulgar and brutish as that other conception frequently met with in the lower stages of development, which sees in luscious and abundant food an end worthy of man's best efforts. Now this is not right and should not be done. And in order to avoid doing it, it is only needful to realise the fact that whatever truly deserves to be held up as a worthy object of man's striving and working . . . is far above and beyond the sphere of personal enjoyment."

"It is a most extraordinary thing, when you come to think of it: Malthusian theories can be broached and propagated; prostitution may be fostered and thrive (I cannot call by any other name such unions of the sexes as have not the birth of children for their object and justification); millions of children may be allowed to die every year of hunger and want; millions upon millions of human beings may be butchered in war; the State may strain every nerve to increase and perfect the means of killing the people, and look upon this as the main aim and object of its existence; all these things may be done under our eyes without striking us as in any way dangerous to humanity; but let some one hint at the necessity of our curbing our passions, and immediately the cry is raised that the human race is in danger. . . . Chastity and celibacy, it is urged, cannot constitute the ideal of humanity, because chastity would annihilate the race which strove to realise it, and humanity cannot set up as its ideal its own annihilation. It may be pointed out in reply that only that is a true ideal which, being unattainable, admits of infinite gradation in degrees of proximity. . . . Our conception of life is inseparably bound up with the conception of a continual striving after an unattainable ideal". . . .

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has received, as he says, from total strangers, requesting him to give *his own* views on the subject handled in "The Kreutzer Sonata", and this said article is translated from the unpublished MS., with Count T.'s permission.

The Letters of Johann Caspar Lavater.

To the EMPRESS MARIA FEODOROVNA the wife of the EMPEROR PAUL I, of RUSSIA.

(Written in the year 1798, and translated from the original autographs.)

(Continued from the June number.)

Letter the Fifth.

To which is appended a letter from the Spirit about his first contemplation of God.

Highly Revered Empress!

One letter more from the unseen world. Henceforth, God permitting, such communications will be more frequent.

This letter contains an infinitesimal fraction of that which might be said by a mortal of God, manifesting to, and being contemplated by him.*

God manifests simultaneously to billions of creatures and in millions of various forms.

He wills and He multiplies for the benefit of His numberless creatures and embodies simultaneously for each of these separately.

To you, O Sovereign, to your glorified spirit He will appear as he did to Mary Magdalene in the Garden of Gethsemane. When you feel for it the utmost need, and when you expect it least, then shall you hear coming from His divine lips your name "Maria"; and penetrated by the same feeling of the highest bliss as the Magdalene, you will answer His call, by saying as she did, "Rabbi!" Or else, filled with adoration as was the apostle Thomas, you will exclaim "My Lord and my God!"

We hasten to penetrate the darkness of the night in order to reach light. We travel along thorny paths that lead to paradise and we have to cross the wilderness before we enter the promised land; we must bear the pains of birth before we can be regenerated and born into the one real life.

May the Lord and the Holy Ghost be with you!

Johann Caspar Lavater.

Zürich, 13 ☉ xi, 1798.

Letter II of the Blessed Spirit to His Friend on Earth,

Concerning his first contemplation of God.

I.

Dear friend, out of a thousand things I would if I could tell thee, I will speak only of that one which must interest thee most: I have received for this special permission. Spirits do nothing without first receiving permission to do so. They live bereft of their free will, subject to the will alone of the Almighty.† They transmit His commands to billions of beings as they would to one, and give instantaneous and most varied answers to millions of His questioning creatures.

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* . . . . "for there shall no man see me (God) and live" (Exod. xxxiii, 20)—[Ed.]

† Surely such a state of irresponsibility is nothing to be envied nor desired. What kind of "liberated" Spirits are these!—[Ed.]

II.

Shall I be able to make you comprehend how I saw the Lord? Oh, it was by means entirely distinct from those which you mortals can imagine. After a number of visions, rules for guidance, explanations and hours of bliss accorded me by the Lord, I was once crossing a paradiasical land in the company of twelve other Spirits, who had passed almost as many degrees of perfection as I had. Like unto an ethereal cloud we glided hither and thither in profound silence, united in an enchanting sympathy, and, as it seemed, unanimously filled with the same aspirations and soaring towards the highest goal. With every moment we felt ourselves uniting more and more with each other. As we moved on we felt sincerer, happier, freer, more capable of realizing our bliss. "Oh, how great and merciful He who created us! Glory to the Creator! We are the creation of Love! Glory to the Loving One! . . . ."*

It was under the influence of such feelings that we continued our flying until we stopped close by a fountain. Here we felt as it were a feeble breath blowing on us. It was not in the similitude of man or Angel, yet *that* which was approaching us bore an image so closely human that it attracted our joint attention. A radiant light, like unto the light of pure Spirits, but not surpassing it, overshadowed us. . . . "It is one of our own", we thought simultaneously. *It* vanished, and we suddenly felt as if we had lost something or someone. "What an enchanting Being", we said to each other; "what a royal bearing and withal what a child-like charm, what beauty and what a grandeur".

As we were still under the influence of these thoughts a most ravishing form suddenly appeared, greeting us in a most friendly way.

It did not resemble the preceding vision, but, like the latter, had likewise in itself something infinitely majestic and at the same time inexpressibly simple.

"Peace be with you, brethren and sisters!" it said; and we answered in unison, "Peace be with thee, thou blessed of the Lord. Heaven reflects itself in thy face and the love of God shines in thine eyes."

"Who are ye?"† enquired the stranger.

"We are the happy worshippers of Almighty Love", we answered.

"And who is that Almighty Love?" he asked with an incomparable charm.

"Art thou ignorant of the Omnipotent Love?" we exclaimed, or rather I did, for all my companions.

"*I know* IT", quoth the stranger in still more enchanting tones.

"Oh could we but be found worthy to see Him and hear His voice; but we do not feel ourselves yet sufficiently purified for a direct contemplation of the holiest purity!"

In answer to this we heard behind us a voice saying:—

"*Ye shall not call impure that which was cleansed by God! Ye are washed of every impurity! Ye are purified! Ye are justified by Jesus Christ and the Spirit of the living God!*"

An inexpressible bliss penetrated us through and through, when, upon turning in the direction whence came the voice, we felt impressed to fall on our knees and worship the invisible interpreter. What happened further? Each of us heard simultaneously a name which he had never heard before, but which every one of us comprehended and recognised as being his own *new* name. Instantaneously, with the rapidity of lightning, and like one

*One would hardly recognize the genius and remarkable intellect of Lavater in the above gush. It might be more appropriate to sign this letter with the name of one of General Booth's "Army"—[ED.]

† Was such a question necessary, when coming from a Spirit and that, moreover, of the "God-man?"—[ED.]

man, we turned towards the adored interpreter, who, with the same eternally unfathomable charm, explained to us the above.

"Ye have found that which ye have sought. He who sees me sees Omnipotent Love. I know all mine, and mine know me. I give my sheep life eternal and they will perish nevermore, and none will wrench them from My hand nor from My Father's hand: I and the Father are one."

How describe the sweetness of that highest bliss in which we were plunged, when He who became with every second more radiant, beautiful, and enchanting, opening to us His arms, pronounced the following words, a sentence to ring for us in the eternity and which henceforth no power can obliterate from our hearts:

"Come, ye blessed of my Father; and receive in heirloom the kingdom prepared for you since the world's creation"; and, having embraced us in one simultaneous, sweeping embrace, He disappeared. We stood in silence, feeling ourselves bound for ever by the closest ties. We merged into each other, motionless, and experiencing the highest ravishment.

The eternally inexplicable Being confounding itself with us, became our heaven, the essence of our existence, in its full signification. It seemed to us as if a thousand new lives had penetrated into us. Our preceding existence vanished from our memory, and we felt created anew, and realized a new existence. We tasted immortality, *i.e.*, experienced the feeling of an infinite abundance of life and strength, bearing on them the seal of indestructibility.

At last speech returned to us.* Oh, could I only impart to thee one sound of our blissful adoration!

He *is*, and we exist through Him, and Him alone! He *is*, and His existence is—life and love; and he who has seen this lives and loves after seeing them emanating from His divine face and eyes, full of the loftiest bliss.

We have seen Thee, all-powerful Love. Thou hast appeared before us in a human form. Thou art our Lord, our God. And yet thou wert neither man nor God, but God-man. Thou wert the One Love and art omnipotent by that love alone.

Thou supportest us through thine omnipotence, that thy power, even softened by Thy love, should not crush us. Is it Thou, Thou glorified in Heaven? Thou art a sea of bliss, Thou art Omnipotence, Thou art the personification of love, Thou, who having incarnated once upon a time in a human frame, took upon Thyself the burden of the World, and bleeding to death wert nailed upon a cross and becamest a corpse.

Yes, it is Thou—O glory of all beings! A Being before whom bows the whole Universe,† vanishing before Thee, O loftiest Love!

In a single ray of thy light centres the life of all the worlds!

And from a single breath of thine ignites the Universal Love.

This, my friend, is only the smallest of the crumbs fallen to earth from the table abounding in the bliss which feeds me. Profit thereby, and more shall be given thee.

Love, and thou shalt be loved.

Love alone can be loved, love alone can aspire to the highest felicities.

Love alone can give happiness, but only to those who also love themselves.

What an eternity of bliss is contained in a single instant of the contemplation of Love, but again, only to those who can themselves love.

O my beloved, it is only because thou lovest that I am permitted to

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* What kind of conception of *Spirit* and *Spirits* had the great Lavater, if he could accept all this *physiological* description of *post mortem* emotions, as a *bonâ fide* narrative of a disembodied soul? A queer "Spirit" this! (ED.)

† This, we fear, is a slight exaggeration of facts. The Spirit seems to forget the millions of the "heathen"

approach thee, to enter into communion with thee, in order to lead thee the more quickly toward the fountain of love.

Love! God and Heaven live in thee, as they live in the image and heart of Jesus Christ.*

This was written according to your terrestrial chronology in 13 ☉ xi, 1798.

MAKARIOZENAGATH.

Correspondence.

THEOSOPHY AND THE PROBLEMS OF MODERN LIFE.

On the 3rd July was inaugurated the new meeting room of the Blavatsky Lodge; and on that occasion were set forth its use and purpose:—for the spread of Esoteric wisdom, and as the platform from whence H. P. B. can uninterruptedly give that instruction which she alone is qualified to do.

The following week a syllabus was announced, partaking more of the nature of a debating society's programme than the fulfilment of the above objects, and calculated moreover to give to enquirers an inaccurate impression of the truths contained in Theosophy.

It is against this syllabus we would remonstrate, humbly, but with the utmost sincerity, and in the hope that this letter may, be it ever in so slight a degree, advance the cause we mutually have at heart.

R. E. S.
A. R.

[Our Correspondents forget that Right Living is as important a part of Theosophy as Right Thinking. The first object of the Theosophical Society becomes a sham if it is not practically carried out, and it is necessary that the attempts to carry it out should be very carefully considered, so that mistakes may be avoided. "The Relation of Theosophy to the Problems of Modern Life" is surely a suitable subject for discussion in a Lodge of the Theosophical Society. The subjects are not dealt with from the point of view of a debating society, at which they are debated generally on their merits: they are dealt with entirely from the Theosophical standpoint, and it is the application of Theosophical principles to the solution of pressing questions which is now being discussed by the Lodge. So far, the discussions have been most interesting and most useful, and the full attendances show the approval of the Lodge. As already announced, a philosophical course will follow the present.—EDS.]

THEOSOPHY AND EDUCATION.

The golden phrase in Mr. Bertram Keightley's admirable address on the above subject on Thursday, July 17th, was that in which he expressed what is or should be the true formula of all education, viz: to prepare children, *by the presentation of high ideals*, for the life they will be hereafter expected to lead. Is it possible to do this under the present system of school-life? The tendency of the discussion which followed Mr. Keightley's address was to show that it is not, especially so far

* We are, indeed, forced to suspect the venerable Spirit Makariozenagath of being the disincarnated Spirit of a Methodist preacher.—[ED.]

as boys are concerned. The important question now is: Are we Theosophists prepared to do anything to better this state of things? All those who know anything of education practically, know also that the only way to effect much good, is to catch the children young. "Save the boy" must be the motto of the educational reformer, but the difficulty is to rescue him before further mischief is done, in the present state of public opinion and in face of the *prestige* of our great public schools. The Kindergarten has already begun the work, girls and boys being there taught together on true principles of education. But the Kindergarten training is over when the children are seven or eight years of age, when they pass into the Intermediate Classes, and the separation of sexes begins. The boys go to their preparatory schools under a master, and the girls pass into the High Schools or some private establishment. Both lose the benefit of the influence of the opposite sex, whether it be of their companions or their teachers. Now I should like to know why the plan of "mixed" education cannot be tried in England? Girls and boys associate together in their homes and in the holidays, when brothers and sisters often have their school-friends staying with them. The whole of their after life is to be passed, in the majority of cases, in the society of the opposite sex; what then is the reason that during those few years of school-life, they should be deemed unfit companions? Boys, when they go away to school, become quickly brutalised and demoralised, and learn to despise their sisters and to rebel against "petticoat government"! Girls, especially in boarding-schools, become frivolous, deceitful, fond of gossip and tale-telling, and when they leave school, are either painfully shy or absurdly infatuated with young men. Surely a more healthy and natural feeling would grow up were they educated together; the girls would acquire more robustness of character, the boys more gentleness and true chivalry. Of course some of their sports and studies would be separate, but each would soon gravitate to his or her right place. For my own part, when mistress of a day-school, I always kept the little boys as long as possible, and was never happier than when I had two or three children of both sexes boarding with me. There was never any difficulty either in their games or their studies; how should there be, since it was Dame Nature's own arrangement?

If Theosophists would be bold enough to make this new departure, I think much good might come of it. And if any response should be made to this suggestion, it might be possible to try something. There are many practical educators amongst us, and no nobler work could possibly be undertaken, for such a school would be a seed-bed for the young Theosophic Shoots, whose early inculcated principles would be swamped in schools where "chapel" is a daily routine and soon becomes a mockery.

E. KISLINGBURY, F.T.S.

ASTHMA AND BLOOD FUMES.

Could either of our able editors afford me the information whether there is an occult explanation or otherwise of the fact that people suffering from asthma obtain almost immediate relief by the inhalation of the fumes arising from freshly spilled blood. The instances that have been brought under my notice have been with reference to the blood of animals, so that I do not know whether other blood would have a similar effect. But I was so much surprised to learn of this peculiar effect of freshly spilled blood upon asthma, that I thought it might prove of interest to the readers of *Lucifer* if the subject was ventilated through its columns.

F. L. GARDNER.

NEPTUNE.

I. In the "Secret Doctrine" it is said that *Neptune does not* belong to the solar system, but is "mayavic". What is meant by this? Neptune was discovered

independently by two mathematicians, and not by the telescope directly. It obeys the law of gravity, and produced perturbations upon Uranus, which led to its discovery.

II. It is said somewhere in the "Secret Doctrine" that the solar system is unique, and that throughout the universe there is nothing like it. Is this really so? As our sun is a star, it is reasonable to suppose that some of the other stars are centres of other solar systems. SIRIUS.

I. The passage in the "Secret Doctrine" so loosely referred to will be found in vol. i, p. 102. It runs as follows: "Neptune does not belong to it (our solar system), his apparent connexion with the sun and the influence of the latter upon Neptune notwithstanding. This connexion is *mayavic*, imaginary, they say." Notice that the supposed *connexion* is said to be mayavic, and not the fact of the existence of the planet.

II. Every system is *sui generis*, as every planet.—[EDS.]

OUR BUDGET.

"LUCIFER."

The last statement under this head was in March, and carried the account up to January. The last entry was wrong, in consequence of £5 being entered in error to the credit of *Lucifer* in the office accounts. The loss on the January number should have been £7 1s.

	£	s.	d.
Loss on February issue	9	3	9
„ March issue*	10	0	3
„ April issue	8	7	0
„ May issue*	13	8	4
„ June issue	7	9	1

Further, payments have been made: under an advertising contract which has nearly expired, of £5 13s. 4d.; for the Lavater letters from St. Petersburgh, £5; and £4 for some literary work done by a Theosophist.

Lastly, *Lucifer* has still to receive payment from America for copies sent there on sale, and has the sixmonthly volumes to sell, after the issue of the present number. Received: R. S. Benson, £1. The balance sheet for the year will be published next month.

BUILDING FUND.

	£	s.	d.
Already acknowledged	931	3	3
H. T. Edge	5	0	0
	£936	3	3

Deeds have been drawn up vesting the Headquarters in the hands of Trustees, for the service of the Theosophical cause under the direction of H. P. B. The full particulars, with names of Trustees, etc., will be published in our next issue. It is hoped that friends will now quickly complete the sum necessary to discharge all accounts.

LECTURE FUND.

A. J. W.	£0	5	0

* In these issues the cost was increased by the insertion of diagrams, which cost in March 18s. 6d., and in May £5 17s. 9d.

Reviews.

A PROTEST AGAINST AGNOSTICISM:

THE RATIONALE OR PHILOSOPHY OF BELIEF.*

THIS volume contains many striking and suggestive thoughts; but regarded as a contribution to philosophical literature can hardly be considered as satisfactory. The writer seems to hover between the extreme of ultra-idealistic metaphysic on the one hand, and the realism of the modern school of "modified materialism" on the other. Claiming objective validity for the laws of thought, even the formal rules of logic, we yet find the authoress speaking of "neurotic diagrams", and granting the *real* existence of the physical world. Combined with some display of philosophical *learning*, we yet find her reasoning and writing on the assumption of the actual existence of a personal, anthropomorphic deity, "in whose image man was made". Coupled with this, we find a theory of "spiritual attractions" between the sexes, somewhat after the style of the late Lawrence Oliphant, and the work concludes with the strange argument that there *must* be a personal, self-conscious, infinite and omnipotent deity, because otherwise the human instinct of prayer would be "logically out of court". An argument this, which could be applied with equal validity to *prove* the logically impossible, seeing that our *feelings* are very often contrary to logic.

Whether such a work will do any one good is a question; but it does contain, as already remarked, suggestive "points" and valuable thoughts.

ESSAIS DE PHILOSOPHIE ET DE LITÉRATURE.†

THIS little work, written in bright and charming style, with true French clearness of expression and lucidity of treatment, consists of essays on Education; the Experimental Method; the True Functions of the State; the Genius of the French and English nations; the Philosophy of Fashion; the Literature of the Future; William Pitt and Fox; concluding with Thoughts and Aphorisms.

Concerning the first three nothing more need be said than they are superficial *aperçus* of great subjects, which are dismissed in a manner too light and airy for things so serious. As the characteristic of the French genius M. Sigogne seizes upon irony, as forming the basis, the substance, of a Frenchman's character, while to the Englishman he assigns humor, selecting Swift as its typical expression. Philosophising gravely and seriously about Fashion, utilising the historical and comparative method with a fine point of irony, he makes us smile, with a tinge of bitterness; sigh, half with contempt half with sorrow; at the folly and vanity of human life as we all see it around us. Juxtaposed to serious topics in true French, that is Voltairean style, we may learn from, as well as smile at, the emptiness of a life devoted to Fashion. In strong contrast stands the essay on the Literature of the Future, destined, says the author, under the reflex action of Wagner's genius in music, to surpass all the past and to embody itself, most probably, in dramatic form. His study of the character of William Pitt is marked by a fairness and appreciative understanding of a national opponent worthy of

* By P. F. Fitzgerald. London: Kegan Paul, Trench and Co. 1890.

† Par Emile Sigogne. Paris: Georges Carré. 1890.

imitation; but his sympathies are naturally and rightly far more with Fox than his rival.

The character of the concluding chapter may be judged from the following specimens:

"The fear of death arises from our not knowing how to live."

"Each man is only a more or less obscured and incomplete manifestation of the human mind, which expresses itself completely in humanity; and the human mind is but an infinitesimal spark of the divine, the primitive cause, of which the universe is the effect."

"Far from fearing death, we should be curious to die."

"Every epoch has its dominant illusion; once it was glory, honor; to-day it is wealth."

"I think, therefore I suffer."

IN THE PRONAOS OF THE TEMPLE.*

We are glad to announce a fresh work from the prolific pen of Dr. F. Hartmann, already so well known by his previous works to all Theosophists. Dr. Hartmann has always taken a great interest in the writings of the Rosicrucians, and his present work he gives as the result of his studies in this most interesting field of research. The full title of the work shows the scope of the doctor's enquiry. It is "In the Pronaos of the Temple of Wisdom, containing the History of the True and False Rosicrucians: with an Introduction into the Mysteries of the Hermetic Philosophy". The first five chapters of the eight contained in the book, are devoted to the teachings of the Neoplatonists, Mediæval Philosophers, "Adepts" and Rosicrucian "Orders". These difficult matters are treated in a simple and straightforward manner, and there is always something "to take away" with one. In dealing with the "Rosicrucians", Dr. Hartmann puts himself outside the wearisome controversies with which we are so familiar, and declares that "the true Rosicrucians, whether they still walk upon the earth in a visible form, or whether they inhabit the astral plane, are spiritual powers, such as are beyond the reach of examination of the externally reasoning historian or scientist". The two concluding chapters are in the form of an appendix and "were originally intended to form the basis of a separate work entitled *A Key to the Secret Symbols of the Rosicrucians*". From them we learn about the Rosicrucian rules, jewels, symbols, duties, and secret signs. The interpretations, we are glad to see, are from the ethical stand point. A copy of the Smaragdine Table, a treatise on Alchemy and some Hermetic Axioms complete a very readable and interesting volume.

LA THÉOSOPHIE.†

The above work is by a writer, well known in France, the fact of whose membership in the Theosophical Society is sufficient to show that his treatment of the subject will be both able and fair. The dearth of works upon Theosophy proper in France is so great that even a production lacking in literary merit would be welcome; much more so then a volume like the present. It has two main divisions, the first containing a general sketch of the positions of modern science on the fundamental questions of the origins of the world, life, mind, etc. This part of the work is cleverly and brightly written, with more claim to accuracy than most popular presentations of such topics can boast. In six chapters

* By Franz Hartmann, M.D., Theosophical Publishing Society, 7 Duke Street, Adelphi, W.C., Occult Publishing Co., Boston, Mass., U.S.A.

† Par Saint Patrice (Baron Harden Hickey). Paris: L. Sauvaitre, 72 Boulevard Haussmann.

the author shows the application of the great conception of Evolution to the Kosmos and man, sketching under the latter head, the evolution of religion, language, social institution and philosophy. Some hasty generalisations and one or two graver errors diminish the value of these chapters, but on the whole they form what to many of the pseudo-scientists of to-day will be an appropriate introduction to those which follow them. These last six chapters are devoted to the subject of Theosophy, which is very clearly and concisely dealt with, following strictly the lines of Mr. Sinnett's "Esoteric Buddhism". Indeed, the first five chapters are virtually lucid summaries of that work, while the concluding chapter gives an outline of the history and organisation of the Theosophical Society, disfigured by very inferior reproductions of portraits of Colonel Olcott and Madame Blavatsky.

On the whole this work, in spite of its preserving and indeed exaggerating the too materialistic bias of "Esoteric Buddhism", is a valuable addition to Theosophical literature in French, and will be of service to the cause it is designed to aid.

Theosophical Activities.

THE EAST.

Ceylon.

Our brother Dr. J. Bowles Daly is setting the example of admirable work in Ceylon, one of the latest proofs of his practical enthusiasm being the championing of the cause of the lepers at Colombo. We cut the following from the *Ceylon Times* of June 28th. It is prefaced by a note of the Doctor asking, in the face of the well-known Churchianity of the Ceylon Press, simply for fair play. The *Times*, thus challenged, prints our brother's appeal, at the same time protecting its orthodoxy with the declaration: "We have no sympathy with and cannot undertake to listen to the chimerical and Will-of-the-wisp gospel of Theosophy". We wonder what "Christianity" would have said of Father Damien had he been a Theosophist! However, we are very content with the industry with which orthodoxy is hammering the nails into her own coffin.

The Doctor's appeal runs as follows:—

"Some weeks ago, I visited the Leper Asylum near Colombo. Several of the invalids came down to the beach to receive me, and I was conducted to their Hall. At first I noticed nothing offensive in the large group of men, women and children who surrounded me, numbering about 200; on closer inspection I perceived that the feet and hands of nearly all were closely swathed in cotton bandages. They were pleased to see me; none, however, offered to shake hands. The Doctor took me over the wards, which were all clean and well kept. I noticed one case of black leprosy; the fingers and toes had dropped off, and all the body was covered with black scales that even showed on his brown skin. For the most part they lose feeling in the extremities, will hold a hot object in their hands till a blister is raised, this immediately becomes ulcerated, and finally assumes a loathsome appearance. On entering the Hall, I requested them to sit round while I spoke to them. In doing so, I perceived a fine elderly man with a noble appearance, notwithstanding he was totally blind and had to hold a handkerchief constantly to his mouth to hide a terrible flow of saliva. This man was chief of the Lepers, for twenty-six years he has been a victim, during all that time he has led his afflicted brethren in all good deeds, constituting himself their friend, father and religious adviser. I spoke to them of the precepts of Lord Buddha and exhorted them on the tenets dear to the heart of every true Buddhist. A solemn cry of Sadu! Sadu! uttered with clasped, uplifted hands was frequently interjected. There ran through this expression of encouragement a minor chord which touched me like the notes of

a violin. It spoke of sorrow bravely borne, so sad and yet so beautiful: the grim isolation of their disease did not make them forget the balm of their beautiful faith, doubly dear coming from the lips of a European. I never addressed a more earnest audience. Suffering of every kind I have witnessed, both on the battle field and in the London slum, but never did my heart go out more warmly in sympathy than it did to those poor brothers and sisters, who are in the world but not of it. The Doctor assured me that no restriction was practised, they were free to come and go as they pleased. Some availed themselves of this liberty and went for a while, some returning on finding they were not wanted. Practically, those who came remained till a higher summons recalled the spirit from its loathsome shell. Can any condition be more desolate, than to find that wife, sister, brother, child, 'no one wants me'.?

"I asked them to tell me how I could help them. They assured me that all their material wants were supplied by a beneficent Government and their good Doctor. There was only one thing they needed, and this they could only solicit at the hands of those who loved their religion and honored their great Teacher. Their little shrine was old and tottering; they wanted to restore it. Then they took me round and showed me the poor little place, which they built themselves lovingly and laboriously, picking the nicest stones from the shore and the bed of the river. The simplicity and piety of their devotion touched my heart. I promised to acquaint my friends in England with their request, and assured them that they should have a new shrine to make their offerings, and keep their hearts pure though their bodies were soiled with disease. Great credit is also due to the excellent medical officer, Dr. Meier. He is both largehearted and sympathetic, and his services ought to be substantially recognized by the Government.

"Since that visit, business called me to India. On my return, I find a petition reminding me of my promise. As the cause is urgent, I shall open a list for subscriptions and appeal to the kind-hearted in the Island to help me to brighten the remaining days or months of those poor brethren so terribly blighted."

THE THEOSOPHICAL SOCIETY IN EUROPE.

The PRESIDENT FOUNDER, Colonel H. S. Olcott, has sent the following order:—

Theosophical Society, Executive Offices. Adyar, Madras, *July 9th*, 1890.

TO SECURE A BETTER MANAGEMENT OF THE SOCIETY'S AFFAIRS THROUGHOUT EUROPE, THAN I CAN GIVE FROM THIS DISTANCE, I DO HEREBY DEPUTE TO MY CO-FOUNDER, H. P. BLAVATSKY, FULL AUTHORITY TO COME TO AN AGREEMENT WITH THE BRANCHES OF THE UNITED KINGDOM, GREECE, FRANCE, AUSTRIA, AND HOLLAND, AND THE NON-OFFICIAL GROUPS IN SPAIN, RUSSIA, AND OTHER CONTINENTAL COUNTRIES, FOR THE CONSOLIDATION OF THE WHOLE INTO ONE SECTION OF THE THEOSOPHICAL SOCIETY; AND TO TAKE THE GENERAL SUPERVISION OVER AND HAVE AS FULL MANAGEMENT OF THE SAME AS I COULD MYSELF. PROVIDED

(1.) THAT THE FORMATION OF THE SAID SECTION SHALL BE AGREED TO BY THREE-FOURTHS OF THE WHOLE NUMBER OF BRANCHES AND NON-OFFICIAL GROUPS.

(2.) THAT THE CONSTITUTION OF THE SAID SECTION SHALL FULLY RECOGNIZE THE THREE DECLARED OBJECTS OF THE THEOSOPHICAL SOCIETY AND NO BYE-LAWS BE ENACTED IN VIOLATION OF THE SAME.

(3.) THAT THE SAID EUROPEAN SECTION SHALL HAVE COMPLETE AUTONOMY TO THE SAME EXTENT AS THE AMERICAN SECTION. BRANCHES RECEIVING COPIES OF THIS ORDER ARE REQUESTED TO PUT THEMSELVES IN OFFICIAL CORRESPONDENCE WITH MADAME BLAVATSKY.

H. S. OLCOTT, P. T. S.

This prompt acquiescence in the wish expressed by the Theosophists in Europe will bind them yet more closely to the President Founder.

ENGLAND.

London.—The Lodge meetings at Headquarters during the last month have been very fully attended, and the discussions on the questions set down for study have been exceptionally interesting and instructive. The Lodge meets at 19 Avenue Road, Regent's Park, every Thursday evening, at 8.30, and cards of admittance can be obtained from any member.

Madame Blavatsky receives on Monday and Friday evenings only. During the day she is too closely occupied to see visitors, and the other evenings are given to Theosophical work.

Any member of the Theosophical Society can share the common meals at Headquarters on payment of 1s. for breakfast, lunch, or tea, and of 1s. 6d. for dinner. Notice should, if possible, be sent to the Housekeeper beforehand. Resident Visitors can be admitted, if there is a room vacant, on payment of 30s. a week into the Headquarters Maintenance Fund.

A meeting for enquirers is held every Monday evening at the rooms of the British Section, 7 Duke Street, Strand, at 7.30 p.m. On Tuesdays, at 8.30 p.m., there is a meeting at 345 Mile End Road, E. On Fridays, at 8.30 p.m., the Brixton Lodge meets at the Ferndale Liberal Club, Bedford Road (close to Clapham Road Station, L.C.D.R.).

A Lending Library has just been formed at Battersea under the charge of Mr. J. P. Dowling, 11 York Road, Battersea. A Lodge is also in process of formation in this district, and a class for study, meeting on Sunday evenings, has been commenced.

The Countess Wachtmeister begs to acknowledge the gift of £5 towards her Library Fund from an unknown friend. The system she has hitherto carried out, and will hope to continue in the future, is the following; as soon as a nucleus of people interested in Theosophy is formed in any part of England, she at once forwards books to lay the foundation of a Lending Library, and she finds that the charging of the small sum of 2d. a week for the perusal of each book enables the purchase of more books, and the Library grows apace. From the same kind friend the Countess has received some rare and interesting books which will be added to the T. P. S. Lending Library, 7 Duke Street, and she begs to add the thanks of all the readers to her own to the unknown benefactor.

The Press Department of the British Section, Theosophical Society is not as well served by the Fellows as it should be. Every Theosophist who sees, in any paper, any reference to matters Theosophical, is requested to immediately send a *marked* copy of the paper to Mrs. Cleather, 19 Gayton Road, Harrow-on-the-Hill. Each Fellow is asked to regard this as a personal duty, to be rigidly discharged.

Many of our readers may have seen a scandalous libel, which appeared in several English newspapers, on Mr. Bertram Keightley, then absent in America. Mr. Keightley returned home to prosecute the libellers, and writs were issued against Captain Pfoundes and the papers that had inserted the libel. All of these papers, save two, have apologized, and have paid small damages to avoid further proceedings. These sums, amounting to between £250 and £300 will, after all legal costs have been deducted, be paid over into one of the Theosophical funds.

It has also been decided to prosecute Professor Elliot Coues and the *New York Sun* for making and publishing the statement that Madame Blavatsky has been guilty of gross immorality. This falsehood is one among a mass of cruel and injurious statements, most of which are of a nature which admits of neither proof nor disproof, and many of which turn on questions of psychical experience on which no jury could be trusted to decide. This one lie, however, is entirely "on the exoteric plane", and is not a matter of opinion but a question of fact. For the sake of the Society, which would be prejudiced by the slander, it has been decided to prosecute, and writs have been issued. As Madame Blavatsky is editor

of this journal, and as she is seeking legal remedy, nothing can be said here beyond this dry statement of facts.

Manchester.—Persons who are interested in the special teachings of Theosophy are invited to communicate with the President of the Liverpool Lodge, Sydney G. P. Coryn, Halewood Mount, Southport Road, Freshfield, Liverpool, with the view of establishing a centre in Manchester for the reading and discussion of Theosophical literature and tenets. To such as have found theology as now taught, or religion as at present practised, to be inconsistent in themselves; to such as are filled with a sense of the great importance of solving the problem of human existence; and to such as have failed to square their conceptions of Divine Providence and Justice, with the misery and suffering by which they are daily surrounded, we make a special appeal. It is to be hoped that such will not deny themselves, nor evade, the impartial examination of a philosophy which offers a solution of the most pressing questions which can beset the human mind.

IRELAND.

Dublin.—We are glad to announce that the habitat of the Dublin Lodge has been changed from Lower Leeson Street to more commodious premises at No. 105 Stephen Street, South. We have to compliment the members of the Lodge upon the activity which has accentuated the need for further accommodation, and in expressing the hope that it will lead to a proportionate increase of active workers for Theosophy, we feel that we are only representing the intentions of those of our Fellows in Dublin who have not already had the fullest opportunity for united work. All official letters should in future be directed to the Secretary, at the above address. The office of secretary is now held by Mr. Fred. J. Dick, who has been appointed to fill this position, which had become vacant upon the return of Mr. C. F. Wright to the Head Quarters of the Society in London.

AMERICA.

Baltimore, Md.—A charter has been issued for a new Branch entitled *Hermes Council, Theosophical Society*, President, Mr. Chas. F. Silliman; Secretary, Mr. Wm. H. Numsen, 18 Light Street.

New Orleans, La.—A new Branch has been organised, to be known as the *Vyasa Theosophical Society*, chiefly owing to the energy of Mr. Carl. F. Redwitz, formerly President of the Krishna Theosophical Society, Philadelphia.

Kearney, Neb.—A Branch charter has been issued to the Theosophists of this city.

THEOSOPHY FOR CHILDREN.—"The most severely felt want of Theosophy at this epoch is unquestionably a literature for children. We have absolutely nothing. This is in part because any fresh intellectual movement must of necessity address itself in the first place to adults, but in part, also, because the power to interest the young is of extreme rarity. It is incomparably easier to give a scientific lecture than to address a Sunday school. And yet Theosophy must have its comprehensible side to a child, or else childhood must be handed over to either the orthodox or the nothingarians, Truth having later to make its way through careless indifference or over the *débris* of collapsed creeds. He who makes the content of Theosophy intelligible and winsome to a child does a service which it is hard to match and impossible to overrate.

"The editor of the *Path* has the great satisfaction of being able to announce to American Theosophists that his honored co-laborer, Mrs. J. Campbell Ver Planck, has promised to add four more children's stories to the three with which she has already favored them. Those heretofore published in the *Path* are 'How the Christ-Child was born', (January, 1889); 'Fohat's Playground', (January, 1890); and 'Carlo's Game', (May 1890). The four in contemplation are upon the

topics of Karma, Re-incarnation, 'The Wonder Light', and (probably) Universal Brotherhood. It is intended that these seven shall be published in book form at as early a date as practicable, the work being done upon the Aryan Press, and the price being thereby made as low as is compatible with neatness and durability. Full particulars will hereafter appear. If Theosophists make a point of buying and circulating this little volume to such an extent that its cost shall be covered, it is further purposed to issue a second book by Mrs. Ver Planck, the subject to be 'The Adventures of an Atom', and the design an epitome of Theosophical teaching adapted to childhood in form and expression. Nor is this all. The same author has in view a Theosophical catechism for children, intended for home use and for the Sunday schools which will be the sooner established if they have something to work with. If the *Path* exhibits signs of elation at this prospect, no one need smile. They will be entirely justified when the books appear."

[*Lucifer* has also the great satisfaction and pleasure of announcing the above to his readers, and his feelings of elation are no whit less than those of the *Path*.]

Theosophical Society Correspondence Staff.

Preamble; The great number of inquiries received by the General Secretary have shown the necessity for more attention being paid to this class of letters, whether from members of the Society or otherwise, than he or his immediate assistants have been able to give. To meet this, and at the same time to give to earnest, capable Theosophists the chance to do good work, it has been determined:

1st.—To organise a Correspondence Staff.

2nd.—That the headquarters of the Staff shall be the address of the General Secretary, and that he shall keep a record of the Staff, and of the work.

3rd.—That the General Secretary will give to the Staff-members from time to time, the names of persons who desire to enter on Theosophical correspondence.

4th.—That the members of the Staff will correspond with such inquirers on Theosophical topics and no others, except in cases of private correspondence, and that postage will be paid by the inquirers and Staff-members themselves.

5th.—That the paper used in this work shall be dated from the office of the General Secretary, and may or may not be furnished by him, as shall seem best.

6th.—That the Staff-members may use, if they see fit, a *nom de plume*, in which case their names shall not be given to correspondents.

7th.—That the staff in beginning any correspondence shall disclaim any authoritative utterances.

If you wish to enter into this please inform the General Secretary.

William Q. Judge,
General Secretary T. S.

[A similar scheme is being set on foot in England.—Eds.]

Libel by Dr. Coues and "New York Sun".

In the *New York Sun* of Sunday, July 19th, appeared an article by Dr. Elliott Coues of Washington, D. C., purporting to be an interview with a reporter, and consisting of voluminous and minute attacks upon the Theosophical Society, Col. Olcott, Madame Blavatsky, and myself. The language is coarse and violent and the animus of the writer is so plainly disclosed, that it might as well serve as an ample answer to the attack. Inasmuch, however, as certain moral charges cannot be permitted utterance with impunity, I have brought suit for libel against both Dr. Coues and the *Sun*, and am awaiting instructions from Madame Blavatsky as to her own course. In the meantime it is proper to recall to members of the Theosophical Society, and not less so to others interested, the following facts:—

1st. That Dr. Coues repeatedly threatened me in the time past that, unless made President of the American Section of the Theosophical Society, he would withdraw his own followers from the Section and break it up.

2nd. That in letters to Madame Blavatsky of Dec. 25th, 1888, April 16th, 1889, and April 17th, 1889, he assures her of his devotion and friendship, but in that of April 16th repeats the threat that unless made President he will withdraw his followers and break up the Society.

3rd. That until June 22nd, 1889, Dr. Coues continued as a member of the Theosophical Society and as Acting-President of the local Branch in Washington.

4th. That on that date he was, by a unanimous vote of the Executive Committee of the American section, expelled from the Theosophical Society for defamation of character and untheosophical conduct.

His correspondence with Madame Blavatsky, together with other letters of like kind, was printed in a pamphlet on June 14th, 1889, and a copy of this pamphlet will now be sent to any one enclosing a stamp to my address.

WILLIAM Q. JUDGE
P. O. Box 2659,
New York.

[The *Path*.]

"Going To and Fro in the Earth."

THE rapid growth of interest in Hypnotism and the constant fresh discoveries made in this, the newest province of modern science, is evidenced by the appearance of the second part of Dr. Luys' article on the subject in the current *Fortnightly*. Dr. Luys gives a lucid sketch of "Suggestion" illustrated with some very striking instances; but the most remarkable novelty would seem to be his discovery that in 35 per cent. of people on the average a peculiar state called "fascination" can be induced *mechanically* by the use of a revolving mirror. This state of fascination seems to be a juxtaposition of the basic hypnotic states of catalepsy and somnambulism. In the state of fascination, the patient is peculiarly receptive to "suggestion" which may be made to operate automatically, subsequent to his restoration to normal consciousness.

The possibility of inducing such a state by purely mechanical means in so large a proportion of people, opens up new and alarming dangers in our present condition of social and moral disintegration—dangers even more terrible than those already frequently pointed out in *Lucifer*.

Special interest also attaches to Dr. Luys' repeated and emphatic confirmation of Reichenbach's observation that persons in the "mesmeric" or hypnotic condition could perceive what he terms an "odic light" radiating from the poles of a magnet. Thus modern science at last condescends "tentatively" to confirm one of the best known teachings of occult science—*en attendant* the time when it will be obliged to accept its fundamental doctrines as a whole.

Attention must also be called to Dr. Luys' account of the transfer of such abnormal nervous conditions as hemiplegia, partial paralysis, hysterical contraction, etc. from the afflicted person to a "sensitive", who on being re-awakened *appears* none the worse for the operation, while the sufferer is at least temporarily and often permanently benefited by it. But whether the non-appearance of bad symptoms in the sensitive can be taken to show that he is in reality none the worse for the operation, is a point upon which Occultism would have something to say.

At the British Medical Association Meeting at Birmingham, Dr. Norman Kerr

read a paper on Hypnotism to the Psychological Section. He accepted the phenomena as facts and then, in considering the question, "Is hypnotism a desirable and justifiable remedy?" he took up the following positions:—

"1. Only a limited number of persons were susceptible. 2. The after effect was a disturbance of mental balance, a dissipation of nerve energy, and nerve exhaustion. Frequent repetition was apt to cause deterioration of brain and nerve function, intellectual decadence, and moral perversion. 3. Hypnosis was a departure from health, a deseased state. 4. Hypnosis was a true neurosis, embracing the lethargic, cataleptic, and somnambulistic states. Thus, if a disease were cured by hypnotism, this would be only by substituting another disease. The suffering was sometimes temporarily assuaged by hypnotic suggestion, but the underlying disease was not necessarily cured by hypnotic anæsthesia, though evanescent oblivion might be secured, 5. The lethal power of the morbid disorder, of which the pain was a merciful, if unwelcome, messenger, was in most cases increased. 6. The dangers of hypnotism were very great. Each séance might bring the hypnotee more under the control of the hypnotist, ending often in the complete submission of the former to the will of the latter. A jelly-fish slavery, without mental or moral backbone, was infinitely worse than days of pain and nights of agony. There were many wrecked lives through mesmerism. 7. An elective and subtle activity, ending in disaster, might develop between operator and operated upon. 8. In the lethargic and cataleptic states criminal assaults had been committed by medical men, who had been convicted and punished. In the somnambulistic state subjects had been compelled by the operator's behest to commit crime. So serious were these evils that French surgeons had been prohibited from practising hypnotism in the army and navy. 9. It is not desirable that the control of any one's thoughts and actions should be in the keeping of a fallible fellow mortal."

We cut the following from the *Globe* of July 29th, 1890:—

"COLORED SOUNDS.

"Théophile Gautier, describing the effects of hashish, wrote, "My hearing was prodigiously clear. I could distinguish the color of sound. Green, red, yellow, and blue sounds reached me in perfectly distinct undulations". Gautier was a poet, and those words of his may have appeared to many as the result of an overwrought imagination. He was, however, laboring under no delusion; colored sound is by no means a metaphor. It is, according to certain German *savants*, an absolutely true physiological fact. The proportion of persons, they say, having the faculty of coloring sound is 10 per cent.—which seems to us to be an exaggerated number—and herein consists the phenomenon. For all who possess that faculty every audative sensation, noise, spoken word, or melody is represented by a distinct color. An indefinite sound produces only an ill-defined, grey, sombre image, as in the instance of a cannon, which fired from afar causes only an unsatisfied sensation, devoid of color; but when the report is sharp, clear, and near, the color evolved becomes distinct. According to Dr. Baratoux, speech is represented by a uniform color for each person having the faculty of coloring sound, blue being the prevailing one, and then yellow and red. Green voices are scarce. The voice of a young girl conveys the impression of an azure blue, and that of a grown woman is of a violet tint. The speech of women with masculine voices produces a sensation akin in color to indigo. The tenor's voice is light chestnut, the baritone's is dark blue, and the basso's is quite black. The soprano's is bright red, and the contralto's is dark chestnut. As a rule, low deep voices have a darker coloring than clear sharp voices. These are usually pale blue, while medium ordinary voices are yellow tinted. The color evolved by vowels is not uniformly the same. According to some German *savants* the *a* is black, the *i* is red, and the *o* is white. Others say that the *e* is yellow, and that the *u* is either blue or green, according to circumstances of pronunciation,

"Musical instruments produce colored sensations of a particular kind. The sound of brass instruments is red: that of the clarinette is yellow: that of the violin and piano is blue; and that of the big drum is dark brown. The color evolved by the notes of the gamut played on any instrument is proportionately brilliant or dull, according to the more or less high or low tones produced. In singing, the color evolved depends occasionally on the particular vowel used, as in *do*, *re*, *mi*, *fa*, *sol*, *la*, *si*; and it is said that a distinguished

contralto always realised an azure-blue from *do*, a rose-color from *re*, a bright yellow from *mi*, a deep blue from *fa*, a red from *sol*, a violet from *la*, and a coffee-brown from *si*.

"It is assumed that the color evolved by the sight and sound of figures would enable certain persons to solve arithmetical problems by a combination of colors. It would be scarcely safe to entrust one's accounts to calculators of that kind. A specimen of the genus admits that zero conveys no distinct color to his mind, and that 2, to 2,000 produces in him the self same luminous colored sensation. The figure 1 suggests a black color, 2 a pearl-grey, 3 a yellow, 4 a decided grey, 5 a deep chocolate, 6 a pink, 7 a blue, 8 a red, and 9 a white.

"There are other peculiarities in connexion with the theory of color in sound still more singular than the foregoing. For example, it is contended that every language can be characterized by a combination of colors pertinent to itself. French is silver-grey, English is dark-grey, and German is mouse-grey. Languages spoken in the South of Europe are of brighter colors. Spanish is a mixture of carmine and yellow, with coruscating tints and 'metallic sparkle', whatever that may be, and Italian is a mixture of yellow, carmine, and black, with soft tints of other colors to harmonize. Another believer in this theory assimilates Christian names to colors. John suggests a pale red, Joseph a dark blue, Louise a pale blue. Lucy suggests a yellow, and Marius, and all names ending in *us*, a green.

"Now, how shall we explain these phenomena? It is certain there is a close relationship between the senses which admits of their exercising an influence over each other. Color-hearing is evidently the result of a special condition of sensuous excitability. It should not, however, be considered a morbid symptom, although it may be considered as closely akin to psychical irregularity. A case is cited of a person on whom the sound of the letter *o* produced at one and the same time a sensation of suffocating heat, and of fear as of being thrown down a precipice. However it may be, there is no doubt that science justifies, up to a certain point, one of the pretensions of the school of 'impressionists', which maintains the association, under certain physical conditions, of sounds with light and color. But these too suggestive impressionists should bear in mind that those colored sounds are really exceptional effects, which the majority of people certainly fail to notice."

The above facts corroborate the experiments of Mr. Francis Galton, who, however, carried his observations upon the interchangeability of the senses a stage further. For in his "Inquiry into Human Faculty", he gives a number of cases in which individuals associated not only sounds, but also *numbers* and *geometrical* forms with definite and invariable shades of color. Such observations are of interest from the Theosophical standpoint, as confirming the teaching concerning the senses, given by Madame Blavatsky in the *Transactions of the Blavatsky Lodge*, Part 1, pp. 37 and 38. They go even farther and distinctly suggest the real existence of a "sixth sense" which is the root of our present five, and which unites and synthesizes them all in one. For to this sixth sense, the deliverances of the lower five would naturally be interchangeable, and its own deliverances would of course tend to translate themselves into terms of one or more of the lower five.

SOLIDARITY.

We are all members of one body, and the man who endeavors to supplant and destroy another man is like the right hand seeking to cut off the left through jealousy. He who kills another slays himself; he who steals from another defrauds himself; he who wounds another maims himself; for others exist in us and we in them.

The rich weary themselves, detest each other, and turn in disgust from life, their wealth itself tortures and burns them, because there are poor in want of bread. The weariness of the rich is the distress of the poor.

ELIPHAS LÉVI.

THEOSOPHICAL AND MYSTIC PUBLICATIONS

THE THEOSOPHIST for July opens with an introduction to the series of lectures which E. D. Fawcett is giving at Adyar. The title is "Rationalized Mysticism" and the objects proposed are—"(*a*) to revive independence of thinking, neglect of which means a self-inflicted injury, and (*b*) the tentative *laying of the rational or inductive basis of mysticism*". The latter object is qualified by the writer, who adds: "I say 'mysticism', but mysticism if rationalised becomes in actual truth a spiritual *philosophy* or metaphysic". Mr. Fawcett proposes to establish a philosophy of mysticism by the inductive method, which will be useful as supplementing the work of Du Prel. We should, however, have been better pleased if the attempt had been initiated with less pretention, and with greater respect for methods of which Mr. Fawcett has had no experience. We therefore take exception to the tone of some of the writer's observations. As humanity must stand or fall together, too great an accentation of "independence" is, to say the least of it, unwise. Experience, however, will inevitably correct this attitude. In fact the writer seems to have a premonition of the "no man's land" to which he would thus propose to journey, when he says: "It is not every mind which can resolutely set before itself 'truth for its own sake', and then proceed to strive cheerlessly against the tornado of sceptical misgivings, or possibly eke out its spiritual life in the desert of a metaphysical agnosticism". Rationalised physical sensation will not discover "truth for its own sake"; there is a third factor by which alone the "Heart Doctrine" can be learned, and which can change self-reliance for SELF-reliance. Nevertheless we look forward with interest to the forthcoming lectures and hope that they will, at least, succeed in "defining the problem".

"The Snake-Charmer's Song" is an interesting paper by "H. S. O.", on the *mantrams* and rites used by *Pambottis*, or snake-charmers. Most of the information as to these *mantrams* is derived through Mr. K. Narayanswami Aiyer, F.T.S., of Kumbakonam, from an old Tamil work called "Pambotti Siddha Padal". This work is capable of a dual interpretation. Taken literally it applies to the charming of snakes, while from a higher interpretation, as our President says, "it may be read as one series of practical instructions to a neophyte entering the higher paths of Occultism".

The excellent translation of the "Varaha-Upanished of the Krishna-Yajur Veda", by the Kumbakonam T. S. is continued. Mrs. Cotton contributes a paper on Cheirosophy or Palmistry. "Personal Experience of Scottish Second Light" is an interesting paper by J. W. Brodie-Innes. The translation of the "Vedantavartikam" by B. P. Narasimmiah, is continued, and deserves very careful study, which will amply repay the serious student. Brother Dhunjibhoy Jamsetjee Medhora contributes a very learned paper on the "First Day of the Parsee Year", which will be of great interest to astrological or astronomical students. The most striking feature of this number of the *Theosophist* is an excellently executed photograph of the founders by the Monochrome Company.

THE PATH for July introduces us to a very powerful paper by Edward Maitland against the horrors of vivisection. Under the title of "The Modern Inquisition" the writer continues with great earnestness the campaign which he and his late colleague, the lamented Dr. Anna Kingsford, sustained against this legalised inhumanity. The article entitled "True Progress; Is it aided by watching the Astral Light?" is very opportune. The following questions and answers are worth repeating:

"'Has the Astral Light no power to teach, and, if not, why is it thus? And are there other dangers than what I have discovered?

"'No power has the astral plane, in itself, to teach you. It contains the impressions made by men in their ignorance and folly. Unable to arouse the true thoughts, they continue to infect that light with the voice of their unguided lives. And you, or any

other seer, looking therein, will warp and distort all that you find there. It will present to you pictures that partake largely of your own constitutional habits, weaknesses, and peculiarities. Thus you only see a distorted or exaggerated copy of yourself. It will never teach you the reason of things, for it knows them not.

"'But stranger dangers than any you have met are there when one goes further on. The dweller of the threshold is there, made up of all the evil that man has done. None can escape its approach, and he who is not prepared is in danger of death, of despair, or of moral ruin. Devote yourself, therefore, to spiritual aspiration and to true devotion, which will be a means for you to learn the causes that operate in nature, how they work, and what each one works upon.'"

"The Kali Yuga in Hindu Chronology", is a carefully written and studious paper. A short contribution on "Practical Theosophy" is sensible and to the point. "Of Propounding Theosophy" is a paper dealing with the fact that the mind of every man differs from that of every other, and that, therefore, the methods of propounding Theosophy must be as varied as the minds of those to whom it has to be presented.

Le Lotus Bleu, in addition to the continued translations, contains some extracts from *Isis Unveiled*, dealing with some of the phenomena of so-called spiritualism, an article entitled "Le Maillet du Maître" by J. L., and also some interesting notes by Guymiot.

The *Buddhist* for June continues its programme, and manfully defends the ancestral faith of the followers of Gautama against all comers, and its membership from missionary exploitation. The contributions are decidedly interesting, especially the "Excursion Notes" of Dr. J. Bowles Daly, who is making a useful tour round the island.

Theosofie en de Theosofische Vereeniging is the title of a pamphlet published in Amsterdam by one of our real workers, containing a translation of part of the T. P. S. pamphlet, entitled: "Bertram Keightley's lectures in America", together with some other matter.

The Theosophical Forum, No 13, continues its useful work in answering questions from all comers. So far sixty-four questions have been answered, and let us hope sixty-four misconceptions cleared away from the minds of the querists.

Department of Branch Work, papers 1 and 2. This is a new departure inaugurated by brother William Q. Judge, and consists of the publication of papers read at Branch meetings, copies of which are sent to every branch in the American section. The first two papers are respectively entitled, "The Second and Third objects of the Theosophical Society as Related to the First", by B. Keightley, and "Soul and Spirit", by Miss Kate Hillard, both papers being read before the Aryan T. S. of New York. With the second paper is also published the substance of an address delivered by B. Keightley to the same branch on "The Evolution of the Soul". Both papers are of great interest. It is rumored that attempts are being made to import some of the loaves and fishes of our American brothers into Europe.

Theosophical Tract Series, No. 4. Our Bombay Fellows continue their good work by publishing "The Philosophy of Happiness" as their fourth pamphlet; its object being "to show from an examination of the nature of happiness, that true happiness lies in the practice of virtue and in that alone, and that the idea of being happy without being virtuous is a delusion and a snare".

We are glad to notice that Col. Olcott is printing and distributing what *Le Lotus Bleu* would call *tirages à part* of articles in the *Theosophist*.

REALITIES.

Life's more than breath, and the quick round of blood;
'Tis a great spirit and a busy heart:
We live in deeds, not years; in thoughts, not breaths,
In feelings, not in figures on a dial;
We should count time by heart-throbs—he most lives
Who thinks most, feels the noblest, acts the best.

"FESTUS."

A. BONNER, Printer, 34 Bouverie St., Fleet St., E.C.